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THE
PLAYS OF SOPHOCLES.

VOL. I.



THE
PLAYS OF SOPHOCLES,

WITH
ORIGINAL EXPLANATORY ENGLISH NOTES,
&c. &c.

EDITED BY
THE REV. J. BRASSE, D.D.
MR. G. BURGESS, A.M.
AND
THE REV. F. E. J. VALPY, M.A.
HEAD MASTER OF READING SCHOOL.

IN TWO VOLUMES.

VOL. I.

ŒDIPUS COLONEUS,
ŒDIPUS REX,

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ŒDIPUS COLONEUS,

CHIEFLY ACCORDING TO THE TEXT OF BRUNCK;

WITH

CRITICAL, PHILOLOGICAL, AND EXPLANATORY NOTES,

ILLUSTRATIONS OF PECULIAR IDIOMS, AND

EXAMINATION QUESTIONS.

BY

THE REV. JOHN BRASSE, D.D.

LATE FELLOW OF TRINITY COLLEGE, CAMBRIDGE.

TESTIMONIES.

Of the *Œdipus Coloneus*, Cicero (de Finibus, lib. v. § 1.) says, "Nam me ipsum huc [sc. Athenas] modo venientem convertebat ad sese Coloneus ille locus, cujus incola Sophocles ob oculos versabatur; quem scis quam admirer, quamque eo delecter. Me quidem ad altioremem memoriam Œdipodis huc venientis, et illo mollissimo carmine, quænam essent ipsa hæc loca, requirentis, species quædam commovit, inanis scilicet, sed commovit tamen." And in De Senectute, (§ 7.) "Sophocles ad summam senectutem tragœdias fecit; quod propter studium cum rem familiarem negligere videretur, a filiis in judicium vocatus est: ut quemadmodum nostro more male rem gerentibus patribus bonis interdici solet; sic illum, quasi desipientem, a re familiari removerent iudices. Tum senex dicitur eam fabulam, quam in manibus habebat, et proxime scripserat, Œdipus Coloneus recitasse iudicibus, quæsisseque, num illud carmen desipientis videretur: quo recitato, sententiis iudicum est liberatus."

Valerius Maximus pays his homage of praise, viii. 7. 12. "Sophocles quoque gloriosum cum rerum Natura certamen habuit tam benigne mirifica illi opera sua exhibendo, quam illa operibus ejus tempora liberaliter subministrando. Prope enim centesimum annum attigit; sub ipsum transitum ad mortem Œdipode Coloneo scripto; quâ solâ fabulâ omnium ejusdem studii poetarum præripere gloriam potuit. Idque ignotum esse posteris filius Sophocles Iophon noluit, sepulchro patris, quæ retuli insculpendo."

Plutarch, in his Treatise *ει προσβυτέρω πολιτευτόν*, says: *Σοφοκλῆς δὲ λέγεται μὲν ὑπὸ τῶν υἱῶν παρανομίας δίκηνφεύγων, ἀναγκῶναι τὴν ἐν Οἰδίποδι τῷ ἐπὶ Κολωνοῦ πόρον, ἧ ἔστιν ἔρχη. εὐίππου, ξίφει, τάδε χόρας ἴκου, τὰ κρέτιστα γὰρ ἔκαυλα, τὸν ἀργῆτα Κολωνὸν, ἐνθα λίγεια μινύρεται θαμίζουσα μέλισσ' ἀηθῶν χλωραὶς ὑπὸ βάσσαις. θαυμαστοῦ δὲ τοῦ μέλους φανέντος, ὥσπερ ἐκ θεατροῦ, τοῦ δικαστηρίου προπεμφθῆναι μετὰ κρότου καὶ βοῆς τῶν παρόντων.*

ΤΗΟΘΕΣΙΣ.

Ὁ ἐπὶ Κολωνῷ Οἰδίπους συνημμένος πῶς ἐστὶ τῷ Τυράννῳ. τῆς γὰρ πατρὶδος ἐκπεσὼν ὁ Οἰδίπους ἤδη γεραυὸς ὢν, ἀφικνέεται εἰς Ἀθήνας, ὑπὸ τῆς θυγατρὸς Ἀντιγόνης χειραγωγούμενος. ἦσαν γὰρ τῶν ἀρσένων περὶ τὸν πατέρα φιλοστοργότεραι. ἀφικνέεται δὲ εἰς Ἀθήνας κατὰ Πυθόχρηστον, ὡς αὐτὸς φησι, χρησθὲν αὐτῷ, παρὰ ταῖς σεμναῖς καλουμέναις θεαῖς μεταλλάξαι τὸν βίον. τὸ μὲν οὖν πρῶτον γέροντες ἀγχώριοι, ἐξ ὧν ὁ Χορὸς συνέστηκε, πυθόμενοι συνέρχονται, καὶ διαλέγονται πρὸς αὐτόν. ἔπειτα δὲ Ἰσμήνη παραγενομένη τὰ κατὰ τὴν στάσιν ἀπαγγέλλει τῶν παιδῶν, καὶ τὴν γενομένην ἄφιξιν τοῦ Κρέοντος πρὸς αὐτόν· διὲς καὶ παραγερόμενος ἐπὶ τῷ ἀγαγεῖν αὐτόν εἰς τοῦπίσω, ἀπρακτος ἀπαλλάττεται. ὁ δὲ πρὸς τὸν Θησέα διελθὼν τὸν χρησμὸν, οὕτω τὸν βίον καταστρέφει παρὰ ταῖς θεαῖς.

Τὸ δὲ δράμα τῶν θαυμαστῶν ὃ καὶ ἤδη γεγραμὸς ὁ Σοφοκλῆς ἐποίησε, χαρίζομενος οὐ μόνον τῇ πατρίδι, ἀλλὰ καὶ τῷ ἑαυτοῦ δήμῳ· ἦν γὰρ Κολωνῆθεν ὥστε τὸν μὲν δῆμον ἐπίσημον ἀποδείξει, χαρίσασθαι δὲ καὶ τὰ μέγιστα τοῖς Ἀθηναίοις, δι' ὧν ἀπορρήτους ἔσεσθαι, καὶ τῶν ἐχθρῶν αὐτοῦς κρατήσκειν ὑποτίθεται ὁ Οἰδίπους προαναφανῶν, καὶ ὅτι διασπασιάσουσι πρὸς Θηβαίους ποτὲ, καὶ τούτων κρατήσουσιν ἐκ χρησμῶν διὰ τὸν τάφον αὐτοῦ.

Ἡ σκηνὴ τοῦ δράματος ὑπόκειται ἐν τῇ Ἀττικῇ ἐν τῷ ἱππεῖ, πρὸς τῷ ναῷ τῶν Σεμνῶν. ὁ δὲ Χορὸς συνέστηκεν ἐξ Ἀθηναίων ἀνδρῶν. προλογίζει Οἰδίπους.

ΑΛΛΩΣ ΣΑΛΟΥΣΤΙΟΥ ΠΥΘΑΓΟΡΕΙΟΥ.

ΤΑ πραχθέντα περὶ τὸν Οἰδίποδα ἴσμεν ἅπαντα τὰ ἐν τῷ ἑτέρῳ ΟΙΔΙΠΟΔΙ. πεπῆρται γὰρ καὶ ἀφικται εἰς τὴν Ἀττικὴν, ὀδηγούμενος ἐκ μιᾶς τῶν θυγατρῶν, Ἀντιγόνης, καὶ ἐν τῷ¹ τεμένει τῶν Σεμνῶν [Ἐρινύων], ὃ ἐστὶν ἐν τῷ καλουμένῳ Ἰππίῳ Κολωνῷ, οὕτω κληθέντι, ἐπεὶ καὶ Ποσειδῶνός ἐστιν ἱερὸν Ἰππίου καὶ Προμηθεύς, καὶ αὐτοῦ οἱ δρεσκόμεοι ἴστανται· ἐστὶ γὰρ αὐτῷ Πυθόχρηστον, ἐνταῦθα

¹ Legebatur καὶ ἔστιν ἐν τῷ.

δεῖν αὐτὸν ταφῆς τυχεῖν· οὐ μὴ ἔστιν ἐτέρῳ βαβήλῃ τόπος, αὐτόθι κάθηται· καὶ κατὰ μικρὸν αὐτῷ τὰ τῆς ὑποθέσεως προέρχεται. ὁρᾷ γὰρ τις αὐτὸν τῶν ἐντεῦθεν, καὶ πορεύεται ἀγγέλων, ὅτι τις ἔρα τῷ χωρίῳ τούτῳ προσκάθηται. καὶ ἔρχονται οἱ ἐν τῷ τόπῳ ἐν Χοροῦ σχήματι, μαθησόμενοι τὰ πάντα. πρῶτος οὖν ἐστὶ καταλύνων τὴν οὐδοποιάν, καὶ τῇ θυγατρὶ διαλεγόμενος. ἄφατος δὲ ἐστὶ καθόλου ἡ οἰκονομία ἐν τῷ δράματι, ὥς οὐδὲν ἕλλο σχεδόν.

ΑΛΛΩΣ. ²

TON ἐπὶ Κολωνῷ Οἰδίποδα ἐπὶ τετελευτηκότῃ τῷ πάπῳ Σοφοκλῆς ὁ υἱοῦς ἐδίδαξεν, υἱὸς ὢν Ἀρίστωνος, ἐπὶ ἔρχοντος Μίκωνος,³ ὃς τέταρτος ἀπὸ Καλλίου, ἐφ' οὗ φασὶν οἱ πλείους τὸν Σοφοκλέα τελευτῆσαι. σαφὲς δὲ τοῦτ' ἐστὶν ἐξ ὧν ὁ μὲν Ἀριστοφάνης ἐν τοῖς Βατράχοις ἐπὶ Καλλίου ἀνάγει τοὺς στρατηγούς ὑπὲρ γῆς, ὁ δὲ Φρόνιχος ἐν Μούσαις, ἃς συγκαθῆκε τοῖς Βατράχοις, φησὶν οὕτως·

μάκαρ Σοφοκλῆς, ὃς πολλὸν χρόνον βιοῦς
ἀπέθανεν, εὐδαίμων ἀνὴρ καὶ δεξιὸς,
πολλὰς ποιήσας καὶ καλὰς τραγωδίας,
καλῶς δ' ⁴ ἐτελεύτησ', οὐδὲν ὑπομείνας κακόν.

ἐπὶ δὲ τῷ λεγόμενῳ ἱππῷ Κολωνῷ τὸ δράμα κεῖται. ἔστι γὰρ καὶ ἕτερος Κολωνὸς ἀγοραῖος ⁵ πρὸς τῷ Εὐρυσκαλίῳ, πρὸς ᾧ οἱ μισθαρνοῦντες προστῆκείσαν, ὥστε ⁶ καὶ τὴν παροιμίαν ἐπὶ τοῖς καθυστερίζουσι τῶν καιρῶν διαδοθῆναι·

ὅψ' ἦλθες, ἀλλ' εἰς τὸν Κολωνὸν ἴεσο.

μνημονεύει τῶν δυεῖν Κολωνῶν Φερεκράτης ἐν Πετάλῃ διὰ τούτων·

οὗτος, πόθεν ἦλθες; εἰς Κολωνὸν ψόχόμεν,
οὐ τὸν ἀγοραῖον, ἀλλὰ τὸν τῶν ἱππέων.

² Ediderunt hoc argumentum Thierschius in Act. Monac. vol. i. p. 322. seqq. ex apographo P. Victorii, et Elmaleius e cod. Laur. A. unde etiam Victorius videtur descriptisse.

³ Ol. xciv. 2.

⁴ Omissa particula in codice. Apud Thierschium editum τ'.

⁵ See J. Pollux, vii. § 133.

⁶ Addidi ὥστε ex conjectura Thierschii.

ΤΑ ΤΟΥ
ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.

ΟΙΔΙΠΟΥΣ.

ΑΝΤΙΓΟΝΗ.

ΞΕΝΟΣ.

ΧΟΡΟΣ ΑΤΤΙΚΩΝ ΓΕΡΟΝΤΩΝ.

ΙΣΜΗΝΗ.

ΘΗΣΕΥΣ.

ΚΡΕΩΝ.

ΠΟΛΥΝΕΙΚΗΣ.

ΑΓΓΕΛΟΣ.

ΟΙΔΙΠΟΥΣ ΕΠΙ ΚΟΛΩΝΩ.

ΟΙ. ΤΕΚΝΟΝ τυφλοῦ γέροντος Ἀντιγόνη, τίνας
 χάρους ἀφίγμεθ', ἢ τίνων ἀνδρῶν πόλιν ;
 τίς τὸν πλανήτην Οἰδίπουν καθ' ἡμέραν
 τὴν νῦν σπανιστοῖς δέξεται δωρήμασιν,
 σμικρὸν μὲν ἔξαιτοῦντα, τοῦ σμικροῦ δ' ἔτι 5
 μείον φέροντα, καὶ τόδ' ἔξαρκούν ἑμοί ;
 στέργειν γὰρ αἱ πάθαι με, χῶ μακρὸς ξυνὸν
 χρόνος διδάσκει, καὶ τὸ γενναῖον τρίτον.
 ἀλλ', ὦ τέκνον, θάκοισιν, (εἴ τινα βλέπεις,) 10
 ἢ πρὸς βεβήλοις, ἢ πρὸς ἄλσεσιν θεῶν,

1. Œdipus, having been banished from Thebes, arrives at Colonus, one of the 174 δήμοι of Athens, conducted by his daughter Antigone.

6. μέω] Suidas in v. σπάνις quotes this passage, and reads μέω, the plural ; but in instances of this kind the singular is preferable. See below, v. 63. In Hec. v. 317. Ulysses states, that his daily wants are as easily satisfied as those of Œdipus here. Καὶ μὴν ἑμοίγε ζῶσι μὲν, καθ' ἡμέραν Κεῖ σμικρὸν ἔχομι, πάντ' ἂν ἀρκούντως ἔχοι, where I have removed the comma from ἡμέραν and inserted it after μὲν, as giving greater strength to the passage.

7. στέργειν] "To be content," or "to acquiesce in." See Dr. Monk, Hipp. 460. πάθαι] The word πάθη, though used several times by Sopho-

cles, (Antig. 978. Aj. Fl. 295.) does not occur in Euripides, Æschylus, or Aristophanes. Πάθαι γὰρ, αἱ συμφοραί. Schol. The more common words are πάθος and πάθημα, which we meet with in all the tragic writers.

9. θάκοισιν] On account of the apparently irregular construction of this passage, Seidler reads θάκησιν, which is approved of by Reisig, and introduced into the text by Hermann. But there is no such word in the tragic writers as θάκησις, the forms being θάκος and θάκημα, and the construction is not irregular, if, with Dr. Elmsley, we take εἴ τινα βλέπεις parenthetically, and translate the passage thus: "place and settle me near some unhallowed seats, (if you see any,) or near groves consecrated to the Gods."

Soph. Œd. Col.

A

στήσόν με καζίδρυσον' ὡς πυθάμεθα,
 ὅπου ποτ' ἔσμιν. μανθάνειν γὰρ ἤκομεν
 ξένοι πρὸς ἀστῶν, ἅν δ' ἀκούσαμεν, τελεῖν.

AN. πάτερ ταλαίπωρ' Οἰδίκους, πύργοι μὲν, οἱ
 πόλιν στήγουσιν, ὡς ἀπ' ὀμμάτων, πρόσσω. 15
 χῶρος δ' ὅδ' ἱερὸς, ὡς σάφ' εἰκάσαι, βρύων
 δάφνης, ἐλαίας, ἀμπέλου· πυκνόπτεροι δ'
 εἴσω κατ' αὐτὸν εὐστομοῦσ' ἀηδόνες·
 οὗ πῶλα κάμψον τοῦδ' ἐπ' ἀξέστου πέτρου.
 μακρὰν γὰρ, ὡς γέροντι, προὔσταλς ὁδόν. 20

OI. κάθιζε νῦν με, καὶ φύλασσε τὸν τυφλόν.

12. μανθάνειν γὰρ ἤκομεν] These words, and ἤκομεν μαθησόμενοι, are distinguished in meaning: the former mean, "we are arrived, and therefore may learn, or have the opportunity of learning;" the latter, "we are come for the purpose of learning." In the passage before us, ὅπου is understood as Reisig justly remarks. Porson gives his sanction to this twofold construction, Med. 1300. ἤλθον ἐκασῶν βίον, on which he remarks—"ἐκασῶν Ald. ἐκασῶν Lasc. et plerique Mss. *Utrumque recte.*" See Matthiæ, Gr. Gr. § 543.

14. πύργοι μὲν] "There are towers at a distance, which protect a city, as [one may judge] by the sight." Erfurd supplies ἐκδῶσαι understood after ὡς ἀπ' ὀμμάτων. Στήγω is properly said of a ship or vessel which is water-tight, hence, *to keep out*, sc. from a city, the attacks of an enemy. See Dr. Blomfield, Sept. Theb. 202. et Erfurd in l. If the comma be removed after ὀμμάτων, as Brunck wishes, no material alteration will be made in the sense. The towers here mentioned were those of the Acropolis.

16. χῶρος δ' . . .] The verb βρύων generally governs a dative case. See Eurip. Bacch. 107. Licymn. fin. Aristoph. Nub. 45. But here βρύων may be considered as an adj. denoting fullness, and therefore taking after it a genitive case. In the quotation of Dür-

erlin from Choëph. 68. to prove that βρύων may govern a genitive case, βρύων is properly ejected by Hermann.

18. εὐστομοῦσ'] "Sing sweetly." Εὐφρογοῦσιν, εὐφρόνως ᾄδουσι. Schul. and thus the word is explained, and this passage quoted by Jul. Pollux, lib. ii. § 100. Suidas says that εὐστομεῖν generally signifies εὐφρομεῖν, and in this opinion J. Pollux coincides, lib. v. § 117.

19. κῶλα κάμψον] "Bend your knees," sc. in sitting down; i. e. "sit down:"—γόνυ κάμψαι· ἀναπαύεσθαι. Hesych.

20. ὡς γέροντι] "For an old man." The Latin word *ut* has precisely the same usage in Latin: *ut inter Barbaros*, Livy. The expression is really elliptical, "as [you might expect] in an old man." So Orest. 32. *κατὰ μετέσχαρον*, οἷα δὴ γυνή, φόνον. See Matthiæ, Gr. Gr. § 389.

21. καὶ φύλασσε] "Kiddius ad Dawesium, p. 167. *cur conjiceret κάμφλασσε fortasse nesciebat.*" The reason for Kidd's proposed emendation is found below, v. 286. *ρύον με κάμφλασσε*. But the sense there requires *ἐκφύλασσε*, "secure me your protection." Here (Edipus requests his daughter to try to protect him. The force of the preposition *ἐκ* in composition is to express completion or success. Thus *φεύγω* is to try to escape; *ἐκφεύγω*, to succeed in escaping, to escape.

- AN. χρόνου μὲν οὐνεκ' οὐ μαθεῖν με δεῖ τόδε.
 OI. ἔχεις διδάξαι δὴ μ', ὅποι καθίσταμεν;
 AN. τὰς γοῦν Ἀθήνας οἶδα· τὸν δὲ χῶρον οὐ.
 OI. πᾶς γάρ τις ἤυδα τοῦτό γ' ἡμῖν ἐμπόρων. 25
 AN. ἀλλ', ὅστις ὁ τόπος, ἧ μάθω μολοῦσά ποι;
 OI. ναί, τέκνον, εἴπερ ἐστί γ' ἐξοικήσιμος.
 AN. ἀλλ' ἐστί μὴν οἰκητός. οἶομαι δὲ δεῖν
 οὐδέν· πύλας γὰρ ἄνδρα τόνδε νῶν ὄρα.
 OI. ἧ δεῦρο προστείχοντα κάξορμώμενον;
 AN. καὶ δὴ μὲν οὖν παρόντα· χῶτι σοι λέγειν
 εὐκαιρόν ἐστιν, ἔννεφ', ὥς ἄνῃρ ὄδε.
 OI. ᾧ ξεῖν', ἀκούων τῆσδε τῆς ὑπέρ τ' ἐμοῦ
 αὐτῆς θ' ὀρώσης, οὐνεχ' ἡμῖν αἴσιος
 σκοπὸς προσήκεις, ὧν ἀδηλοῦμεν φράσαι— 35
 ΞΕ. πρὶν νυν τὰ πλείον' ἱστορεῖν, ἐκ τῆσδ' ἑδρας
 ἔξελθ'. ἔχεις γὰρ χῶρον οὐχ ἄγνόν πατεῖν.
 OI. τίς δ' ἐσθ' ὁ χῶρος; τοῦ θεῶν νομίζεται;
 ΞΕ. αἰθικός, οὐδ' οἰκητός. αἱ γὰρ ἐμφοβοὶ
 θεαὶ σφ' ἔχουσι, Γῆς τε καὶ Σκότου κόραι. 40

22. χρόνου μὲν οὐνεκ' "In consequence of the time [spent by me in misfortune, or in attending upon you, my father.]" "Acerbitatis aliquid huius sententiae incesse videtur adversus fortunam, non adversus patrem." Heller.

23. ὅποι] "Οποι, the common reading, is retained rather than ὅπου, because motion is implied in the verb καθίσταμεν. Eur. Bacch. 180. ποῖ δεῖ χερσίν, ποῖ καθίσταναι πόδα;

27. ἐξοικήσιμος] "Verbal adjectives in ἴσος have an intermediate notion between the active and the passive: ἐξοικήσιμος, 'showing marks or signs of habitation.' Ἀλώσιμος is used actively, Agam. v. 9. Philoct. 863. passively, Eur. Helen. 1638. Temen. fr. ix. 2. Xenoph. Mem. iii. xi. 11." Dr. Blomfield, Agam. 9.

28. δεῖν] Sc. μολοῦσαν μαθεῖν. See v. 26. Οὐ δεῖν τοῦ ἐλθοῦσαν ἐπαγγεῖν

με. Schol.

37. οὐχ ἄγνόν πατεῖν] "Not proper to tread upon." So in Iph. T. 1045. ὅσιος is used in a similar sense to ἄγνός: θηγεῖν γὰρ ὅσιον ἐστ' ἐμοὶ μόνῃ.

38. τοῦ θεῶν νομίζεται;] "To which of the Gods is it customarily assigned?"

39. αἰθικός, οὐδ' οἰκητός] "The place is not even to be touched, much less inhabited." This is Musgrave's translation, or rather illustration, who quotes Philoct. 2. ἀσπερτες οὐδ' οἰκουμένη. The place here referred to was the grove sacred to the Furies, in which Oedipus had unwittingly taken a seat. Antigone, v. 28. calls the place οἰκητός, from the circumstance of seeing a person approaching.

40. Γῆς τε καὶ Σκότου κόραι] The Furies, according to Hesiod, were the daughters of Tellus and Caelus, the

- ΟΙ. *τίνων τὸ σεμνὸν ὄνομα ἂν εὐξαίμην κλύων;*
 ΞΕ. *τὰς πάνθ' ὀρώσας Εὐμενίδας ὃ γ' ἐνθάδ' ἂν*
εἴποι λειῶς νιν· ἄλλα δ' ἀλλαχοῦ καλὰ.
 ΟΙ. *ἀλλ' ἴλεω μὲν τὸν ἰκέτην δεξαίατο·*
ὥστ' οὐχ ἔδρας γῆς τῆσδ' ἂν ἐξέλθοιμ' ἔτι. 45
 ΞΕ. *τί δ' ἔστι τοῦτο;*
 ΟΙ. *συμφορὰς ξύνθημ' ἐμῆς.*
 ΞΕ. *ἀλλ' οὐδ' ἐμοί τοι τουξανιστάναι πόλεως*
δίχ' ἔστι θάρσος, πρὶν γ' ἂν ἐνδείξω τί δρᾶν.
 ΟΙ. *πρὸς νυν θεῶν, ὧ ξεῖνε, μή μ' ἀτιμάσης,*
τοιόνδ' ἀλήτην, ὃν σε προστρέπω φράσαι. 50
 ΞΕ. *σήμαινε, κοῦκ ἄτιμος ἔκ γ' ἐμοῦ φανεῖ.*

father of Saturn. See Theogon. 183. Æschylus Eumen. v. 413. describes them as Νυκτὸς αἰανὴ τέκνα· [the common reading is αἰανῆς, as if there was such a word as αἰανός. See Dr. Blomfield's learned remarks, Pers. 642. 935.] Whether Νὺξ was the mother, or Σκότος the father of the Furies, nearly amounts to the same thing. The discrepancy, however, in the origin of these σεμναὶ θεαί, doubtless prevalent in the time of Sophocles himself, ἀτίξων τοὺς θεούς, gives a plausible reason why (Edipus should not know who were meant by ἐμφοβοὶ θεαί, Γῆς τε καὶ Σκότου κόραι. See the next verse. "The name, Εὐμενίδες, means the benign goddesses; an appellation applied to them by an euphemism, which is a mode of expression that avoids direct mention of indecent, melancholy, or disagreeable things." See Professor Anthon's valuable edition of Lempriere's Classical Dictionary, edited in this country by E. H. Barker.

41. *τίνων τὸ σεμνὸν . .*] The ordo is —*τίνων τὸ σεμνὸν ὄνομα κλύων εὐξαίμην ἂν*; εὐχόμεναι requires a dative case of the person or persons prayed to. See C. R. 259.

42. *ὃ γ' ἐνθάδ' ἂν*] "The people here will call them the Eumenides who see all things: but different names are honorable [or proper] for them in

different places." "Ενθάδ' ἂν, the reading of Eustathius, is altered by Vauvilliers, Brunck, and Elmsley, to ἐνθαδ' ἂν. See Schol. in l. "Νῦν is the accusative singular and plural and of all genders. See Valck. Hipp. 1253." Brunck. Though the reading *ὃ γ' ἐνθαδ' ἂν* is here retained, *ὃ γ' ἐνθαδ' ἂν* is not indefensible;—"May the people who are here [sc. the Athenians] call them the Eumenides." The term Eumenides implies kindness, and therefore said of the Furies by an euphemism. So below, v. 487. the chorus says:—*ἔν σφας καλοῦμεν Εὐμενίδας, ἐξ εὐμενῶν στέργων δέχεσθαι τὸν ἰκέτην σωτήριον.*

48. *πρὶν γ' ἂν ἐνδείξω τί δρᾶν*] "Until I shall have shown [to the state] what I must do." With *τί δρᾶν*, *χρῆ* is understood. Dr. Elmsley reads *τί δρᾶν* on the authority of many Mss.

50. "ἄν is governed by ἀτιμάσης. So C. R. 778. *καὶ μ' ὃ φοῖβος ἔν μὲν ἰκέτην ἄτιμον ἐξέπεμψεν.*" Musgr. Translate, "Do not refuse to answer me the questions which I supplicate you to tell me." Ἀτιμάξω governs an accusative of the person and a genitive of the thing. See Antig. v. 22.

51. *ἔκ γ' ἐμοῦ*] Dr. Blomfield, P. V. 1107. remarks, that the particle *γε* after the preposition *ἐκ* is not Greek. In this passage *γε* is certainly required; and, as Döderlin justly observes, *γε*

- ΟΙ. τίς ἔσθ' ὁ χῶρος δῆτ', ἐν ᾧ βεβήκαμεν ;
 ΞΕ. ὅς' οἶδα καὶ γὰρ, πάντ' ἐπιστήσει κλύων.
 χῶρος μὲν ἱερὸς πᾶς ὅδ' ἔστ'· ἔχει δὲ νιν
 σεμνὸς Ποσειδῶν· ἐν δ' ὁ πυρφόρος θεὸς 55
 Τιτὰν Προμηθεύς· ὃν δ' ἐπιστεῖβεις τόπον,
 χθονὸς καλεῖται τῆσδε χαλκόπους ὁδός,
 ἔρισιν Ἀθηῶν· οἱ δὲ πλεῖστοι γύαι
 τόνδ' ἱπκότην Κολωνὸν εὐχονται σφίσιν
 ἀρχηγὸν εἶναι, καὶ φέρουσι τούνομα 60
 τὸ τοῦδε κοινὸν πάντες ὀνομασμένοι.
 τοιαῦτά σοι ταῦτ' ἐστίν, ᾧ ξέν', οὐ λόγοις
 τιμῶμεν, ἀλλὰ τῇ ξυνουσίᾳ πλείον.
 ΟΙ. ἦ γάρ τινες καίουσι τούσδε τοὺς τόπους ;
 ΞΕ. καὶ κάρτα, τοῦδε τοῦ θεοῦ γ' ἐπ'άνυμοι. 65
 ΟΙ. ἄρχει τίς αὐτῶν, ἢ π'ὶ τῷ πλῆθει λόγος ;

immediately after ἐκ is found in Trach. 461. καθῶτις αὐτῶν ἐκ γ' ἱμοῦ λόγον κακόν. See also Iph. T. 1045.

55. ἐν δ'] "And besides." So (E. R. 179. ἐν δ' ἄλλοι, πολλὰ τ' ἐπὶ ματίρας. See also the note on (E. R. v. 27. ὁ πυρφόρος θεός] The plague described in (E. R. v. 27. is similarly characterised. Πυρφόρος is here applied, with peculiar propriety, to Prometheus, because games were celebrated to him yearly at Athens, during which there was a race called λαμπάσφορα. The competitors for the prize carried lighted torches in their hands, and started from the altar of Prometheus, in the grove of Academus. He who reached the city without extinguishing the light of his torch, was declared the victor. See Pausan. in Attic. i. 30.

57. ὁδός] Ὀδός is the same as the Homeric word οὐδός, Il. Θ. 15. and means a base or foundation. See Brunch's Lex. Sophocl.

58. οἱ δὲ πλεῖστοι γύαι] "Ο γένος is more Attic than ἡ γῆ." Elmsl. Dr. Blomfield, however, gives γύαι, not γένος, in his Glossary, P. V. v. 577.

and there the feminine form occurs. In Euripides the masculine γῆς only occurs.

59. τόνδ' ἱπκότην Κολωνόν] Probably there was an equestrian statue of Colonus, the first settler, and afterwards deified, (see v. 65.) or a temple erected to him on the spot.

61. πάντες ὀνομασμένοι] "All [the lands] bear his name;" being called γύαι Κολωνιάται.

62. σοι] "For your information." On this usage of σοι, called redundant by grammarians, see (E. R. v. 698.

ὁ λόγος] This passage may be thus rendered: "Such, for your information, is this place, not [so much] honoured by the language [of panegyric which I have used] but more by the intercourse of its inhabitants." Συνουσία implies a numerous population, thereby marking the high estimation in which this δήμος was held.

64. ἦ γάρ] On the usage and meaning of this word in interrogative sentences, see (E. R. v. 987. and Matthiæ, Gr. Gramm. § 609.

66. ἢ π'ὶ τῷ πλῆθει λόγος ;] "Or is the right of speaking in the power of

- ΉΕ. ἐκ τοῦ κατ' ἄστῳ βασιλείῳς τὰδ' ἄρχεται.
 ΟΙ. οὗτος δὲ τίς λόγῳ τι καὶ σβένει κρατεῖ;
 ΉΕ. Θησεὺς καλεῖται, τοῦ πρὶν Αἰγέῳς τόκος.
 ΟΙ. ἄρ' ἂν τις αὐτῷ πομπὸς ἐξ ὑμῶν μόλοι; 70
 ΉΕ. ὡς πρὸς τί λέξων, ἢ καταρτύσων μολεῖν;
 ΟΙ. ὡς ἂν προσαρκῶν σμικρὰ, κερδάνῃ μέγα.
 ΉΕ. καὶ τίς πρὸς ἀνδρὸς μὴ βλέποντος ἄρκεισις;
 ΟΙ. ὅσ' ἂν λέγωμεν, πάνθ' ὀρῶντα λέξομεν.
 ΉΕ. οἷσθ', ὦ ξέν', ὥς νυν μὴ σφαλῆς; ἐπεὶ περ εἴ 75
 γενναῖός, ὡς ἰδόντι, πλὴν τοῦ δαίμονος.
 αὐτοῦ μὲν, οὐπερ κἀφάνης, ἔως ἐγὼ
 τοῖσδ' ἐνθάδ' αὐτοῦ, μὴ κατ' ἄστῳ, δημόταις,
 λέξω τὰδ' ἐλθών. οἶδε γὰρ κρινουσί γε,
 εἰ χρεῖ σε μίμνειν, ἢ πορευέσθαι πάλιν. 80
 ΟΙ. ὦ τέκνον, ἢ βέβηκεν ἡμῖν ὁ ξένος;
 ΑΝ. βέβηκεν, ὥστε πᾶν ἐν ἡσυχῇ, πάτερ,
 ἔξειστι φωνεῖν, ὡς ἐμοῦ μόνης πέλας.
 ΟΙ. ὦ πότνιαι δεινῶπες, εὐτέ νυν ἔδρας

the people?" i. e. is the government democratical? The Athenians were proud of their right of speaking on public affairs, as manifesting the liberty of their republic. Hence Euripides makes Polynices say, that the bitterest part of banishment was οὐκ ἔχειν παρρησίαν. Phœn. 402.

68. οὗτος δὲ τίς] "And who [is] this [who]...." See C. R. v. 2.

69. τοῦ πρὶν Αἰγέως] Dæderlin understands βασιλέως after τοῦ πρὶν, for which there is not the slightest necessity. The article, with an adverb, has the same signification as an adjective; thus here ὁ πρὶν [sc. ὅν] is the same as πρότερος. In C. R. v. 1. "Ὁ τέκνα Κάδμου τοῦ πάλαι [sc. ὄντος]" "O children, the recent offspring of the ancient Cadmus." See Matthiæ, Gr. Gr. § 270. a.

74. ὀρῶντα] Brunck takes ὀρῶντα as the active used for the passive,

but it has its regular acceptation here. Œdipus alludes to the remark of the stranger, who in the preceding line seems to taunt him with his blindness: "we will," says he, "speak every thing; [not like myself blind, but] seeing, clear, manifest." So Æsch. Choëph. v. 831. πῶς ταῦτ' ἀληθῆ καὶ βλέποντα δοξάσω;

75. οἷσθ', ὦ ξέν', ὥς νυν μὴ σφαλῆς;] The Attic writers said οἷσθ' ὥς μὴ σφαλῆς; as also οἷσθ' ὥς ποιήσω; see Mus. Criticum, vol. ii. p. 22.

76. ὡς ἰδόντι] sc. δοκεῖ.

83. ὡς ἐμοῦ μόνης πέλας] "The participle οὖτος is here understood, as it is not uncommonly in similar circumstances. See Hermann, A. J. Fl. p. 55." Erfurdt.

84. εὐτέ νυν ἔδρας] The order of this passage may be taken thus: εὐτέ νυν ἐγὼ ἔκαμψα [sc. τὰ κῶλα, see above v. 19] ἐφ' ἔδρας ὑμῶν πρώτων

πρώτων ἐφ' ὑμῶν τῆσδε γῆς ἔκαμψ' ἐγὼ, 85
 Φοίβῳ τε κάμοι μὴ γένησθ' ἀγνώμονες,
 ὅς μοι, τὰ πόλλ' ἐπεῖν' ὅτ' ἐξέχρη κακὰ,
 ταύτην ἔλεξε παῦλαν ἐν χρόνῳ μακρῷ,
 ἐλθόντι χώραν τερμίαν, ὅπου θεῶν
 σεμνῶν ἔδραν λάβοιμι καὶ ξινόστασιν, 90
 ἐνταῦθα κάμπτειν τὸν ταλαίπωρον βίον,
 κέρδη μὲν οἰκήσαντα τοῖς δεδεγμένοις,
 ἄτην δὲ τοῖς πέμψασιν, οἳ μ' ἀπήλασαν·
 σημεῖα δ' ἤξειν τῶνδ' ἐμοὶ παρεγγυά,
 ἢ σεισμὸν, ἢ βροντὴν τιν', ἢ Διὸς σέλας. 95
 ἔγνωκα μὲν νυν ὥς με τήνδε τὴν ὁδὸν
 οὐκ ἔσθ' ὅπως οὐ πιστὸν ἐξ ὑμῶν πτερὸν
 ἐξήγαγ' εἰς τόδ' ἄλσος. οὐ γὰρ ἂν ποτε
 πρώταισιν ὑμῖν ἀντίκυρσ' ὁδοιπορῶν,
 νήφων ἀοίνοις, καὶ πὶ σεμνὸν ἐζόμεν 100
 βάθρον τόδ' ἀσκήπαρνον. ἀλλὰ μοι, θεαί,

τῆσδε γῆς. *Matthiae* doubts whether *εἴτε* ever denotes *quandoquidem*, when or since; but *Döderlin* appositely quotes *Aj. Fl.* 715 and *Philoct.* 1099 in support of that interpretation. *Reiske* refers *ἐπὶ* to *ἔδρας*, but *Elmsley* remarks that *ἔδρας ἐφ' ὑμῶν* is more correct than *ἔδρας ἐφ' ὑμῶν*.

87. τὰ πόλλ' ἐκεῖν'...] "When he delivered those many shocking oracles." *Oedipus* himself details the particulars of the oracle in *C. R.* v. 799—783.

88. ἔλεξε] *Oedipus* is made to allude to this oracle by *Euripides*, *Phœn.* v. 1717.

O. Νῦν χρησμός, & καὶ, Λοξίου περιέρχεται.

A. 'Ο πόσις; ἀλλ' ἢ πρὸς κακοῖς ἐρεῖς κακὰ;

O. 'Εν ταῖς Ἀθήναις καταθανεῖν μ' ἀλώμενον.

A. Ποῦ; τίς σε πύργος Ἀτθίδος προσδέχεται;

O. Ἴερὸς Κολωνός, δῶμάδ' ἱππίου θεοῦ.

There was a temple in *Colonus* dedicated to *Oedipus*, as we learn from *Pausanias*.

89. *τερμίαν*] "Concluding my journey, wandering, or life." The term is metaphorical, and borrowed from the stadium. So *Antig.* 1331. *ἐμὸι τερμίαν ἔγωγε ἡμέραν θάπτομαι*. In v. 91. *κάμπτειν* has the same allusion.

92. *οἰκήσαντα*] The ancient reading is here retained, though *Elmsley* and others prefer *οἰκίσαντα*. *Κέρδη* is put in apposition with *ἐμὸι*.

95. *βροντὴν τιν'*] See below v. 1602.

97. *πτερὸν*] By synecdoche for *οἰωνός*, a bird, an omen.

98. οὐ γὰρ ἂν] On the strict meaning of this phrase see *C. R.* v. 82.

100. *νήφων ἀοίνοις*] See the note on v. 478.

101. *ἀσκήπαρνον*] "Untouched by the hatchet." The same place is described above v. 19. as an *ἄξεστον πέτρων*.

βίου, κατ' ὁμᾶς τὰς Ἀπόλλωνος, δότε
 πέρασιν ἤδη καὶ καταστροφὴν τινα,
 εἰ μὴ δοκῶ τι μειόνως ἔχειν, αἰ
 μόχθοις λατρεύων τοῖς ὑπερτάτοις βροτῶν. 105
 ἴτ', ὃ γλυκεῖαι παῖδες ἀρχαίου Σκότου,
 ἴτ', ὃ μεγίστης Παλλάδος καλούμεναι,
 πασῶν Ἀθῆναι τιμιωτάτη πόλις,
 οἰκτεῖρατ' ἀνδρὸς Οἰδίου τόδ' ἄθλιον
 εἶδωλον· οὐ γὰρ δὴ τόδ' ἀρχαῖον δέμας. 110

AN. σίγα. πορεύονται γὰρ ὧδε δὴ τινες
 χρόνῳ παλαιοί, σῆς ἔδρας ἐπίσκοποι.
 OI. σιγήσομαί τε, καὶ σύ μ' ἐξ ὁδοῦ πόδα
 κρύψον κατ' ἄλσος, τῶνδ' ἕως ἂν ἐκμάθω
 τίνας λόγους ἐροῦσιν. ἐν γὰρ τῷ μαθεῖν 115
 ἔνεστιν ἡνιάβεια τῶν ποιουμένων.

XO. "Ορα. στροφὴ α'.

τίς ἄρ' ἦν; ποῦ ναίει;
 ποῦ κυρεῖ ἐκτόπιος συθεῖς, ὁ πάντων,
 ὁ πάντων ἀπορίστατος;
 λεύσσεις νιν; προσφθέγγου,
 πρὸς δέρκου πανταχῇ. 120

101. εἰ μὴ δοκῶ τι μειόνως ἔχειν] "Unless I seem to be somewhat too low or mean [for your protection]." The scholiast explains the passage thus: εἰ μὴ δοκῶ ὁμῶν ἐλαττόνως ἔχειν τὰ κατὰ, καὶ δεῖσθαι προσθηκῆς τινός. But the usual meaning of ἔχω with an adverb opposes this latter interpretation, ἔχειν μειόνως bring the same as μείονα εἶναι. See Matthiae, Gr. Gr. § 604.

110. εἶδωλον] (Edipus applies the same term to himself, in Phœniss. v. 1559.

πολὶν, αἰθέρος ἀφανὲς εἶδωλον,
 ἢ νέκυν ἐνεσθόν
 ἢ πτανὸν ἐνειρόν.

112. χρόνῳ παλαιοί] Gl. γέροντες. Brunck.

113. καὶ σύ μ' ἐξ ὁδοῦ πόδα] On the double accusative πρὸς and πόδα dependent upon κρύψον, see C. R. 708. To the instances there adduced, add Hec. 800. οἶμοι τάλανα, ποῖ μ' ὄψε-
 ξάγεις πόδα; and Aristoph. Theam. 491. quoted by Porson, στρέφος. μ' ἔχει τὴν γαστέρα.

119. ἐκτόπιος συθεῖς] Sc. συθεῖς ἐκ τόπου. Sophocles frequently uses the word ἐκτόπιος, as also ἐκτοπος, in this sense. See C. R. 166. 1330. infr. 234. Trach. 32. 1134. The latter word occurs once in Euripides, Bacch. 69. but neither form in Æschylus.

- πλανάτας,
 πλανάτας τις ὁ πρέσβυς, οὐδ'
 ἔγχωρος· προσέβα γὰρ οὐκ 125
 ἂν ποτ' ἀστιβὲς ἄλσος ἐς
 τᾶνδ' ἀμαιμακετᾶν κορᾶν,
 ἃς τρέμομεν λέγειν,
 καὶ παραμειβόμεσθ' ἀδέρκτως,
 ἀφάνως, ἀλόγως, τὸ τᾶς 130
 εὐφήμου ατόμα φροντίδος
 ἰέντες· τὰ δὲ νῦν τιν' ἥκειν
 λόγος οὐδὲν ἄζονθ',
 ὃν ἐγὼ λεύσσω περὶ πᾶν οὐπω
 δύναμαι τέμενος 135
 γῶναι ποῦ μοί ποτε ναίει.
 ΟΙ. ὅδ' ἐκείνος ἐγώ· φωνῇ γὰρ ὀρῶ σύστημα.
 τὸ φατιζόμενον.
 ΧΟ. ἰῶ, ἰῶ,
 δεινὸς μὲν ὀρᾶν, δεινὸς δὲ κλύειν.
 ΟΙ. μή μ', ἱκετεύω, προσίδητ' ἄνομον. 140

127. ἀμαιμακετᾶν] The derivation and meaning of this word are given *Œ. R.* 174. See also Heyne's *Obs.* on *Hom. II. 2.* 179. and Damm's *Lexicon* in v.

136. μοί] *Μοί* is here in some degree redundant, and yet such redundancies of the datives *μοί, σοί, ἡμῖν* and *ὁμῶν* admit of a sufficient explanation. See *Œ. R.* v. 2.

137. ἔγ' ἐκείνος ἐγώ] "Here am I." *ἔγω* is used in the sense of the adverb *ἔσς*, 'here.' See *Matth. Gr. Gr.* § 470.

φωνῇ γὰρ ὀρῶ] "For I [see; i. e. being blind and only able to receive information of your presence by the ear, I] perceive by the sound of your voice." The instance quoted by *Brunck* from *Sept. Theb.* 103. κτύπον

δάδορκα, will scarcely apply as similar to this passage. See *Œ. R.* v. 182.

138. φατιζόμενον] The last syllable of this word is not lengthened, as *Hermann* contends, because there is a change of the person speaking, but because *ἰῶ, ἰῶ*, the ejaculation of the chorus, which could not be admitted in an anapestic system, is *extra metrum*, as it frequently is in the tragic writers. *Hermann's* remark, however, is generally true, that in anapestic verse a short vowel may be lengthened at the end of a line where there is a change of speakers. See in v. 141. 170.

140. προσίδητ' ἄνομον] "Look upon me as an impious man." Here *ὧς* is understood. *Heller* aptly quotes

XO. Ζεῦ ἀλεξήτορ, τίς ποθ' ὁ πρέσβυς ;

OI. οὐ πάνυ μοίρας εὐδαιμονίῃσαι
πρώτης, ὧς τῆσδ' ἔφοροι χῶρας.
δηλῶ δ'. οὐ γὰρ ἂν ὧδ' ἀλλοτρίοις
ὄμμασιν εἶρπον,

145

καπὶ σμικροῖς μέγας ἄρμον.

XO. ἔ, ἀντιστροφὴ α'.

ἀλαῶν ὀμμάτων

ἄρα καὶ ἦσθα φυτάλμιος, δυσαίων,

μακραίων τ' ἔτ' ἐπεικάσαι ;

150

ἀλλ' οὐ μὰν ἐν γ' ἡμῖν

προσθήσεις τάσδ' ἀράς.

περᾶς γὰρ,

an instance of *ὧς* similarly omitted from Thucyd. ii. 72. *δέχεσθε δὲ ἀμφοτέρους φίλους.*

141. *πρέσβυς*] The last syllable of *πρέσβυς*, though short before a vowel following, is long for a reason given above, v. 138. See Seidler, *Dochm.* p. 80.

142. *οὐ πάνυ μοίρας...*] In reply to the question of the chorus, "Who is this old man?" *Œdipus* answers, "Not a person to be congratulated for the very first destiny." *Εὐδαιμονίῃσαι* is governed of *ἔσπε*, and *μοίρας* of *ἐνεκα* understood. *Εὐδαιμονίῃ* has the same government, *Plat. Sympos.* (as quoted by *Matthiæ*, *Gr. Gr.* § 345.) *δοκοῦσί μοι πάντες οἱ πρόσθεν εἰρηκότες—τοὺς ἀνθρώπους εὐδαιμονίῃ* *των ἀγαθῶν, ὅν ὁ θεὸς αὐτοῖς ἀτίος.*

144. *οὐ γὰρ ἂν*] "*Alioquin non.*" This formula is illustrated *Œ. R.* 82.

146. *καπὶ σμικροῖς*] *Reisig* contends that the true reading is *σμικρᾶς*, which receives some support from *Demosthenes*, who says of *Philip*, *ὅτι ἐπὶ τῆς αὐτῆς [sc. ἀγκύρας] ὁρμεῖ τοῖς πολλοῖς.* "*Εφορμέω*, however, requires

a dative case, though perhaps not strictly applicable in meaning to this passage. The whole passage alludes to a ship, "which is said *ὁρμεῖν*, [to be moored] when it is firmly fixed in its station by cables or anchors." *Musgr.* See *Porson*, *Orest.* v. 68.

149. *φυτάλμιος...*] "Were you then born with blind eyes?" *Dr. Blomfield*, who with his great learning and good sense illustrates the meaning of *φυτάλμιος*, proposes for *ἀλαῶν*, *ἀλαὸς τ'*. *Gloss. Agam.* 318. A similar inquiry was made by the disciples of *Christ*, *St. John*, c. ix. v. 2.

151. *ἀλλ' οὐ μὰν ἐν γ' ἡμῖν*] "*Ἡμῖν* is here adopted instead of *ἐμοί* on account of the metre. See *Elmsley*. This passage has received two interpretations: (1) "you will not, however, inflict these curses [sc. of blindness and wretchedness] upon me:"—(2) "you shall not, as far as we are concerned [*ἐν γ' ἡμῖν*], add these curses," which will follow by continuing to violate the sanctity of the grove of the *Eumenides*. *Γὰρ* in the following line seems to justify the latter, the context seems to require the former.

περᾶς· ἀλλ' ἵνα τῷδ' ἐν ἁ-
φθέγκτῳ μὴ προπίσης νάπει 155
ποιάεντι, κάθυδρος οὐ
κραιτὴρ μειλιχίων ποτῶν
ρεύματι συντρέχει.

τῷ, ξένη πάμμορ, εὖ φύλαξαι·
μετάσταθ', ἀπόβαθι. πολ- 160
λὰ κέλευθος ἐρατύει·

κλύεις, ὦ πολύμοχθ' ἀλᾶτα;
λόγον εἴ τιν' οἴσεις
πρὸς ἐμὰν λίσχαν, ἀβάτων ἀποβάς,
ἵνα πᾶσι νόμος, 165

φάνει· πρόσθεν δ' ἀπερύκου.

ΟΙ. θύγατερ, ποῖ τις φροντίδος ἔλθῃ; σύστημα.

ΑΝ. ὦ πάτερ, ἀστοῖς ἴσα χρὴ μελετᾶν,

154. ἀλλ' ἵνα τῷδ'] If the reading of this passage be correct, *ῥαπτόν* or some similar word is understood. The grove is here called *ἁφθέγκτον* for the reason assigned above, v. 130. *ἁφώνως*, *ἀλόγως*.—It was considered a mark or proof of impiety to fall down in a consecrated grove, especially one dedicated to the Eumenides. A similar feeling is described by Tacitus (*de Mor. German.* § 38.) as prevalent among the Suevi: "Est et alia luco reverentia. Nemo nisi vinculo ligatus ingreditur, ut minor, et potestatem Numinis præ se ferens. Si forte prolapsum est, attolli et insurgere laud licitum: per humum evolvuntur." See Martial, lib. x. epigr. 72.

159. εὖ φύλαξαι] "Be strongly on your guard." *φυλάσσω* denotes to guard another; *φυλάσσομαι*, to guard oneself, to be on one's guard. See Mr. Tate's able illustration of the middle voice, *Mus. Crit.* vol. i.

160. μετᾶσταθ'] "Change your position or situation." *Metā* in composition with verbs frequently expresses

change. See *infr.* 172. *Med.* 600. *οἶσθ' ὡς μετεβέξει*; do you know how you will change your prayer? *Orest.* 248. *ταχὺς μετέθου λυσσάν*. See also *Iph. A.* 502. *Ion*, 416.

162. πολύμοχθ' ἄλᾶτα;] *Πολύμοχθος* is a word *medie significationis*: here it is used *passively*, "suffering many troubles." In the *Phæn.* v. 796. ὦ πολύμοχθος Ἀρής, it is used *actively*, "causing many troubles." We find the former sense, *Phæn.* 813. *Herc. F.* 1189. *Hec.* 93. *Iph. A.* 1380. The latter, *Eur. fr.* incert. 140. 1.

167. ποῖ τις φροντίδος ἔλθῃ;] Many M-s. have *ἔλθοι*, which is a solecism. *ποῖ τις ἔλθῃ*; and *ποῖ τις ἀν ἔλθοι*; are both correct: *ποῖ τις ἀν ἔλθῃ*; and *ποῖ τις ἔλθοι*; are solecistic. See Dawes, *Misc. Crit.* (ed. Kidd.) p. 374. *ποῖ φροντίδος*, "in what region of thought." So *infr.* 307. *Antig.* v. 42. *ποῦ γνῶμης ποτ' εἴ*; The Latin idiom, "ubi gentium?" is similar.

168. ἀστοῖς ἴσα χρὴ μελετᾶν] The same sentiment is expressed by *Me-*

εἰποντας αἶ δεῖ, καὶ ἀκούοντας.

ΟΙ. πρόσθιγέ νύν μου.

ΑΝ. ψαύω καὶ δῆ.

170

ΟΙ. ὦ ξεῖνοι, μὴ δῆτ' ἀδικηθῶ

σοὶ πιστεύσας, μεταναστὰς.

ΧΟ. οὐ τοι μήποτε σ' ἐκ τῶνδ' ἐδράναν, στροφὴ β.

ὦ γέρον, ἄκοντά τις ἄξει.

ΟΙ. προβῶ;

ΧΟ. ἐπίβαινε πόρσω.

175

ΟΙ. ἔτι;

ΧΟ. προβίβαζε, κούρα,
πρόσω σὺ γὰρ αἰεῖς.

ΑΝ. ἔπεο μὰν, ἔπε' ὦδ' ἀμαυρῶ
κῶλῳ, πάτερ, ἃ σ' ἄγω.

ΟΙ.

180

ΑΝ.
.
.

dea, (Med. v. 224.) Χρὴ δὲ ξένον μὲν
κάρτα προσχωρεῖν πόλει.

169. καὶ ἀκούοντας] This is the
reading of Hermann. Elmsley pre-
fers ἀκούοντας, the conjecture of Mus-
grave. οὐκ ἔκοντας would have bet-
ter agreed with idiomatic Greek if the
metre could have allowed ἔκοντας (the
suggestion of Burgess) instead of ἐ-
κοντας. See Heracl. 582. Androm.
357.

171. μὴ δῆτ' ἀδικηθῶ] "Let me not
then be treated with injustice." The
subjunctive of the first aor. pass. or
the aorists active and middle with or
without μὴ, or an adjective or adverb
compounded with μὴ, is frequently
used as here in the sense of the im-
perative, even in the first person sin-
gular. It is more common with the
second. Μηδαμὲς ἀτιμώσης τοῦς Ἡρα-
κλείους παῖδας. Heracl. 228. See Viger,

p. 371. Matthiae, Gr. Gr. § 516. 2.
and C.E. R. v. 49.

172. σοὶ πιστεύσας] Brunck, pro-
bably objecting to the transition from
the plural ξεῖνοι to the singular σοί,
says, "pronomina a mala manu addi-
tum." This change, however, is very
common in the scenic writers, as he
himself has shown, Aristoph. Aves, v.
104. and especially in the case of the
chorus. See infr. 189. and C.E. R. 512.
Brunck reads πιστεύσας καὶ, but the
scholiast has σοὶ πιστεύσας, and re-
marks, κατὰ τινα συνήθειαν ποιητικὴν,
πληθυντικὸν προειπὼν, ἐνικὸν ἐπέφευ-
ξεν.

173. οὐ τοι μήποτε... ἄξει] "No
one shall ever lead you." See Elmsley's
note on this passage, which distin-
guishes between οὐ μὴ with the future
and with the aorist subjunctive.

- ΟΙ.
- ΧΟ. τόλμα ξείνος ἐπὶ ξένης,
 ὦ τλάμων, ὅ τι καὶ πόλις 185
 τέτροφεν ἄφιλον, ἀποστρυγεῖν,
 καὶ τὸ φίλον σέβεισθαι.
- ΟΙ. ἄγε νυν σύ με, παῖ, σύστημα.
 ἴν' ἄμ' εὐσεβίας ἐπιβαίνοντες,
 τὸ μὲν εἴπωμεν, τὸ δ' ἀκούσωμεν. 190
 καὶ μὴ χρεῖα πολεμῶμεν.
- ΧΟ. αὐτοῦ· μηκέτι τοῦδ' ἀντιπέτρου ἀντιστρ. β'.
 βήματος ἔξω πόδα κλίνης.
- ΟΙ. οὔτως ;
- ΧΟ. ἄλλις, ὡς ἀκούεις.
- ΟΙ. ἦ 'σθῶ ;
- ΧΟ. λέχριός γ' ἐπ' ἄκρου 195
 λαοῦ βραχὺς ὀκλάσας.
- ΑΝ. πάτερ, ἐμὸν τόδ'· ἐν ἡσύχῳ
 (ἰώ μοι) βάσιν ἀρμόσαι,

186. τέτροφεν] "Τρέφειν eleganter positum pro ἔχειν. Ita solent poëtae, praesertim Sophocles." Casaubon in Athen. lib. vii. c. 18.

188. ἄγε νυν σύ με, παῖ] The hiatus at the end of this line is explained and illustrated by Hermann, Elem. Doctr. Metr. p. 236. (Ed. Glasg. 1817.) Poisson, Adversar. p. 145. reads καί, to avoid the hiatus.

189. ἴν' ἄμ' εὐσεβίας ἐπιβαίνοντες] Schol. εὐσεβῶς πεποιήτες. Similarly Philoct. v. 1463. ὁδὸς οὐκ οὐκ τῆσδ' ἐπιβάδοντες. But the correct reading of this passage seems to be that which is adopted by Döderlin and Elmsley: ἴν' ἄν εὐσεβίας ἐπιβαίνοντες Τὸ μὲν εἴπωμεν, τὸ δ' ἀκούσωμεν "where reading piously, we may partly speak and partly hear."

192. τοῦδ' ἀντιπέτρου βήματος] Perhaps this βῆμα is the same as the χαλκῶπος ὀδὸς mentioned v. 57. Then Soph. Œd. Col.

βήματος ἀντιπέτρου will mean βήματος χαλκῶπος ἀπὸ πετρίνου. Musgrave proposes ἀποπέτρου instead of ἀντιπέτρου.

194. ὡς ἀκούεις] "Ut nunc intelligis." Musgrave.

196. βραχὺς ὀκλάσας] "Slightly bending the knee," i. e. sitting down. The expression is the same in meaning as ἀμυπτειν γόνυ, v. 19. Ὀκλάζω, though not an Homeric word, is used by Mosch. Idyll. ii. 99. Ὀκλάσας δὲ πρὸ ποδοῖν. See Steph. Thes. in v. Camerarius and others read βραχὺ σ' ὀκλάσας, but the instance just quoted shows that ὀκλάζω does not require an accusative; and βραχὺς ὀκλάσας is a similar form to πολλὸς ῥέων and "cum fluere intulutus," Hor. Sat. μέγας πνέων, as Musgrave justly remarks.

197. ἐμὸν τόδ'] "This is my task." The subsequent words are arranged according to Dr. Elmsley's edition, on B

- γεραίον ἐς χεῖρα σῶμα σὸν
προκλίνας φιλίαν ἑμάν. 200
- ΟΙ. ὦ μοι δύσφρονος ἄτας.
ΧΟ. ὦ τλάμων, ὅτε νῦν χαλᾷς,
αὔδασον, τίς ἔφυε βροτῶν;
τίς ὁ πολύπονος ἄγει; τίν' ἄν
σοῦ πατρίδ' ἐκπυθοίμαν; 205
- ΟΙ. ὦ ξίνοι, ἀπόπτολις· ἀλλὰ μὴ, στραφὴ γ'.
ΧΟ. τί τόδ' ἀπενέπεις, γέρον;
ΟΙ. μή με, μὴ,
μή μ' ἀνέρη, τίς εἰμι,
μηδ' ἐξετάσης πέρα ματεύων.
ΧΟ. τί δέ;
ΟΙ. δεινὰ φύσις.
ΧΟ. αὔδα. 210
- ΟΙ. τέκνον, οἷ μοι, τί γεγώνω;
ΧΟ. τίνος εἶ σπέρματος, ὦ
ξεῖνε, φώνει, πατρώθεν.
ΟΙ. ὦ μοι ἐγὰρ, τί πάθω, τέκνον ἑμόν; στραφὴ δ'.

account of the metre. 'Ἀρμόσαι is the infinitive, used, as it frequently is, for the imperative. See Matthiæ Gr. Gr. § 541.

202. χαλᾷς] Ἐλκεῖς καὶ οὐκ ἀντιτείνεις τῷ ἐξελθεῖν—λέγει δὲ ἐκ τοῦ ἱεροῦ. Schol. Χαλᾶν has the same usage in Hec. v. 408. χάλα τοκεῖσιν εἰκότως θυμουμένοις.

203. τίς ἔφυε βροτῶν;] These questions of the chorus are similar to those addressed by Telemachus to Menetes, Od. A. 170. Τίς; πόθεν εἰς ἄνδρων; τίς σοι πόλις ἦδε τοκῆς; See also Hipp. 444. Reisig also quotes Simonides in Jacobs. Anthol. vol. i. p. 72. Epigr. lxxviii. εἰπὼν, τίς; τίνος ἔσσι; τίνος πατρίδος; The young scholar will take notice that ἄγει is the 2nd person singular from ἄγωμαι, "are you

led," sc. by his daughter.

207. τί τόδ' ἀπενέπεις, γέρον;] "What [is] this [which] you forbid us" [to ask.] The formula τί τόδ' is illustrated, Cæ. R. v. 2. 'Ἀπενέπεις is here adopted rather than the reading of Hermann, ἀπενέπεις, that form rarely if ever occurring in the tragic writers, except Iph. A. 552. where the metre requires ἀπενέπεις. Aristophanes does not use the word at all. Even the more simple Homeric word ἐνέπεις is used for ἐνέπεις in iambic verse. See Valckenaer, Hipp. 511.

210. δεινὰ φύσις] "My origin is shocking." So οὐ μαθὼν δὲ εἰ φέσσω. Musgr.

211. τί γεγώνω;] "What must I say?" Γεγώνω is the subjunctive.

214. τί πάθω] The more common form

- ΑΝ. λέγ', ἐπεὶ περ ἐπ' ἔσχατα βαίνεις. 215
 ΟΙ. ἀλλ' ἐρῶ· οὐ γὰρ ἔχω κατακρυφάν. ἀντιστρ. δ'.
 ΧΟ. μακρὰ μέλλετον· ἀλλὰ τάχυνε.
 ΟΙ. Λαίτου ἴστε τίν'; στροφή ε'.
 ΧΟ. ἰοῦ ἰοῦ.
 ΟΙ. τό τε Λαβδακιδᾶν γένος;
 ΧΟ. ὦ Ζεῦ.
 ΟΙ. ἄθλιον Οἰδιπόδαν; ἀντιστροφή ε'.
 ΧΟ. σὺ γὰρ ὄδ' εἶ; 220
 ΟΙ. θεός ἴσχεις μὴδὲν ὅσ' αὐδῶ.
 ΧΟ. ἰώ. ὦ ὦ. δῦσμορος. ὦ ὦ. στροφή σ'.
 ΟΙ. θύγατερ, τί ποτ' αὐτίκα κύρσει;
 ΧΟ. ἔξω πέρσῃ βαίνεις χάρας. ἀντιστροφή σ'.
 ΟΙ. ἃ δ' ὑπέσχεο, ποῖ καταθήσεις; 225
 ΧΟ. οὐδενὶ μοιριδίᾳ τίσις ἔρχεται σύστημα.
 ὦν προπάθῃ τὸ τίνειν· ἀπάτα δ' ἀπά-
 ταις ἐτέραις ἐτέρα παραβαλλομέ-
 να πόνον, οὐ χάριν, ἀντιδίδωσιν ἔ-

is, τί γὰρ πᾶθω; and is used by those who are urged by fate, nature, or some overwhelming necessity. *Hec.* v. 612. οὐκ ἔνδυναμην· ὅτι ὃ ἔχω, τί γὰρ πᾶθω; *Phœn.* 909. (on which verse see Valckenaer.) τὸ μέλλον, εἰ χρεῖ, πείσομαι τί γὰρ πᾶθω;

215. ἐπ' ἔσχατα βαίνεις] You are proceeding to the last extremity, i. e. you have given an account so shocking of your birth, that you can now tell nothing worse, and therefore need not hesitate to speak more.

216. κατακρυφάν] "Mode of concealment."

217. μακρὰ μέλλετον..] The reading of Hermann, and adopted by Elmsley, is retained in the text on account of the metre.

220. σὺ γὰρ ὄδ' εἶ;] "What, are you he?" Γὰρ, with and without ἡ

preceding, has generally this meaning in interrogative sentences. See *C. R.* 987.

225. ποῖ καταθήσεις;] "How will you put down [sc. as money, i. e. pay or perform] your promises?" So Musgrave rightly explains *κατατίθεσθαι*.

226. οὐδενὶ μοιριδίᾳ...] "The vengeance of fate comes upon no one for returning that treatment which he has previously received; and one deceit [on our part] opposed to another on yours, causes you in return for it to have trouble, not pleasure." The deceit here alleged against *Œdipus*, seems to be that of having obtained a promise of safety from the chorus, before he had given them to understand who or what he was. "τὸ τίνειν, εἴ τις τίθει. The construction is an ἀνακόλουθον." *Jacobs*.

χειν. σὺ δὲ τῶνδ' ἰδράναν πάλιν ἔκτοπος, 230

αὐθις ἄφορμος ἱμᾶς χθονὸς ἔκθορε,

μή τι πέρα χρέος

ἱμᾶ πόλει προσάψης.

AN. ὦ ξῖνοι αἰδόφρονες, ἀλλ' ἔπει ἀντιστροφὴ γ'.

γεραὸν ἀλαὸν πατέρα τόνδ' ἑμὸν 235

οὐκ ἀνέτλατ', ἔργων

ἀκόντων αἰόντες αὐδὰν,

ἀλλ' ἑμὲ τὰν μελείαν, ἱκετεύομεν, σύστημα.

ὦ ξῖνοι, οἰκτεῖραθ', ἃ

πατρὸς ὑπὲρ τοῦμοῦ μόνου ἄντομαι, 240

ἄντομαι, οὐκ ἀλαοῖς προσορμμένα

ὄμμα σὸν ὄμμασιν, ὥς τις ἀφ' αἵματος

ὑμετέρου προφανῆσα, τὸν ἄθλιον

αἰδοῦς κύρσαι· ἐν ὑμῖν ὡς θεῶ

κείμεθα τλάμονες· ἀλλ' ἴτε, νεύσατε 245

τὰν ἀδόκητον χάριν.

πρὸς σ' ὅ τι σοι φίλον ἐκ σέθεν ἄντομαι,

ἢ τέκνον, ἢ λέχος, ἢ χρέος, ἢ θεός.

230. *ἔκτοπος*] See above, v. 119.

231. *αὐθις*] *Alēthi*s is the Attic, *αἰθις* the Homeric form. Hermann doubts whether in this dactylic line the epic *αἰθις* may not be preferable.

236. [*ἔργων ἀκόντων*] Of deeds involuntary or unwillingly committed.

238. *ἀλλ'*] *At least*. 'Αλλά with or without *γε* frequently denotes *saltem*; in this sense it is not necessarily placed at the beginning of a sentence, whereas *ἀλλά*, *sed*, always is. "Τμῆς δέ μ' ἄλλὰ θυγατρὶ συμφρονέσασα. Hec. 391. See Viger, p. 385 and 642.

244. *ἐν ὑμῖν*] *We depend upon you*. On this usage of *ἐν* with *εἶναι*, *κείσθαι*, *γίνεσθαι*, &c., see (E. R. 304.

247. *πρὸς σ' ὅ τι*] In adjurations and solemn appeals made by *πρὸς*, the pronoun is inserted between *πρὸς* and the

word which it governs. Helen. 1253.

πρὸς νῦν σε γονάτων τῶνδ'. In the *Medea*, v. 489. this rule is not observed on account of the metre: *μή πρὸς γονάτων σε πάντως*. "Ἄντομαι (though here expressed), *ἱκετεύω*, or *ἱκετούμαι*, are in such sentences frequently understood. The Latin pronoun is similarly posited. See Valckenaer, *Hippol.* v. 604. "Philoct. 469. *πρὸς τ' εἰ τί σοι κατ' οὐδὲν ἐστι προσφιλές*." Elmsley.

248. *χρέος*] "Officium," Heath.

"possessio," Brunnck. "neque penitus intelligo ἢ *χρέος*." Elmsley.

"Brunckii quidem interpretatio, *sive possessio*, non habet quo defendatur. *Χρέος* est necessitudo, res necessaria, qua quis ægre caret, ideoque ea delectatur." Hermann. In such a discrepancy of opinions it may seem pre-

οὐ γὰρ ἴδοις ἂν ἀθρῶν βροτὸν, ὅστις ἂν,
εἰ θεὸς ἄγοι, ἐκφυγεῖν δύναιτο. 250

ΧΟ. ἀλλ' ἴσθι, τέκνον Οἰδίπου, σέ τ' ἐξ ἴσου
οἰκτείρομεν καὶ τόνδε συμφορᾶς χάριν·
τὰ δ' ἐκ θεῶν τρέμοντες, οὐ σβένοιμεν ἂν
φανεῖν πέρα τῶν πρὸς σέ νῦν εἰρημένων.

ΟΙ. τί δῆτα δόξης, ἢ τί κληδόνος καλῆς 255
μάτην ρεύσης ἀφέλημα γίγνεται,
εἰ τάς γ' Ἀθήνας φασὶ θεοσεβιστάτας
εἶναι, μόνας δὲ τὸν κακούμενον ξῖνον
σῶζειν οἷας τε, καὶ μόνας ἀρκεῖν ἔχειν.
κἄμμοιγε τοῦ ταῦτ' ἐστὶν οἵτινες βάθρων 260
ἐκ τῶνδ' ἐμ' ἐξάραντες εἴτ' ἐλαύνετε,
ὄνομα μόνον δαίσαντες; οὐ γὰρ δὴ τό γε
σῶμ', οὐδὲ τάργα τᾶμ' ἐπὶ τά γ' ἔργα μου
πεπονθότ' ἐστὶ μᾶλλον ἢ δεδρακότα,
εἴ σοι τὰ μητρος καὶ πατρὸς χρεῖη λέγειν, 265

sumptuous to hazard a new interpretation of the word *χρέος*. "Concern" or "interest," however, will, in many cases, apply as a meaning to it—the latter term in this passage. So *Hec.* 880. *ὅν σὰς ἐλασσον, ἢ κείνης, χρέος*. "It is your interest no less than hers." See *Androm.* 337.

250. *ἐκφυγεῖν δύναιτο*] A somewhat similar sentiment occurs in the *Electra*, 696. *Καὶ ταῦτα μὲν τοιαῦθ' ὅταν δέ τις θεῶν βλάπτῃ, δύναται ἂν, οὐδ' ἂν ἰσχύων, φυγεῖν*.

259. *οἷας τε*] Sc. *δυνάτας*. See *Ce.* R. v. 24.

260. *κἄμμοιγε τοῦ ταῦτ' ἐστὶν, οἵτινες*] "And how is this [showed] towards me [by you] who—" The interrogative *τοῦ* is frequently used in this sense. (*Ce.* R. 380. *Ἐρεῖ, φέρ' εἰπὲ, τοῦ σὺ μάλιστα εἰ σαφές*; *Heracl.* 370. *τοῦ ταῦτα καλῶς ἂν εἴγ*;) *Elmsl.* There is

a similar usage of *δοῦναι*, *P. V.* 271.

261. *ἐξάραντες εἴτ' ἐλαύνετε*] A participle, as here, is frequently followed by *εἴτα* and a verb. *Aj.* Fl. 1094. "Ὅς μηδὲν ἂν γοναίσῃν εἴτ' ἀμαρτάνει." See below, v. 274. Sometimes *εἴτα* precedes both the participle and the verb. *Aristoph.* *Nub.* 857. *εἴτα τῷ πατρὶ πιδόμενος ἐξάμαρτε*. See *Viger*, p. 622. The same remarks apply also to *ἔπειτα*.

264. *πεπονθότ' . . . ἢ δεδρακότα*] The active participles for the passive. So *Apollon.* *Rhod.* iv. 156. as quoted by *Musgrave*: *τετμητότι θαλλῷ* for *τετμημένην*. "Shakespeare, who had never read Sophocles, has well expressed the sense of this passage: *Lear*, act iii. sc. 2. 'I am a man More sinn'd against than sinning.'" *Elmsley*. *Hermann* remarks that these participles are used to denote that the deeds of *Oedipus*

ὦν οὐνεκ' ἐπφοβεῖ με. τοῦτ' ἐγὼ καλῶς
 ἔξοιδα. καίτοι πῶς ἐγὼ κακὸς φύσιν,
 ὅστις παθὼν μὲν ἀντίδρων, ὥστ' εἰ φροινῶν
 ἔπρασσον, οὐδ' ἂν ὥδ' ἐγιγνόμεν κακός ;
 νῦν δ' οὐδὲν εἰδὼς ἰκόμην ἱν' ἰκόμην, 270
 ὑφ' ὧν δ' ἔπασχον, εἰδότεν ἀπαλλύμην.
 ἀνθ' ὧν ἰκνούμαι πρὸς θεῶν ὑμᾶς, ξένοι,
 ὥσπερ με κἄνεστήσαθ', ὥδε σῶσατε.
 καὶ μὴ θεοὺς τιμῶντες, εἴτα τῶν θεῶν
 ὦραν ποιῆσθε μηδαμῶς· ἡγεῖσθε δὲ 275
 βλέπειν μὲν αὐτοὺς πρὸς τὸν εὐσεβῆ βροτῶν,
 βλέπειν δὲ πρὸς τοὺς δυσσεβεῖς· φυγὴν δέ του
 μήκω γενέσθαι φωτὸς ἀνοσίου βροτῶν.
 ξὺν οἷς σὺ μὴ κάλυπτε τὰς εὐδαίμονας
 ἔργοις Ἀθήνας ἀνοσίοις ὑπηρετῶν. 280

were more passive than active. This observation would have been more applicable, if the passive participles had been used.

268. *ὅστις παθὼν μὲν ἀντίδρων*] *Cedipus* here alludes to the quarrel in which he killed *Laius*. See *C. R.* v. 795.

270. *ἰκόμην ἱν' ἰκόμην*] This and similar phrases are used by those who wish to pass over a disagreeable subject as briefly as possible. *Hermann* (*Viger*, p. 583.) remarks: "Formulam *ἔπραξεν ἢ ἔπραξεν*, et similes, adhibent ii, qui rem clarius exponere aut nolunt aut nequeunt." *Seidler* and *Dr. Blomfield* have collected a multitude of instances of the formula; but it will be sufficient for our present purpose, and according to our plan, to adduce two or three. *C. R.* 1366. *βλαστοῦσ' ὅπως ἔβλαστο*. *Med.* 1007. *ἡγγεῖλας αἶ' ἡγγεῖλας*. See below, v. 333.

271. *ἀπαλλύμην*] "My death was intended," *sc.* when I was exposed by my parents on Mount *Cithæron*. See *C. R.* v. 1163.

275. We have here retained *Bruck's* emendation of this corrupt passage, not because it may perchance be the true reading, but because it is better in sense and construction than *τοὺς θεοὺς μοίραν*, or *μοίρα*, or *μοίραις*. On the usage of *εἴτα* with a participle and verb, see above, v. 261.

276. *βλέπειν μὲν αὐτοὺς πρὸς τὸν εὐσεβῆ*] *Βλέπειν* with *πρὸς* signifies to look towards, to regard with great attention, anxiety, or affection. So *Med.* v. 249. *πρὸς μίαν ψύχην βλέπειν*. Cf. *Eur. Electr.* 377. *Alcest.* 400. *Iph. A.* 1238.

277. *φυγὴν δέ του*] "And that there never was yet an escape for an impious man." The scholiast explains this passage to the same effect: *μηδένα διαφυγεῖν ποτε φῶτα ἀνόσιον*. *Φυγὴν* is here in the sense of *ἐκφυγεῖν*.

279. *ξὺν οἷς σὺ μὴ κάλυπτε*] "Along with whom (*sc.* the Gods) do not cover the happy Athens;" *i. e.* do not prevent its high and honorable character for piety and benevolence from being seen. *Μὴ ἀράνεις τὰς Ἀθήνας*, *Schol.*

ἀλλ' ὥσπερ ἔλαβες τὸν ἰκίτην ἐχέγγυον,
 ῥύου με κάκφύλασσι· μηδέ μου κάρα
 τὸ δυσπρόσωπον εἰσορῶν ἀτιμάσης.
 ἦκω γὰρ ἱερὸς εἰσεβῆς τε, καὶ φέρων
 ὄνησιν ἀστοῖς τοῖσδ'· ὅταν δ' ὁ κύριος 285
 παρῇ τις ὑμῖν, ὅστις ἐστίν, ἡγεμὼν,
 τότεῖς εἰσακούων πάντ' ἐπιστήσει· τὰ δὲ
 μεταξὺ τούτου, μηδαμῶς γίγνου κακός.

ΧΟ. ταρβεῖν μὲν, ὦ γεραίε, τὰνθυμῆματα
 πολλή' στ' ἀνάγκη τὰπὸ σοῦ λόγοισι γὰρ 290
 οὐκ ἀνόμασται βραχέσι. τοὺς δὲ τῆσδε γῆς
 ἀναπτας ἀρκεῖ ταῦτά μοι διειδέναι.

ΟΙ. καὶ ποῦ 'σθ' ὁ κραίνων τῆσδε τῆς χώρας, ξίνοι;

ΧΟ. πατρώων ἄστει γῆς ἔχει· σκοπὸς δὲ νιν,
 ὃς κάμει δεῦρ' ἐπεμψεν, οἷχεται στελῶν. 295

ΟΙ. ἦ καὶ δοκεῖτε τοῦ τυφλοῦ τιν' ἐντροπῇν

Elmsley says that *ἐλόντες* must undoubtedly be taken in the sense of *κατασχώντες*, but that that meaning requires illustration. The metaphorical usage of *ἐλόντες* is not common; but Euripides has it in a somewhat similar sense, Hipp. 709. *σίγη καλύπτειν, ἄν-θδ' εἰσηκούσας* "to cover with silence, to prevent from being known."

281. *ἐχέγγυος*] *Ἐχέγγυος* is properly one who redeems his pledge: thence, trust-worthy, faithful. *Ἐχέγγυος*. ἀσφαλής, ἐγγυητής, ἀξιώσιμος, βέβαιος. Hesych. *Ἐχέγγυος*—ἀσφαλῆ. Schol. None of these meanings can apply to the present passage, as Reisch well observes. He proposes to read *ἐχέγγυος*. If the text be correct, *ἐχέγγυος* may perhaps be taken actively, having trust in your honor. So *πιστὸς* denotes, deserving of confidence, and also, having confidence in. See below, v. 1030. and Porson, Hec. 1117.

282. *ῥύου*] For the strict meaning of this word, see C. R. 72.

283. *δυσπρόσωπον*] Some read *δυσπρόσωπον*, which word occurs in the Electr. v. 460. But the great majority of Mss. have *δυσπρόσωπον*, which is analogous in formation to *εὐπρόσωπος*, Phoen. 1356. and Aj. Fl. 1009.

284. *ἱερὸς*] Dedicated to the Gods, sc. to the Furies, who had admitted him into their grove.

289. *ταρβεῖν*] "Revereri, as Homer, Od. x. 359. οὐδέ τι θυμῷ ταρβεῖς." Doederlin.

290. *πολλή' στ' ἀνάγκη*] Reisch on the authority of Valckenaer (Phoen. 1668) reads *πολλή' γ' ἀνάγκη*, which indeed is the usual formula. Aldus has *πολλή' τ' ἀνάγκη*, where, according to Brunck, *πολλή' τ'* is put for *πολλή' τοι*. But can *τοι* suffer an elision before or form a crasis with a short vowel, and yet make a short syllable? *Πολλή' στ' ἀνάγκη* is the reading of Suidas in v. *ταρβεῖν*.

296. *τοῦ τυφλοῦ*] Oedipus uses this description of himself, because he had

ἢ φροντίδ' ἔξειν αὐτὸν, ὥστ' ἔλθειν πέλας;

XO. καὶ κάρθ', ὅταν περ τοῦνομ' αἰσθηταὶ τὸ σόν.

OI. τίς δ' ἔσθ' ὁ κείνῳ τοῦτο τοῦπος ἀγγεῖλῶν;

XO. μακρὰ κίλευθος· πολλὰ δ' ἐμπόρων ἔπη 300

φιλεῖ πλανᾶσθαι, τῶν ἐκείνος αἰῶν,

θάρσει, παρῆσται. πολὺ γὰρ, ὃ γέρον, τὸ σὸν

ὄνομα διήκει πάντας, ὥστις κί βραδὺς

εὐδαι, κλύων σοῦ δεῦρ' ἀφίξεται ταχύς.

OI. ἀλλ' εὐτυχῆς ἵκοιτο τῇ θ' αὐτοῦ πόλει, 305

ἰμοί τε. τίς γὰρ ἰσθλὸς οὐχ αὐτῷ φίλος;

AN. ὦ Ζεῦ, τί λίξω; ποῖ φρενῶν ἔλθω, πάτερ;

OI. τί δ' ἔστι, τέκνον Ἀντιγόνη;

AN. γυναῖχ' ὄρῳ

στείχουσιν ἡμῶν ἀσπον, Αἰτναίας ἐπὶ

not told his name to the ξένος, who went for Theseus.

300. μακρὰ κίλευθος] In reply to Œdipus's implied wish that another messenger should be sent to Theseus, the chorus replies that the distance is great, and therefore that it would be of no use to send a second person, since Theseus would arrive before the messenger could reach the city.

301. φιλεῖ] *Soleus*, are wont. So Med. 47. *νῆα γὰρ φρόντισι οὐκ ἀλγεῖν φιλεῖ*. Androm. 476. *τεκτόνων θ' ὕμνου συνεργάτων Διοῦν ἔριν Μοῦσαι φιλοῦσι κραθεῖν*. *Amo* has the same usage in Latin: Hor. Od. "Qua pius inhxens albaque populus Umbræ hospitalem consociare amat Ramis." Though it must be confessed that the original meaning of φιλεῖν, to love, will apply to these and similar passages.

τῶν] For ὧν, the article for the relative. See GE. R. 1045.

ἄσπον] The first syllable of ἄσπον is here long; it is generally, perhaps always, short in Homer, and common in Euripides. See Hec. v. 171. and v. 174. and Gr. Grad.

304. εὔδαι] *Eûdein*, to sleep, signifies also, metaphorically, to rest, to remain quiet, to loiter. Hec. 656. *ὡς οὐποδ' εὔδαι λυπρὰ σου κηρύγματα*. See Eur. Suppl. 1007. Some learned men, for εὔδαι βραδὺς, propose *σπεύδει*, *ἔρπει*, and *ἔρδει*: but the interpretation of εὔδαι above given, would seem to render any alteration unnecessary. Schœfer has explained the word nearly in the same manner.

306. ἰμοί τε. τίς γὰρ] *Γὰρ* may here give a reason for the introduction of ἰμοί in the preceding prayer, though the scholiast seems to refer it to τῇ αὐτοῦ πόλει. His words are, *ὁ γὰρ ἀγαθὸς αὐτῷ τε καὶ τοῖς φίλοις ἐστὶ χρήσιμος*.

307. ποῖ φρενῶν] See above, v. 167.

309. ἡμῶν ἀσπον] Elmaley would alter ἡμῶν to ἡμιν, quoting v. 722. and Electr. v. 898. But in both those instances the dative ἡμιν depends not upon ἀσπον, but upon the verb. Ἀσπον, when used as a preposition, takes a genitive most frequently after it, especially in the tragic writers. See Cycl. 265. Iph. A. 291. Il. ψ. 44. In

πώλου βεβῶσαν· κρατὶ δ' ἡλιοστερῆς 310
κυνῇ πρόσωπα Θεσσαλὶς νιν ἀμπέχει.

τί φῶ . . ;

ἄρ' ἐστίν; ἄρ' οὐκ ἔστιν; ἢ γνώμη πλανᾷ;
καὶ φημὶ κἀπόφημι, κοῦκ ἔχω τί φῶ.

τάλαινα.

315

οὐκ ἔστιν ἄλλη. Φαιδρὰ γοῦν ἀπ' ὁμμάτων
σαίνει με προστείχουσα· σημαίνει δ' ὅτι
μόνης τόδ' ἐστι δῆλον Ἰσμήνης κέρα.

ΟΙ. πῶς εἶπας, ὦ παῖ;

ΑΝ. καῖδα σὴν, ἱμῆν δ' ὄρᾱν
ὁμαιμον· αὐδῇ δ' αὐτίκ' ἔξεστιν μαθεῖν. 320

ΙΞ. ὦ διςσὺ πατρὸς καὶ κασιγνήτης ἱμοῖ
ῥῆδιστα προσφωνήμαθ', ὡς ὑμᾶς μόλις

II. φ. 97. however, it is followed by a dative: Ἀλλὰ μοι ἄσσω στῆθι.

Αἰτναίος] It is not agreed among the learned, why the horse on which Ismene is conveyed to Colonus is described by the term Αἰτναία. The schol. says, Αἰτναίος. τῆς Σικελικῆς. λέγει δὲ ἀπὸ τῆς μεγάλης. Hezychius, Suidas, Phavorinus, and others, favor this interpretation; but there seems to be no satisfactory reason adduced why a large horse should be meant by Αἰτναία πῶλος. The passage of Aristophanes, Pax, 72. εἰσάγει Αἰτναῖον μέγιστον κύνταρον, proves nothing; because, if Αἰτναῖον denoted of itself μέγιστον, why the tautology? Reizig more probably supposes the epithet to mean κκιῖθ, Sicily having been noted for the fleetness of its steeds, as we find in many passages of Pindar, and in Oppian, i. v. 170. and 272.

311. κυνῇ . . . Θεσσαλ[is] The helmet is called Θεσσαλῖς, because the helmets of the Thesalians were remarkably broad-brimmed. Callim. as quoted by the schol. ἀμφὶ δὲ οἱ κε-

φαλῇ νέον Αἰμονίηθεν Μαιβλακὸς τίλημα περὶτροχον ἔλακον ἔκειτο Ἰδεος ἐνδύσιω. The helmet derived its Greek name from the materials with which it was covered: κυνέη, γαλέη, λεοντέη, λεοντέη, αἰγείη, ταυρεῖη, a helmet covered with the skin of a dog, cat, weasel, lion, goat, bull, &c. and thence the same terms were used for a defence of the head in war, without any reference to the substance of which it was composed. Κυνῇ περικεφαλαιά. Schol.

316. Φαιδρὰ] Φαιδρὰ is the acc. plur. neut. used adverbially.

317. σάβει] Σάβειν primarily denotes, to wag the tail as a dog; thence, to fawn upon, to flatter; and thence, to be greatly pleased with. See a learned note of Dr. Blomfield illustrative of this word, Sept. Theb. 379.

318. Ἰσμήνης κέρα] On this poetical periphrasis for Ἰσμήνη, see the notes in the Class. Journ. vol. xxvii. p. 85. on Antig. v. 1. Ὁ κοῦνον ἀνδρόδελφον Ἰσμήνης κέρα.

322. προσφωνήμαθ'] The abstract is here put for the concrete. See CE. R. v. 1.

εὐροῦσα, λύπη δεύτερον μόλις βλέπω.

ΟΙ. ὦ τέκνον, ἦκεις;

ΙΣ. ὦ πατέρ, δύσμοιρ' ὄρᾱν.

ΟΙ. τέκνον, πέφνησας;

ΙΣ. οὐκ ἄνευ μόχθου γέ μοι. 325

ΟΙ. πρὸς ψαυσον, ὦ παῖ.

ΙΣ. θιγγάνῳ δυοῖν ὁμοῦ.

ΟΙ. ὦ σπέρμ' ὁμαιμιον.

ΙΣ. ὦ δυσάθλιαι τροφαί.

ΟΙ. ἦ τῆσδε κάμου;

ΙΣ. δυσμόρου τ' ἐμοῦ τρίτης.

ΟΙ. τέκνον, τί δ' ἤλθεις;

ΙΣ. σῆ, πατέρ, προμηθία.

ΟΙ. πότερα πόθοισι;

ΙΣ. καὶ λόγοις γ', αὐτάγγελος, 330

ζὺν ὅπερ εἶχον οἰκετῶν πιστῶ μόνῳ.

ΟΙ. οἱ δ' αὐθόμαιμοι ποῦ νεανίαί ποινῇ;

ΙΣ. εἴσ' οὐπὲρ εἰσι. δεινὰ δ' ἐν κείνοις πανῶν.

ΟΙ. ὦ πάντ' ἐκείνῳ τοῖς ἐν Αἰγύπτῳ νόμοις
φύσιν κατεικασθέντε καὶ βίου τροφάς. 335

ἐκεῖ γὰρ οἱ μὲν ἄρσενες κατὰ στέγας
θακοῦσιν ἰστουργοῦντες· αἱ δὲ σύννομοι

323. λύπη] For grief, i. e. on account of my tears.

327. ὦ δυσάθλιαι τροφαί] "O wretched mode of nourishment!" Musgrave.

329. σῆ, πατέρ, προμηθία] "Through care for you." See Hec. v. 733. καὶ λαβὼν προμηθίαν, "and having undertaken the care or charge of him."

331. ζὺν ὅπερ . . .] I. e. ζὺν τῷ οἰκετῇ ὅπερ εἶχον πιστὸν μόνον.

332. ποῦ νεανίαί] Ποῦ, the reading of Brunn, is here retained, rather than ποῖ, on Ms. authority, and from the context, εἴσ' οὐπὲρ εἰσι. Vauvilliers

aptly quotes Orest. 1479. ποῦ δῆτ' ἀμύνει οἱ κατὰ στέγας φρόγες; "In the sentence ποῦ νεανίαί ποινῇ; εἰσι is understood. Οἱ δὲ αὐθόμαιμοι νεανίαί ποῦ εἰσι τοῦ ποινῇ; i. e. ἐν ποίῳ πόνοι εἰσι; τί ποιοῦσιν;" Brunn.

333. εἴσ' οὐπὲρ εἰσι] See this figure illustrated above, v. 370.

336. οἱ μὲν ἄρσενες] Herodotus gives the same account of the Egyptiana, Euterpe, c. 36. ἐν τοῖσι αἱ μὲν γυναῖκες ἀγορεύουσι καὶ κατηλεθούσι· οἱ δὲ ἄνδρες, κατ' οἴκους ἐόντες, ὑφαίνουσιν.

337. αἱ δὲ σύννομοι] "And their

τᾶξω βίου τροφίᾳ πορσύνουσ' αἰί.
 σφῶν δ' ὧ τέκν', οὓς μὲν εἰκὸς ἦν ποιεῖν τάδε,
 κατ' οἶκον οἰκουροῦσιν, ὥστε παρθένοι· 340
 σφῶ δ' ἄντ' ἐκείνων τὰμὰ δυστήνου κακὰ
 ὑπερπονεῖτον. ἡ μὲν, ἐξ ὅτου νίας
 τροφῆς ἔληξε, καὶ κατίσχυσει δέμας,
 αἰεὶ μεθ' ἡμῶν δύσμορος πλανωμένη
 γερονταγωγῆ, πολλὰ μὲν κατ' ἀγρίαν 345
 ὕλην ἄσιτος νηλίπους τ' ἀλωμένη,
 πολλοῖσι δ' ὄμβροις ἡλίου τε καύμασι
 μοχβοῦσα τλήμων, δεύτερ' ἡγεῖται τὰ τῆς

partners," i. e. the partners of their bed; τῆς κοίτης, or some similar word, being understood with σύννομοι. The ellipsis is supplied, Pers. 710. τῶν ἐμῶν λέειν γερὰ καὶ ξυνομόν', εὐγενὲς γέναι. Σύννομος is used with the same signification in the masculine gender, Soph. Electr. 600.

339. σφῶν δ'] "Edipus says σφῶν, understanding the twofold sex of his children." Seidler. But Dr. Blomfield rightly contends, P. V. Gloss. 12. that the monosyllable σφῶν was used by the Attic writers for ὁμῖν, and σφῶν for ἡμῶν. Therefore we should translate, "but of you my four children."

341. τὰμὰ δυστήνου κακὰ] Here the possessive pronoun agrees with κακὰ, where we should expect the personal with δυστήνου τὰ κακὰ ἐμοῦ δυστήνου. So Phœn. 30. μαστοῖς ἐφέετο τὸν ἐμὸν ἄδελφον γένον. Hec. 430. ἕρ, καὶ θαυόσης ἕμμα συγκλείσει τὸ σόν. The same idiom occasionally occurs in Latin: Hor. "cum mea nemo Scripta legat vulgo recitare timentia."

345. κατ' ἀγρίαν ὕλην] The same epithet is applied to ὕλην, C. R. 467. φοιτῆ γὰρ ὅτ' ἀγρίαν ὕλην.

346. νηλίπους τ'] Brunck is inclined to read ἀνήλιπος, which word occurs in Theocr. Idyll. iv. 55. This would introduce an anapest in the third foot. Dr. Blomfield contends, ?.

V. Gl. 248. that νηλίπος (by aphæresis for ἀνήλιπος, as νημερτής for ἀνημερτής, νήνυμος for ἀνήνυμος, &c.) is the true form. We have, it is true, νήλιπος in Apoll. Rhod. iii. 646. but it is not improbable that the two forms νήλιπος and νηλίπους were legitimately Attic. Phot. Lex. Νηλίποδες· ἀντιόδοι. Suidas also gives the passage before us under the word νηλίπους. Whichever or if each be the correct form, the word νήλιψ or νήλιπος is derived from ἔνευ and ἔλαψ, a sandal; though Dæderlin is inclined to think that νηλίπους is by syncope for νηλιπόπους, which, even when put for ἀνηλιπόπους, would not give the meaning required by the context; the want of shoes or sandals being one of the insignia of poverty, or of affectation of it, as in the case of certain Grecian philosophers. The only variation in the Mas. being ἀνηλίπους, which would destroy the metre, the common reading νηλίπους is retained in the text for the reasons just alleged.

ἀλωμένη] As πλανωμένη precedes v. 344. Reinsig draws a distinction between ἀλᾶσθαι and πλανᾶσθαι, the former signifying, according to him, vagari, to wander about; the latter, errare, to miss the way. This distinction, however, as far as may fairly be inferred from the passages in which

- οἴκοι διαίτης, εἰ πατὴρ τροφὴν ἔχοι.
 σὺ δ', ὦ τέκνον, πρόσθεν μὲν ἐξίκου πατρὶ 350
 μαντεῖ' ἄγουσα πάντα, Καδμείων λάθρα,
 ἃ τοῦδ' ἐχρήσθη σώματος· φύλαξ δέ μου
 πιστὴ κατέστης, γῆς ὅτ' ἐξηλαυνόμην
 νῦν δ' αὖ τίν' ἤκεις μῦθον, Ἰσμήνη, πατρὶ
 φέρουσα; τίς σ' ἐξῆρεν οἴκοθεν στόλος; 355
 ἤκεις γὰρ οὐ κενή γε, τοῦτ' ἐγὼ σαφῶς
 ἔξοιδα, μὴ οὐχὶ δεῖμ' ἐμοὶ φέρουσά τι.
 IΣ. ἐγὼ τὰ μὲν παθήμαθ', ἄπαθον, πάτερ,
 ζητοῦσα τὴν σὴν, κοῦ κατοικοῖης, τροφὴν,
 παρεῖς' ἴασω. δις γὰρ οὐχὶ βούλομαι 360
 ποιοῦσά τ' ἀλγεῖν, καὶ λέγουσ' αὖθις πάλιν.
 ἃ δ' ἀμφὶ τοῖν σοῖν δυσμύροισιν παῖδοισιν κακὰ
 νῦν ἔστι, ταῦτα σημαίνουσ' ἐλήλυθα.

both terms occur, does not seem to be well founded.

352. τοῦδ' ἐχρήσθη σώματος] Τοῦδε σώματος, i. e. ἐμοῦ. Though the Scholiast takes these words literally as referring to the body of Œdipus, and the oracles as declaring where it should be buried, τὸ σῶμα is so frequently expressive of the personal pronoun, that we prefer the same interpretation here. See Hec. 301. Besides Œdipus received more oracles than that which foretold his burial-place.

353. γῆς ὅτ' ἐξηλαυνόμην] "When I was in the act of being expelled from my country." For the strict meaning of the imperfect tense, see C. R. v. 36.

355. τίς σ' ἐξῆρεν οἴκοθεν στόλος;] "What expedition or mission hath brought you away from home?" i. e. what is the object of your journey hither? So Philoct. v. 243. τίς σὺν στόλῳ προσέσχες τῇδε γῇ;

357. μὴ οὐχί] Μὴ οὐ here forms a crasis, as they always do in the scenic writers. So v. 1189. ἔα αὐτὸν is

scanned as a trochee. On the usage of μὴ οὐ in the sense of nisi, after a negative, see C. R. v. 18. and that usage will give the true interpretation of this passage.

360. παρεῖς' ἴασω] "I will pass over and omit." The same phrase occurs Troad. v. 699. (ed. Schæff.) ἀφθαγγός εἰμι, καὶ παρεῖς ἐγὼ στόμα.

δις γὰρ οὐχὶ βούλομαι] A somewhat similar sentiment is expressed by Talthebius, Hec. v. 516. Διπλᾶ με χρηρίζας δάκρυα κερδᾶσαι, γίναι, Σῆς παιδὸς οἴκτω· νῦν τε γὰρ λέγων κακὰ Τέγγω τόδ' ὄμμα, πρὸς τάφῳ σ', ἔτ' ἄλλωτο. And Helen v. 770. Λέγων τ' ἂν σοὶ κακὰ ἀλγοῖσιν ἔτι, Πόσχων τ' ἔκαμνον δις δὲ λυπηθεῖμεν ἂν.

361. αὖθις πάλιν] This redundancy with or without αὖθις is not unfrequent with the tragic writers. See Philoct. 342. 1232. 952. Eur. Helen. 931. Similar repetitions are ἄλλως μάτην, εἰκὴ βῆδωσι, διακονῆς ἄλλως, διάκωντος δέ. See Porson, Hec. 487.

363. σημαίνουσ' ἐλήλυθα] The future participle after verbs of motion ex-

πρὶν μὲν γὰρ αὐτοῖς ἦν ἔρας, Κρείοντί τε
 θρόνους ἱάσθαι, μηδὲ χραίνεσθαι πόλιν, 365
 λόγῳ σκοποῦσι τὴν πάλαι γένους φθορὰν,
 οἷα κατίσχε τὸν σὸν ἄθλιον δόμον·
 νῦν δ' ἐκ θεῶν τοῦ κάλιτῆριου φρενὸς
 εἰσῆλθε τοῖν τρεῖς ἀθλίῳιν ἑρις κακὴ,
 ἀρχῆς λαβέσθαι καὶ κράτους τυραννικοῦ. 370
 καὶ μὲν νεάζων καὶ χρόνῳ μέλαινα γειγώς,
 τὸν πρόσθε γεννηθέντα Πολυνείκῃ θρόνον

presses the cause for which that motion took place. Phœn. v. 713. (718. ed. Por.) "Α δ' ἐμπέδων μάλιστα, ταῦθ' ἦεν φράσων, on which passage see Valckenær's note.

364. αὐτοῖς ἦν ἔρας] This desire of Eteocles and Polynices is not even alluded to in the Phœnissæ, where it appears that they succeeded to the Theban throne, after Œdipus had put out his eyes, (see v. 67. and 483.) and that Creon did not become king till the brothers had slain each other in single combat. Sophocles (Œ. R. 1412.) introduces Creon as king immediately after the catastrophe of Œdipus; and the sons of the latter (v. 1449.) evidently had no share in the government. Æschylus (Sept. Theb.) nearly agrees historically with Euripides.

366. τὴν πάλαι γένους φθορὰν] The same as τὴν παλαιὰν γένους φθορὰν. The article is frequently joined to an adverb or preposition, and gives, as here, the sense of an adjective to be gathered from the adverb or preposition. Œ. R. 1. Κόδρμον τοῦ πάλαι [i. e. τοῦ παλαιού] νέα τροφή. See above v. 69. and Matth. Gr. Gr. § 270.

368. κάλιτῆριον] The readings of this line are almost as various as the editions of the Œdipus Coloneus; καὶ ἀλιτῆριον, adopted by Brunck (introducing an anapæst in the fourth place); καὶ ἀλιτῆρον (where it is doubtful, even if such a word as ἀλιτῆρος exists at all, whether the second syllable can

be long), καὶ ἀλιτρίον, καὶ ἀλιτῆρον, have all had their advocates. The present reading, the emendation of Tourp, Emend. Suid. i. p. 431. is admitted into the text, as having been approved by Elmsley and Hermann. The word ἀλιτῆριος occurs in Aristoph. Eq. 446. Ἐκ τῶν ἀλιτῆριον σε φημι γαγονέαι τὸν τῆς θεοῦ.

369. εἰσῆλθε] "Whatever thought enters the mind is said in Greek εἰσεῖναι, ἐπελθεῖν, εἰσεῖναι, εἰσελθεῖν, ἐπελθεῖν [and ἀφέρπει, Œ. R. v. 776.]. Valcken. Phœn. 1378. So in Latin, 'venire in mentem.' Virg. Æn. iv. 39. "Nec venit in mentem, quorum consederis arvis?"

τρεῖς ἀθλίῳιν] On the rhythm of this line see Porson, Suppl. p. xxviii.

372. τὸν πρόσθε γεννηθέντα Πολυνείκῃ] Euripides makes Polynices the younger of the two. Phœn. v. 69. Κυμβάρι' ἔταξαν, τὸν νεώτερον πάρος φεύγειν ἱκόντα τήρδε Πολυνείκῃν χθόνα. Other historical discrepancies between the two tragedians have been hinted at v. 362. See also infr. v. 1296. and Œ. R. v. 765. The instance just quoted, if correct, taken in conjunction with the text, shows the double form in which Πολυνείκης is declined; sc. gen. Πολυνείκεος and Πολυνείκου. Elmsley (Quarterly Review, No. xiv. p. 453.) seems to think that proper names ending in *ης* make the genitive in *ος* only; and in the accusative the metre no where requires *ην*, and sometimes demands *η*. Διομήδης, *ος*, only, C

ἀποστερίσκει, καὶ ἐλήλακεν πάτρας.
 ὁ δ' ὡς καθ' ἡμᾶς ἔσθ' ὁ πληθύων λόγος,
 τὸ κοῖλον Ἄργος βὰς φυγὰς, προσλαμβάνει 375
 κῆδός τε καινὸν καὶ ξυνασπιστὰς φίλους,
 ὡς αὐτίκ' Ἄργος ἢ τὸ Καδμείων πέδον
 τιμῇ καθέξον, ἢ πρὸς οὐρανὸν βιβῶν.
 ταυτ' οὐκ ἀριθμὸς ἐστίν, ὦ πάτερ, λόγων,
 ἀλλ' ἔργα δεινὰ τοὺς δὲ σοὺς ὅποι θεοὶ 380
 πόρους κατοικτιοῦσιν, οὐκ ἔχω μαθεῖν.

ΟΙ. ἦδη γὰρ ἔσχες ἐλπίδ', ὡς ἐμοῦ θεοὺς

and not ου, η, ην, occurs in Homer. So Δημοσθένης, Ἀντισθένης, Εὐκράτης, Σωκράτης, Εὐρυσθένης, &c. have their genitive ending in εος.

375. τὸ κοῖλον Ἄργος] "In general κοῖλος τόπος is a place surrounded by mountains." Musgrave. See below v. 1384. The Scholiast quotes two passages, in which the same epithet is applied to Argos. Ἐν Ἐπιγύροις. Τὸ κοῖλον Ἄργος οὐ κατοικῆσαντ' ἐτι.—Ἐν Θαμύρῃ. Ἐκ μὲν Ἐριχθονίου ποτιμάσθιον ἔσχεθε· κοῦρον Ἀντόλυκον, πολέων κτεάνων σίνην Ἀργεῖ κοίλῃ. In a similar sense κοῖλος is used, Androm. 1254. Troad. 84. Iph. A. 1600.

376. κῆδός τε καινὸν] Elmsley proposes κλεινόν: but there is no authority for the alteration; and the common reading is supported by Phœn. v. 347. σὲ δ' ὃ τέκνον, καὶ [καινοῖς, Pierson] γάμοισι δὴ κλέω Ζυγέττα παιδοποιὸν ἄδονδ' ἑνόοισιν ἐν δόμοις ἔχειν ἑόνον τε κῆδος ἀμφέπειν. and Stat. Theb. ii. 108.—"jamque ille novis (scit fama) superbit Connubiis, viresque parat, quis regna capessat."

377. ὡς αὐτίκ' Ἄργος] The ordo is, ὡς αὐτίκ' Ἄργος ἢ καθέξον τιμῇ τὸ Καδμείων πέδον, ἢ βιβῶν πρὸς οὐρανόν. "So that Argos will soon either occupy the land of the Cadmeans with honor, or [by its defeat] advance it [Thebes] to heaven." A similar instance of the double disjunctive ἢ occurs, Sept. Theb. 46. Ὁρκαμότη-

σαν, ἢ πόλει κατασκαφὰς θέντες, λατάνειν ἔστω Καδμείων βίῃ. Ἡ γῆν θανόντες τήνδε φυράσειν φόνῃ. Βιβῶν is the future participle neuter from βιβάζω. Ἐς οὐρανὸν βιβάζειν is a common hyperbole expressive of elevation to very high honor. So Hor. Od. i. 1. "Sublimi feriam sidera vertice." Eur. Bacch. 930. quoted by Dœderl. ὅστ' οὐρανῷ στηρίζον εὐρήσεις κλέος.

379. ταυτ' οὐκ ἀριθμὸς] "These things are not a [mere] enumeration of reports or words." The antithesis of "word" and "deed," expressed by λόγος, ὄνομα, ἔπος, μῦθος, &c. with ἔργον, χεῖρ, &c. is not only the language of the Greek philosophers, but being the opposition of hypothesis and fact as universal language, is naturally found in the tragic writers. Eur. Electr. 893. ἦκα γὰρ οὐ λόγοισιν, ἀλλ' ἔργοις. See Troad. 1223. Erechth. fr. i. 13. CE. R. 864. 873.

381. οὐκ ἔχω μαθεῖν] Ἐχω here has the sense of scire or possum. See Viger p. 206. Hec. 749. τὸ μέντοι μέλλον οὐκ ἔχω μαθεῖν. In v. 736. καὶ γὰρ οὐδ' ἐγὼ κλέειν,—ἐγὼ κλέειν contains a very unusual ellipsis: the true reading is probably ἔχω κλέειν.

382. ὡς ἐμοῦ θεοὺς . . .] Matthiæ (Gr. Gr. § 538.) calls this an instance of ἀνακλούμενον. But may not ὡς be here, as in many passages, redundant? It is frequently supposed to be understood under similar circumstances.

- ἄραν τίν' ἔξειν, ὥστε σωθῆναί ποτε ;
 ΙΣ. ἔγωγε τοῖς νῦν γ', ὦ πάτερ, μαντεύμασιν.
 ΟΙ. ποίοισι τούτοις ; τί δὲ τεθέσπισται, τέκνον ; 385
 ΙΣ. σὲ τοῖς ἐκὶ ζήτητὸν ἀνθρώποις ποτὲ
 θανόντ' ἔσσεσθαι ζῶντά τ', εὐσόιας χάριν.
 ΟΙ. τίς δ' ἂν τοιοῦδ' ὑπ' ἀνδρὸς εὖ πράξειεν ἄν ;
 ΙΣ. ἐν σοὶ τὰ κείνων φασὶ γίγνεσθαι κράτη.
 ΟΙ. ὅτ' οὐκ ἔτ' εἰμὶ, τηνικαῦτ' ἄρ' εἰμ' ἀνὴρ ; 390
 ΙΣ. νῦν γὰρ θεοὶ σ' ὀρθοῦσι, πρόσθε δ' ὤλλυσαν.
 ΟΙ. γέροντα δ' ὀρθοῦν, φλαῦρον, ὃς νέος πίση.
 ΙΣ. καὶ μὴν Κρέοντά γ' ἴσθι σοι τούτων χάριν
 ἥζοντα βαιοῦ πούχῃ μυρίου χρόνου.
 ΟΙ. ὅπως τί δράσῃ, θυγάτηρ ; ἐρμήνευέ μοι. 395
 ΙΣ. ὥς σ' αἶγχι γῆς στήσῃσι Καδμείας, ὅπως
 κρατῶσι μὲν σου, γῆς δὲ μὴ μβαινῆς ὕρων.
 ΟΙ. ἦ δ' ὠφέλησις τίς θύρασι κειμένους ;
 ΙΣ. κείνοις ὁ τύμβος δυστυχῶν ὁ σὸς βαρύνς.

387. εὐσόιας χάριν] "For your pro-
 vocation." Εὐσόιαν δὲ φασὶ τὴν εὐ-
 θένηαν [i. εὐθηνίαν or εὐσθένειαν] καθά-
 περ καὶ ἐν Ἀμφιτρώνῃ. Ἐπεὶ δὲ βλάστοι,
 τῶν τριῶν μίαν λαβεῖν Εὐσόιαν ἀρκεῖ.
 Schol. Some copies have εὐνοίας.
 See Schol.

388. εὖ πράξειεν ἄν ;] "Will be
 prosperous?" Πράσσω with an adverb
 or a neuter adjective, said to be used
 adverbially, expresses the state im-
 plied in the adjective or adverb: thus
 εὖ πράσσω, I am in a good state, I am
 successful; κακῶς πράσσω, I am in a
 bad state. The young scholar will
 mark the difference between εὖ πράσ-
 σω and εὖ ποιεῖν, the latter denoting
 moral conduct, the former casual con-
 dition.

389. ἐν σοὶ . . . γίγνεσθαι] See the
 illustration of this phrase, C. R. 304.
 and above, v. 244.

391. νῦν γὰρ θεοί] "Yes, for the
 gods." Γὰρ is used in replying, to

allege a reason for assent or dissent
 to the proposition immediately pre-
 ceding.

394. βαιοῦ πούχῃ μυρίου χρόνου] On
 this redundancy, see C. R. 58.

397. κρατῶσι μὲν σου] Κρατέω, with
 a genitive, signifies to rule over, or be
 master of: with an accusative, to pos-
 sess, to hold. See Matthiae Gr. Gr.
 § 338. b.

398. θύρασι] "To the interrogative
 particles ποῦ, ποῖ, πόθεν, the adverbs
 θύρασι, θύραζε, θύραθεν, as also οἰκοί,
 οἰκαδε, οἰκοθεν, answer." Elmsley.

399. ὁ τύμβος δυστυχῶν] The tomb
 is called δυστυχῶν which has not re-
 ceived due honors, or (as Bruck
 takes it) which is erected in a foreign
 land. The Thebans, warned by the
 oracle, did not wish that Oedipus should
 be buried in a foreign land; and, to
 avoid the pollution resulting from his
 guilt, not in their own: they therefore
 were anxious to avoid both these con-

- ΟΙ. πᾶντι θεοῦ τις τοῦτό γ' ἂν γνώμη μάθοι. 400
 ΙΣ. τούτου χάριν τοίνυν σε προσθέσθαι πέντας
 χώρας θέλουσι· μηδ' ἴν' ἂν σαυτοῦ κραταῖς.
 ΟΙ. ἥ καὶ κατασκιώσι Θηβαίᾳ κόνει;
 ΙΣ. ἀλλ' οὐκ ἔα τοῦμφυλον αἵμά σ', ὃ πάτερ.
 ΟΙ. οὐκ ἄρ' ἐμοῦ γε μὴ κρατήσουσιν ποτὶ. 405
 ΙΣ. ἴσται ποτ' ἄρα τοῦτο Καδμείοις βᾶρος.
 ΟΙ. ποίας φανείσης, ὃ τέκνον, ξυναλλαγῆς;
 ΙΣ. τῆς σῆς ὑπ' ὀργῆς, σοῖς ὅταν στῶσιν τάφοις.
 ΟΙ. ἃ δ' ἰννίπεις, κλύουσα τοῦ λέγεις, τέκνον;
 ΙΣ. ἀνδρῶν θεωρῶν Δελφικῆς ἀφ' ἰστίας. 410
 ΟΙ. καὶ ταῦτ' ἐφ' ἡμῖν Φοῖβος εἰρηκὸς κυρεῖ;
 ΙΣ. ὥς φασιν οἱ μολόντες εἰς Θήβης πύλον.

sequences by having him entombed on the confines of their country. See below, v. 783.

400. πᾶντι θεοῦ τις] Œdipus boasts of his understanding, Œ. R. v. 387. —ἀλλ' ἔταυσά νῦν, Γνώμη κυρήσας, οὐδ' ἀπ' οἰωνῶν μάθων.

402. μηδ' ἴν' ἂν] After μηδὲ, ἔφην, τίθεναι, or some similar word must be supplied, as inferred from προσθέσθαι. ἴνα, in the sense of *nbi*, requires the optative with, or the future indicative without, ἂν. See above, v. 168.

403. κατασκιώσι] This is the Attic form of κατασκιᾷσθαι. So ἀποσκεῖν, Œ. R. 138. ἐξελών, Phœn. 616. σκεῖν, P. V. 26. See Brunck's note, Œ. R. 138, and Dawes, Misc. Crit. p. 118. Κατασκιᾷσι, δόφουσι. Schol.

404. τοῦμφυλον αἷμα] Kindred blood, or the blood of his father Laius, which Œdipus had shed. Those who killed a near relation were obliged to flee their country, and could not return to it except under very peculiar circumstances. To this Œdipus himself alludes, v. 591. Τοῦμφυλον αἷμα· δ' πατρός φόνος. Schol.

407. [ξυναλλαγῆς:] The Schol. explains this line by πόλιν αἰτίας γενομένης βλαβήσονται; ξυναλλαγή is

evidently not to be taken here in the sense given at Œ. R. v. 33. but in that of *circumstance, event*.

410. θεωρῶν] See the meaning of θεωρῶν explained, Œ. R. v. 114.

ἀφ' ἰστίας] [Who had come] from.

411. ἐφ' ἡμῖν] On account of us. Ἐφ' ἡμῶν ἀντι τοῦ, δὲ ἐμῶν. Schol. Some read ἐφ' ἡμῶν, concerning us, which nearly amounts to the same thing in the sense of the passage before us. See Matthiæ Gr. Gr. § 584 and 585.

412. εἰς Θήβης πύλον] Thebes is indifferently called Θήβη and Θήβαι. Valckenaer, Phœn. 755. assigns a reason for the name in the plural: he says that originally the city itself was called Θήβη, and the acropolis or citadel, Cadmea; but that when the acropolis was attached to and formed part of the city, the plural number Θήβαι prevailed. The same remark applies to other cities, as Ἀθῆναι, Φηραι, Μυκῆναι, Συράκουσαι, &c. in the feminine. The names of cities in the plural masculine have a different origin, being probably extended from the inhabitants to the place inhabited: such are Δελφοί, Παρίσι, &c. See Dr. Butler's most useful Manual of Ancient and Modern Geography, p. 157.

- ΟΙ. παίδων τίς οὖν ἤκουσε τῶν ἐμῶν τάδε ;
 ΙΣ. ἄμφω θ' ὁμοίως, κάζεπίστασθον καλῶς.
 ΟΙ. καὶ οἱ κάκιστοι τῶνδ' ἀκούσαντες, πάρος 415
 τοῦμοῦ πόθου προὔθεντο τὴν τυραννίδα ;
 ΙΣ. ἀλγῶ κλύουσα ταῦτ' ἐγώ· φέρω δ' ὅμῃς.
 ΟΙ. ἀλλ' οἱ θεοὶ σφιν μῆτε τὴν πεπρωμένην
 ἔριν κατασβέσειαν, ἐν τ' ἐμοὶ τέλος 420
 αὐτοῖν γένοιτο τῆσδε τῆς μάχης πέρι,
 ἧς νῦν ἔχονται, ἀπακαιοῦνται δόρυ·
 ὥς οὗτ' ἂν ὅς νῦν σπῆπτρα καὶ θρόνους ἔχει,
 μείνειεν, οὗτ' ἂν οὐξ ἐληλυθὼς πόλιν
 ἔλθοι πότ' αὖθις· οἳ γε τὸν φύσαντ' ἐμὲ 425
 οὕτως ἀτίμως πατρίδος ἐξαθούμενοι
 οὐκ ἔσχον, οὐδ' ἤμυνα· ἀλλ' ἀνάστατος
 αὐτοῖν ἐπέμφθην, κάζεκηρύχθην φυγᾶς.
 εἴποις ἂν, ὥς θέλοντι τοῦτ' ἐμοὶ τότε
 πόλιν τὸ δῶρον εἰκότως κατήνυσεν.
 οὐ δῆτ', ἐπεὶ τοι τὴν μὲν αὐτίχ' ἡμέραν, 430
 ὀπηνίκ' ἔξει θυμὸς, ἥδιστον δὲ μοι
 τὸ κατθανεῖν ἦν καὶ τὸ λευσθῆναι πέτραις,

416. προὔθεντο] Προτίθηναι and προ-
 τίθεμαι signifies to place one thing
 before another, to prefer: πάρος there-
 fore is here redundant, as Heller has
 remarked. Hipp. 884. οἱ δ' ἡρότην
 προθέτες ἐπὶ τοῦ καλοῦ. The geni-
 tive of the thing postponed more fre-
 quently occurs without a preposition.
 Med. 938. Εἴπερ γὰρ ἡμᾶς ἀξιοὶ λόγου
 τινὸς Γυνή, προθήσει χρημάτων, σάφ'
 οἷδ' ἐγώ. The same usage of προτί-
 θηναι occurs in Thucydides i. § 76.
 and ii. § 42. but in both instances
 without a genitive.

417. ἀλγῶ . . . φέρω δ'] The same
 words are opposed without ὅμῃς, Hec.
 375. "Ὅστις γὰρ οὐκ εἴωθε γένεσθαι
 κακῶν, φέροι μὲν, ἀλγεί δ'.

418. σφιν] The dative plural: σφιν
 is also the dative singular. See below,

v. 1485. and Museum Criticum, vol.
 ii. p. 16.

422. ὥς οὐτ' ἂν] Dr. Blomfield,
 Agam. 357. proposes ἂν or δὲ for ὥς,
 contending rightly that ὥς or ὅπως ἂν
 does not usually precede an optative
 mood. But may not ὥς here have the
 sense of since, and then there will
 be no need of any emendation?

428. εἴποις ἂν, ὥς θέλοντι] (Edipus,
 in the first ebullition of his anguish, as
 he says below, v. 431. wished to be
 driven from the Theban land. (E. R.
 v. 1426. βίβον με γῆς ἐκ τῆσδ' ὅσον
 τάχισθ'.

432. τὸ λευσθῆναι πέτραις] On the
 punishment of death by stoning, see
 the note (in Class. Journ. vol. xxiii.
 p. 88.) on Antig. v. 36. and Dawes,
 Misc. Crit. p. 308.

οὔδεις ἔρωτος τοῦδ' ἑφαίνειτ' ὠφελῶν
 χρόνῳ δ' ὅτ' ἤδη πᾶς ὁ μόχθος ἦν πέπων,
 καί μ' ἀνέθανον τὸν θυμὸν ἐκδραμόντα μοι 435
 μείζω κολαστὴν τῶν πρὶν ἡμαρτημένων,
 τοτηνίκ' ἤδη τοῦτο μὲν, πόλις βία
 ἤλαυνέ μ' ἐκ γῆς χρόνιον· οἱ δ' ἐπαφελεῖν,
 οἱ τοῦ πατρὸς, τῷ πατρὶ δυνάμειοι, τὸ δρᾶν
 οὐκ ἠβέλυσαν, ἀλλ' ἔπους σμικροῦ χάριν 440
 φυγὰς σφιν ἔξω πτωχὸς ἠλώμην ἐγώ.
 ἐκ ταῖνδε δ', οὔσαιν παρθένοιν, ὅσοι φύσις
 δίδωσιν αὐταῖν, καὶ τροφὰς ἔχω βίου,
 καὶ γῆς ἄδειαν, καὶ γένους ἐπάρεκσιν·
 τῷ δ' ἀντὶ τοῦ φύσαντος εἰλέσθην θρόνους 445
 καὶ σπῆπτρα κραίνειν, καὶ τυραννεύειν χθονός.
 ἀλλ' οὔτε μὴ λάχουσι τοῦδε συμμάχου,
 οὔτε σφιν ἀρχῆς τῆσδε Καδμείας ποτὲ
 ὄνησις ἔξει. τοῦτ' ἐγῶνθα, τῆσδε τε

433. *ἔρωτος τοῦδ' ... ὠφελῶν*] The wish or desire here alluded to, was, to be banished. Participles frequently take a genitive after them both in Greek and Latin, though the verbs from which they are derived require other cases. Hom. II. B. 823. Ἀρχιλόχος τ', Ἀκάμας τε, μάχης ἐὼ εἰδότε πάσης. II. B. 718. τόξων ἐὼ εἰδώς. This construction is not so frequent in the Attic writers as in Latin, where 'amans patriam' and 'amans patriam' are equally common. See Viger, (Hermann's Annot.) p. 624. Sanctii Minerva, p. 133.

434. *πέπων*] Πέπων signifies ripe and mellow, as fruit; thence metaphorically, soft, mild, softened. In Homer it is a term of endearment: δ πέπων, δ Μενέλαος, II. Z. 55.—of Iphroch: δ πέπωνες, κἀκ' ἐλέγχε', Ἀχαιῖδες, οὐκ ἔτ' Ἀχαιοί, B. 236. This word is illustrated by Damm, Lex. Etym. Græc. and by Dr. Blomfield, Agam. 1336.

437. *τοῦτο μὲν*] Τοῦτο μὲν generally is followed by τοῦτο δέ, τοῦτ' αἴθρις, ἔπειτα, &c. (see note on the Antigone, v. 61.) but here οἱ δέ only follows. Instances where τοῦτο μὲν is not followed by τοῦτο δέ are collected by Hermann, Viger, p. 577.

438. *οἱ δ' ἐπαφελεῖν*] The ordo seems to be, οἱ δέ δυνάμειοι ἐπαφελεῖν τῷ πατρὶ, οἱ τοῦ πατρὸς [δυνεῖς].

440. *ἔπους σμικροῦ χάριν*] "For the sake of a little word," i. e. they would not utter a single word in defence of their father. "Potius quam eum verbulo defenderent." Brunck.

447. *τοῦδε συμμάχου*] Τοῦδε, δακτυλῶς, meaning ἐμοῦ. So also Alcest. 752. οὐ γὰρ τῶδ' [sc. ἐμοῖ] ἔτ' εἰς ταῦτ' ἐν στέγῳ.

οὐ ... μὴ λάχουσι ... οὔτε ... ἔξει] They shall not ... nor will benefit come. Such is the distinction between οὐ μὴ and οὐ, independent of the construction of the former phrase.

μαντεῖ' ἀκούων, συννοῶν τά τ' ἐξ ἑμοῦ 450

παλαίφαθ' ἅ μοι Φοῖβος ἤνυσέν ποτε·

πρὸς ταῦτα καὶ Κρίοντα πεμπόντων ἑμοῦ

μαστῆρα, καὶ τις ἄλλος ἐν πόλει σθίνει.

ἰὰν γὰρ ὑμεῖς, ὦ ξένοι, θέλητέ μου

σὺν προστάταις σεμναῖσι δημούχοις θειαῖς 455

ἀλκὴν ποιῆσθαι, τῇδε μὲν πόλει μέγαν

σωτῆρ' ἀρεῖσθε, τοῖς δ' ἑμοῖς ἐχθροῖς πόνους.

ΧΟ. ἐπ' ἄξιός μιν, Οἰδίπους, κατοικτίσαι,

αὐτός τε, καὶ δῖς θ' αἰδ'· ἵπκι δὲ τῆσδε γῆς

σωτῆρα σαυτὸν τῷδ' ἐπιμβάλλεις λόγῳ, 460

παραινέσαι σοι βούλομαι τὰ σύμφορα.

ΟΙ. ὦ φίλταθ', ὥς νυν πᾶν τελοῦντι προξίνει.

ΧΟ. θοῦ νυν καθαγμὸν τᾶνδε δαιμόνων, ἐφ' ᾧς

τὸ πρῶτον ἵκου καὶ κατίσσειψας πέδον.

452. πρὸς ταῦτα] "Wherefore." The young scholar will remember that πρὸς ταῦτα or τὰδε signifies propterea, on this account, wherefore; πρὸς τοῦτοις or τοῖσδε, propterea, in addition to or besides this.

πεμπόντων] For πεμπέτωσαν. "In the third person plural of the imperative in Attic, the termination *όντων* is more usual than *έτωσαν*." Matthiæ Gr. Gram. § 193. The form in *όντων* is most frequent in the case of the present imperative.

453. δημούχοις] Tutelary gods were said *έχειν δῆμον*, πόλιν, ἔστυ, γῆν, &c. whence they were called *δημόχοι*, *πολιτισσοῦχοι*, *πολιούχοι*, *δοτυόχοι*, *γαστήροχοι*. See Dr. Blomf. Gluss, Sept. Theb. 69.

456. ἀλκὴν ποιῆσθαι] "To avail yourselves of my assistance." Here *ποιῆσθαι* is used in the strict medial sense. We have in this line adopted the reading of Turnebus, *τῇδε μὲν πόλει*, for *τῇδε τῇ πόλει*, on Ms. authority, μὲν being required by the *δε* in the subsequent sentence.

460. ἐπιμβάλλεις] "You introduce

yourself besides," [being worthy of pity.] "Επιμβάλλεις, "polliceris," Brunck and Wimsheir. "Addis, oratione adjicias," Erfurdt. "Jactat," Döderlein, who thinks that Hor. i. 2. 18. has a reference to this passage;—"Ille dum se nimium querenti Jactat ultorem."

462. προξίνει] "Act as πρόξενος," "kindly supply." The πρόξενος was one who entertained public functionaries from foreign states. The word and its derivatives are thence used metaphorically, as here. Προξενεῖν governs a genitive of the person entertained, Med. 722. *πειράσσομαι σου προξενεῖν*.

464. κατίσσειψας πέδον] Some editions have *κατέσσειψον πέδον*, (which Hermann says is the manifest emendation of some grammarian,) and two Mss. *κατέσσειψας*, which seems to be a mere error in transcribing; for we find no intimation that Œdipus, when he entered the grove of the Furies, decorated the place with suppliant boughs, even if such a practice was usual with suppliants among the Greeks, which

- ΟΙ. *τρόποισι ποίοις; ὧ ξένοι, διδάσκετε.* 465
 ΧΟ. *πρῶτον μὲν ἱερὰς ἐξ ἀειρέτου χοᾶς
 κρήνης ἐνεγκοῦ, δι' ὁσίων χειρῶν θιγάν.*
 ΟΙ. *ὅταν δὲ χεῦμα τοῦτ' ἀπήρατον λάβω;*
 ΧΟ. *κρατῆρές εἰσιν, ἀνδρὸς εὐχειρος τέχνη,
 ὧν κρᾶτ' ἔρεψον καὶ λαβὰς ἀμφιστόμους.* 470
 ΟΙ. *θαλλοῖσιν, ἢ κρόκαισιν; ἢ ποίῳ τρόπῳ;*
 ΧΟ. *οἷός γε νεαρᾶς νεοπόκῃ μαλλῶ βαλάν.*
 ΟΙ. *εἶεν· τὸ δ' ἐνθεν ποῖ τελευτῆσαι με χρεῖ;*
 ΧΟ. *χοᾶς χιάσθαι στάντα πρὸς πρώτην ἔω.*
 ΟΙ. *ἢ τοῖσδε κρωσσοῖς, οἷς λέγεις, χέω τάδε;* 475
 ΧΟ. *τρισσὰς γε πηγὰς· τὸν τελευταῖον δ' ὅλον.*

was probably not the case. The alteration of the text was perhaps suggested by the apparent repetition of the same idea in the words *ἴκου καὶ κατόστειπας πῆδον*: but nothing is more common than this repetition in reference to coming, approaching, &c. *Alcest.* 768. *Εἰσῆλθε, κατόλμησ' ἀμειψασθαι πύλας.*

466. *ἱερὰς*] "Water was called *ἱερὰ*, both because it was used in sacrifices, and because rivers were universally sacred, as we are informed by Spanhem. *Callim.* p. 117." Erfurdt. See *Med.* 411. *Ion*, 1195.

ἀειρέτου] "Ever-flowing," the same as *ἀέναος*, *Eur. fr. Pirith.* 1. and *ἀέναος*, *Ion*, 118. 1083. *Æsch. Suppl.* 562. Horace beautifully amplifies this epithet of a river: "at ille Labitur et labetur in omne volubilis ævum."

467. *δι' ὁσίων χειρῶν*] "With clean hands." *Tibull.* ii. 1. 14. "Et manibus puris sumite fontis aquam." *Livy*, lib. xli. gives a reason for this addition: "Cum omnis prefatio sacrorum eos, quibus non sint puræ manus, sacris arceat."

468. *ἀκῆρατον*] *Ἀκῆρατον*, because drawn ἐξ ἀειρέτου πηγῆς. See below, v. 691.

472. *οἷός γε νεαρᾶς*] The common reading was *οἷος νεαρᾶς*, which offends

against the metre, the penult of *νεαρᾶς* being short. *Oids νεογῆς* is proposed by Valckenær, *Phæn.* v. 994. ("here, for *νεοπόκῃ*, he reads *εὐπόκῃ*) and adopted by Brunck. Reiske suggested *νεωρᾶς*, which Hermann has altered into *νεάρου*. The easiest emendation is that of Heath, *οἷός γε νεαρᾶς*, which we have ventured to introduce into the text.

473. *τὸ δ' ἐνθεν ποῖ*] Elmsley rightly observes that the more usual expression is *τὸ δ' ἐνθενδε*, or *τοῦθενδε* δέ. In the *Museum Criticum*, vol. ii. p. 276. the same illustrious scholar proposes *πῇ* for *ποῖ*, but in his edition of this play he retains the common reading *ποῖ*. *Agam.* 239. *τὰ δ' ἐνθεν οὐτ' εἶδον, οὐτ' ἐννέκω.*

474. *πρὸς πρώτην ἔω*] *Ἀντὶ τοῦ, περὶ τὸν ὕμνον*. Schol. Libations and offerings to the gods were considered more acceptable when presented towards the rising sun. "Ovid, *Fast.* iv. 775. *Hæc tu conversus ad ortus dic tæ.* Val. Flacc. iii. 437. *Phœbi surgentis ad orbem Ferre manus.*" Musgr. Cratinus in Chiron, as quoted by the Scholiast, "Ἀγε δὴ πρὸς ἔω πρῶτον ἀπὸ τῶν ἱστων, καὶ λάμβανε χειρὶ Σχοῖνον μεγάλῃν."

476. *τρισσὰς γε πηγὰς*] i. e. pour three libations from each of the kubits, and at the third libation empty

- ΟΙ. τοῦ τόνδε πλήσας θῶ; δίδασκε καὶ τόδε.
 ΧΟ. ὕδατος, μελίσσης· μηδὲ προσφέρειν μέθυ.
 ΟΙ. ὅταν δὲ τούτων γῇ μελάμφυλλος τύχη;
 ΧΟ. τρεῖς ἐννὶ αὐτῇ κλώνας ἐξ ἀμφοῖν χερσὶν 480
 τιθεῖς ἐλαίας, τάσδ' ἐπέυχισθαι λιτάς.
 ΟΙ. τούτων ἀκούσαι βούλομαι. μέγιστα γάρ.
 ΧΟ. ὡς σφᾶς καλοῦμεν Εὐμενίδας, ἐξ εὐμενῶν
 στέρνων δέχεσθαι τὸν ἰκέτην σωτήριον,
 αἰτοῦ σύ τ' αὐτὸς, κεῖ τις ἄλλος ἀντὶ σοῦ, 485
 ἄπυστα φωνῶν, μηδὲ μηκύνων βοήν.
 ἔπειτ' ἀφέρειπιν ἄστροφος. καὶ ταῦτά σοι
 δράσαντι θαρσῶν ἂν παρασταίην ἐγώ·
 ἄλλως δὲ δειμαίνοιμι ἂν, ὦ ξέν', ἀμφὶ σοί.
 ΟΙ. ὦ παῖδε, κλύετον τῶνδε προσχάρων ξένων;
 ΙΣ. ἠκούσαμεν τε, χῶτι δεῖ πρόστασσε δρᾶν.
 ΟΙ. ἔμοι μὲν οὐχ ὅδατά. λείπομαι γὰρ ἐν
 τῷ μὴ δύνασθαι μήθ' ὄρᾶν, δυοῖν κακοῖν.
 σφῶν δ' ἥτιρα μολοῦσα πρᾶξάτω τάδε.
 ἀρεκῖν γὰρ οἶμαι πάντῃ μυρίαν μίαν 495

each goblet. This triple libation was considered the most holy offering. Antig. 431. χοαῖσι τρισπύδοισι τὸν νέκυν στέφει.

478. μηδὲ προσφέρειν μέθυ] Wine was not mixed with libations offered to the Eumenides. Those libations were called *νηφάλιοι θυσίαι*, sober offerings, to denote that divine justice should be vigilant, and therefore sober. Therefore the Eumenides are called *θεοὶ*, v. 100. See Suidas in v. *νηφάλιοι θυσίαι*.

479. γῇ μελάμφυλλος] "Land deeply shaded with trees." Pind. Pyth. i. 27. *Ἄφρων ἐν μελαμφύλλοις ποτόφαις*. Schol. *μελάμφυλλος*· πολὺ δένδρον. ἡ γὰρ τῶν δένδρων πυκνότης βαθεῖαν ἐργάζεται τὴν ἔλκην. This quotation is due to Voderlin.

484. σωτήριον] Elmsley takes *σωτήριον* in the sense of *σῶς*, and is fol-

lowed by Hermann, who quotes Aesch. Agam. 655. and Choëph. 234. as instances of *σωτήριος* used passively. The word however never occurs in Sophocles except in an active sense, and that sense will suit the passage before us. *Σωτήριον* τὸν σωτήρα τῆς γῆς ἐσόμενον, Schol. Oedipus, v. 460. tell the Athenians that he would be τῆδε πόλει μέγαν σωτήρα.

486. ἄπυστα φωνῶν] "Speaking in a whisper, and not making a long prayer." So above, v. 130. ἀφ᾽ ὧν, ἀλόγως, τὸ τὰς εὐφήμων στόμα φροντίζοντες ἴοντες.

487. ἀφ᾽ ὧν] Here is the infinitive used, as it frequently is, for the imperative. See C. R. v. 452.

492. ἔμοι μὲν οὐχ ὅδατά] "I cannot go." Ὅδατά is the neuter plural for the neuter singular. This idiom has been illustrated, C. R. v. 319.

ψυχὴν τὰδ' ἐκτίνουσαν, ἣν εὖνους παρῇ.
 ἀλλ' ἐν τάχει τι πρᾶσσετον· μόνον δέ με
 μὴ λείπεται. οὐ γὰρ ἂν σθένει τοῦμὸν δέμας
 ἔρημον ἔρπειν, οὐδ' ὑψηγητῶν ἄνευ.

ΙΣ. ἀλλ' εἰμ' ἐγὼ τελοῦσα· τὸν τόπον δ' ἵνα 500

χεῖσται μ' ἐφευρεῖν, τοῦτο βούλομαι μαθεῖν.

ΧΟ. τοῦκείθεν ἄλσος, ᾧ ξίνη, τόδ' ἦν δέ του
 σπᾶνιν τιν' ἴσχυς, ἔστ' ἔποικος, ὃς φράσει.

ΙΣ. χωροῖμ' ἂν εἰς τόδ', Ἀντιγόνη· σὺ δ' ἐνθάδε
 φυλάσσε πατέρα τόνδε. τοῖς τεκοῦσι γὰρ 505
 οὐδ' εἰ ποιεῖ τις, δεῖ πόνου μνήμην ἔχειν.

ΧΟ. δεινὸν μὲν, τὸ πάλαι κείμενον ἤ- στροφὴ α'.
 δη κακὸν, ᾧ ξεῖν', ἐπεγείρειν·
 ὅμως δ' ἔραμαι πυθέσθαι.

ΟΙ. τί τοῦτο; 510

ΧΟ. τᾶς δειλαίας τᾶσδ' ἀπόρου φανείσας
 ἀλγυθόνας, ᾧ ξυνέστας.

ΟΙ. μὴ πρὸς ξενίας ἀνοιξῆς

501. *χεῖσται μ' ἐφευρεῖν*] This, with some slight difference in the accentuation of *χεῖσται*, is the reading of all the Mss. Bruncck calls it an *absurda lectio*, and substitutes τὰ *χεῖρ' ἐφεύρω*: τὰ *χεῖρα*, sc. τὰ *χρήσιμα*. Canter proposes *χεῖρ' ἔστι*, which leaves an anapaest in the second place. Reiske, *χεῖρ' ἔσται, μ' ὑπουργεῖν τοῦτο*. Heath, *χεῖρ' [for χρεία] ἔσται*. Musgrave, *χεῖρ' στάγμ' ἐπὶβρεῖν τοῦτο*, or *χεῖρ' στάγμ' ἀφιεροῦν τοῦτο*. Schaefer, *τὸν τόπον δ', ἵν' ἂ χρεῖ, ἔσται μ' ἐφευρεῖν, τόνδε βούλομαι μαθεῖν*. Elmsley, *χεῖρ' στέμμι ἐφευρεῖν—στέμμα*. He says, being a part of those things which are necessary in a sacrifice. Many more emendations might be enumerated, but those already mentioned will sufficiently prove the difficulty of the passage. As none of them, however, seem to surmount that difficulty, we have with Hermann retained the common reading *χεῖσται*, i. e. *χεῖρ' ἔσται*, *χεῖρ'* being used in the sense of *ἀναγκαῖον*,

like *χεῖρ*, Hec. 260. Herc. F. 524. The ordo will then be, *βούλομαι δέ μαθεῖν τοῦτο, ἵνα χεῖρ' ἔσται μ' ἐφευρεῖν τὸν τόπον*, where the sacrifice is to be offered.

502. *τοῦκείθεν ἄλσος, ᾧ ξίνη, τόδ'*] This reading, proposed by Elmsley in the Edinb. Review, vol. xix. p. 79. is here adopted instead of *τοῦκείθεν ἄλσος, ᾧ ξίνη, τοῦδ'*, because it seems a more direct answer to the previous inquiry of Ismene, and her subsequent reply *χωροῖμ' ἂν εἰς τόδ'*.

507. *δεινὸν μὲν*] Hermann (de Metris lib. iii.) first showed that the following verses were antistrophic. His arrangement is here taken.

511. *τᾶς δειλαίας τᾶσδ'*] The second syllable of *δειλαίας* must be scanned as short on account of the metre, which requires also the addition of *τάσδ'*, or some other long monosyllable.

513. *μὴ... ἀνοίξῃς*] "Do not open them out." We have *ἀνοίγω* in the

- τᾷς σαῖς. ἃ πείπονθ', ἀναιδῇ.
 XO. τό τοι πολὺ καὶ μηδαμὰ λῆγον 515
 χρῆζω, ξέν', ὀρθὸν ἄκουσμι' ἀκούσαι.
 OI. ὦ μοι.
 XO. στέρξον, ἱκετεύω.
 OI. φεῦ, φεῦ.
 XO. πείθου· κἀγὼ γὰρ ὅσον σὺ προσχρῆζεις. 520
 OI. ἤνεγκον κακότηατ', ὦ ξίνοι, ἥ- ἀντιστροφῇ α'.
 νεγκον, ἄνων μὲν, θεὸς ἴστω,
 τούτων ἐβελητὸν οὐδέν.
 XO. ἀλλ' ἐς τί;
 OI. κακᾶ μ' ἐν εὐνᾷ πόλις οὐδὲν ἴδρειν 525
 γάμων ἐνέδησεν ἄτα.
 XO. ἦ μητρόθεν, ὡς ἀκούω,
 δυσώνυμα λείπτρ' ἐπλήσω;
 OI. ὦ μοι, θάνατος μὲν τάδ' ἀκούειν,
 ὦ ξεῖν'· αὐται δὲ, δὴ' ἐξ ἐμοῦ μὲν— 530
 XO. πῶς φῆς;
 OI. παῖδε, δύο δ' ἄτα—
 XO. ὦ Ζεῦ.
 OI. ματρὸς κοινᾶς ἀπέβλαστον ὠδῖνος.

same metaphorical sense, Iph. A. 326. ἀνοίξας, ἃ σὺ κακὰ ἐργάσω λάθρα. 'Ανοίξῃς' μὴ ἀπαυτίξῃς μοι τὰ ἀναιδῆ ἔργα. Schol.

518. στέρξον] "Be content." "Στέρξω, sequo animo fero; quo sensu etiam ἀγαπᾶσθαι usurpatur. In Cēd. C. 1091. pro ἱκετεύω ponitur." Dr. Blom. Gloss. P. V. 11.

520. πείθου· κἀγὼ γὰρ] κἀγὼ γὰρ [πείσομαι]. "Hermann, Electr. v. 1003. says that πείθου is softer than πείσω, sine te persuaderi." Heller.

522. ἄνων μὲν] "Anon signifies perficio. The common reading is ἄκων, but the metre requires an iambus in this place, wherefore Bothe reads ἔκων, contrary to the sense of the passage.

The first syllable of ἄκων is common in Homer, (long, Odys. B. 58. short, Il. K. 251.) long in Pindar, Olymp. viii. 10. short in Apollon. Rhod. ii. 496. iii. 1339. and in Æsch. Choëph. 786. where see Dr. Blomfield's Glossary, which supplied the instances now quoted.

527. μητρόθεν] This is one form of the genitive, and is the same as μητέρος. Dæderlin contends that this form is confined to nouns of the third declension, instancing φρενόςθεν, Aj. Fl. 183. πατρόςθεν, Æsch. Theb. 841. δαδόςθεν, Theb. 149. But that learned scholar had forgotten σφρανόςθεν, which occurs at least twenty times in Homer; θεόςθεν, Ἀθήνηθεν, οὐδὰμοςθεν, and some

- ΧΟ. ἵκανες ;
 ΟΙ. ἵκανον. ἔχει δέ μοι—
 ΧΟ. τί τοῦτο ;
 ΟΙ. πρὸς δίκας τι.
 ΧΟ. τί γάρ ;
 ΟΙ. ἰγὰ φράσω.
 καὶ γὰρ ἄνους ἐφόνευσα καὶ ἄλιστα
 νόμῳ δὲ καθαρεὺς, αἰῶδες εἰς τόδ' ἦλθον. 550
 ΧΟ. καὶ μὴν ἀναξ ὄδ' ἡμῖν Αἰγίως γόνος
 Θησεὺς κατ' ὁμφὴν σὴν ἀποσταλεῖς πάρα.
 ΘΗ. πολλὰν ἀκούων ἐν τε τῷ πάρος χρόνῳ
 τὰς αἵματηρὰς ὁμμάτων διαφθορὰς,
 ἔγνωκά σ', ὦ παῖ Πατρὸς τανῦν θ' ὁδοῖς 555
 ἐν ταῖσδ' ἀκούων, μᾶλλον ἐξεπίσταμαι.
 σκευὴ τε γὰρ σε καὶ τὸ δύστηνον πάρα
 δηλοῦτον ἡμῖν ὄνθ' ὅς εἶ, καὶ σ' οἰκτίσας
 θέλω σ' ἐρεῖσθαι, δύσμορ' Οἰδίκου, τίνα

the effect produced by the juxtaposition of νόσφ νόσον, see C. R. v. 100.

547. ἔχει] "ἔχει for ἔχεται, ad-hæret." Erfurdt.

549. καὶ γὰρ ἄνους] This line stood originally καὶ γὰρ ἄλλους ἐφόνευσα κἀπέλευσα, which conveys no palliation at all for Œdipus having killed his father; besides that the metre requires an iambus in the place of ἄλλους. Tyrwhitt proposed ἀγνὸς, which was received into the text by Brunn. 'Αγνὸς will suit as to the sense, but it may be doubted whether its first syllable can be short. 'Αλός is the emendation of Reisig; but by far the best is ἄνους, the reading of Porson, as it satisfies both the sense and the metre. For κἀπέλευσα, Bothe proposed καὶ ἄλεσα, which is approved by Hermann and Elmsley.

551. καὶ μὴν] "And lo." Καὶ μὴν with or without δέ is used in announcing the approach of another person to those already on the stage.

Soph. Œd. Col.

554. τὰς αἵματηρὰς...] Αἱ θ' αἵματι καὶ δερμάτων διαφθοραί. Phœn. 884.

557. Polynices below, v. 1253. refers to the miserable dress in which Œdipus was clad.

558. δηλοῦτον] Δηλοῦτόν σε ὄντα, not εἶναι. This Grecism is illustrated C. R. v. 66.

559. ἐρεῖσθαι] This is the second aorist infinitive. The present of this word (ἐρεσθαι) does not occur. Hermann remarks, "est autem ἐρεῖσθαι verbum ἀδυνάκτων, i. e. præsentis carens."

Οἰδίκου] This is the proper vocative of Οἰδίκου, not Οἰδίπου, as Elmsley contends, C. R. v. 406. Reisig remarks that the voc. Οἰδίκου is found twelve times, and Οἰδίπου only three. These three are, C. R. 396. C. C. 559. and C. C. 1341. where Οἰδίκου is required, to avoid the concurrence of vowels. See C. R. v. 40.

- πόλλως ἐπίστης προστροπὴν ἐμοῦ τ' ἔχων, 560
 αὐτός τε, χῆ σὴ δύσμορος παραστάτις.
 δίδασκε δεινὴν γάρ τιν' ἂν πρᾶξιν τύχοις
 λέξας, ὅποιας ἐξαφισταίμην ἐγώ·
 ὡς οἶδά γ' αὐτός, ὡς ἐπαιδευθὴν ξένος,
 ὥσπερ σὺ, χῶτι πλείστ' ἀνὴρ ἐπὶ ξένης 565
 ἤθλησα κινδυνεύματ' ἐν τῷ μῶ κάρα·
 ὥστε ξένον γ' ἂν οὐδὲν ὄνθ', ὥσπερ σὺ νῦν,
 ὑπεκτραποίμην μὴ οὐ συνεκσώζειν· ἐπεὶ
 ἔξοιδ' ἀνὴρ ὢν, χῶτι τῆς ἐς αὖριον
 οὐδὲν πλέον μοι σοῦ μέτεστιν ἡμέρας. 570
- ΟΙ. Θησεῦ, τὸ σὸν γενναῖον ἐν σμικρῷ λόγῳ
 παρήκεν, ὥστε βραχέ' ἐμοὶ δεῖσθαι φράσαι.
 σὺ γάρ μ' ὅς εἰμι, καὶ ὅτου πατρὸς γεγώς,
 καὶ γῆς ὅποιας ἤλθον, εἰρηκῶς κυρεῖς·
 ὥστ' ἔστι μοι τὸ λοιπὸν οὐδὲν ἄλλο, πλὴν 575
 εἰπεῖν ἃ χεῖζω, χῶ λόγος διοίχεται.

560. προστροπή] Supplication. "Proprie, conversio, sc. ad Deos." Dr. Blomf. Gloss. Pers. 220. Alceste. 1159. βαμβόι τε κνισφὲν βουβότοις προστροπαῖς. See Steph. Thes. in v. The Scholiast wrongly says, προστροπήν, ἀφέλειαν.

564. ὡς οἶδα γ' αὐτός] This sentiment is similar to that expressed by Dido, *Æn.* i. 628. "Me quoque per multos similis fortuna labores Jactatam hac demum voluit consistere terrā. Non ignara mali miseris succurrere disco."

565. ἀνὴρ] 'Anēr seems here to be redundant, as in *Hec.* 310. θανὼν ὑπὲρ γῆς 'Ελλάδος κάλλιπ' ἀνὴρ. Dæderlin takes ἀνὴρ in the sense of *els ānēr*.

569. ἔξοιδ' ἀνὴρ ὢν] Terence Heaut. i. 1. 25. "Homo sum, humani nihil a me alienum puto." "Ἀνὴρ interdum pro homine dicitur singulari numero: nam de plurali *āndres* res notissima." Hermann, Viger, p. 691.

569. χῶτι... ἡμέρας] "And that I

have no more share in to-morrow than you."

571. τὸ σὸν γενναῖον] "Your generosity [expressed] in a short speech has allowed me to want to say [but] few things." Παρήκεν is the aorist from παρήμι, not the imperfect from παρήκω, as Brunck and others think. Electr. 1482. (quoted by Dæderlin) ἀλλὰ μοι πάρος κεν σμικρὸν εἰπεῖν. The ordo of the passage is, τὸ σὸν γενναῖον ἐν σμικρῷ λόγῳ παρήκεν ὥστε δεῖσθαι ἐμοὶ φράσαι βραχέα.

571. καὶ γῆς ἐπὶ τῷ] In point of fact, Theseus had not said from what land Œdipus came; he merely calls him a foreigner, v. 567.

εἰρηκῶς κυρεῖς] The same as *εἰρηκας*. In this circumlocution of the participle with *ειρῆ*, *γίνομαι*, *εἶλω*, *κυρεῖω*, &c., see *Cl. R.* 1136.

576. χῶ λόγος διοίχεται] "And my speech is over," or concluded. Eur. Suppl. 540. αἰσχροῦς ἐκείνοις ἃ δίκη διοίχεται. In this sense Hermann

- ΘΗ. τοῦτ' αὐτό νυν δίδασχ', ὅπως ἂν ἐκμάθω.
 ΟΙ. δάσων ἐκάνω τούμῶν ἀθλιον δέμας
 σοὶ δῶρον, οὐ σκουδαῖον εἰς ὄψιν· τὰ δὲ
 κέρδη παρ' αὐτοῦ κρείσσον', ἢ μορφή καλή. 580
 ΘΗ. ποῖον δὲ κέρδος ἀξιοῖς ἥκειν φέρων;
 ΟΙ. χρόνῳ μάθοις ἂν, οὐχὶ τῷ παρόντι που.
 ΘΗ. ποίῳ γὰρ ἢ σὴ προσφορά δηλώσεται;
 ΟΙ. ὅταν θάνω γὰρ, καὶ σύ μου ταφεὺς γίνῃ.
 ΘΗ. τὰ λοιπὰ αἰτεῖ τοῦ βίου· τὰ δ' ἐν μέσῳ, 585
 ἢ λῆσται ἴσχεις, ἢ δι' οὐδενὸς ποιεῖ.
 ΟΙ. ἐνταῦθα γὰρ μοι κεῖνα συγκομίζεται.
 ΘΗ. ἀλλ' ἐν βραχεῖ δὴ τήνδε μ' ἐξαιτεῖ χάριν.

takes the passage: "*Hoc dicit: finita erit oratio mea; i. e. nihil reliquum erit quod addam.*"

579. σκουδαῖον] Gl. περιστυδαῖον, ἔχον καλόν. Bruck. This is the only place in the tragedians where σκουδαῖος occurs at all. Aristophanes has it only twice. It is in prose writers opposed to αἰσχρός. See Steph. Thes.

580. παρ' αὐτοῦ] "Resulting from it." Dæderlin says that παρὰ here signifies *apud*, but in that sense it is always joined to a dative.

583. πάλῳ γάρ] Sc. χρόνῳ, from the preceding line, evidently implied by the answer of *Œdipus*.

ἐκλάσεται] Here is an instance of the future middle (as it is called) used passively. Dr. Monk contends, Hipp. 1458. that it is only one form, like the *paulo-post futurum*, of the future passive. This form is not invariably taken in a passive signification, though it is certain that it is so more frequently than any other tense in the middle voice.

586. δὲ οὐδενὸς ποιεῖ] "You consider as nothing." So Hec. 300. Τὸν εἰς λέγοντα δυσμενῇ ποιοῦ φρονί: on which passage Professor Scholefield aptly remarks, in his edition of Prof. Porson's *Euripides*, "μὴ ποιοῦ non vertendum est, ne reddas, quod esset

μὴ ποιεῖ, sed, ne existimes." This is not, however, the universal acceptation of ποιοῦμαι in the middle voice. Orest. 1647. ἔργῳ Μενέλαε ποιοῦμενος. Heracl. 336. Ἀστῶν ἐύλογον ποιήσονται.

587. ἐνταῦθα γάρ] "[Yes] for in this [sc. if you bury me,] those things [τὰ λοιπὰ τοῦ βίου] are comprehended." *Ἐνταῦθα* has frequently this usage. See *Œ. R.* 572. and *Bastii Epist. Crit.* p. 238.

588. ἀλλ' ἐν βραχεῖ] *Ἐν βραχεῖ*, with or without the subst. χρόνῳ, generally denotes, briefly. See *Phœn.* 931. Orest. 725. *Iph. A.* 829. Musgrave asserts that *ἐν βραχεῖ χρόνῳ* is the same as *βραχεῖαν χρόνῳ*. Erfardt had altered the line to ἀλλ' οὐδὲν βραχεῖαν... remarking, however, in the margin, "*Nihil mutandum.*" *Χρόνῳ βραχεῖαν* occurs, *Trach.* 1219. Musgrave's assertion seems to be correct; for the preposition *ἐν* with an adjective in the dative has the same signification as the same adjective agreeing with its substantive. Thus *Hec.* 967. *ἐν ἀσφαλῇ γὰρ ἦδ' ἐρημία*. Alcæst. 275. Οἷς δὴ πάντες ἐν κοινῷ τόδῃ, i. e. οἷς δὴ πάντες κοινὸν τόδῃ. See also *Iph. T.* 763. *Heracl.* 398. *Helen.* 1276.

- ΟΙ. ὄρα γε μήν' οὐ σμικρὸς, οὐκ, ἄγαν ὅδε.
 ΘΗ. πότερα τὰ τῶν σῶν ἐκγόνων, ἢ μοῦ λέγεις; 590
 ΟΙ. κείνοι κομίζειν κείσ' ἀναγκάζουσί με.
 ΘΗ. ἀλλ' εἰ θέλοντά γ', οὐδὲ σοὶ φεύγειν καλόν.
 ΟΙ. ἀλλ' οὐδ', ὅτ' αὐτὸς ἤθελον, παρίεσαν.
 ΘΗ. ὦ μῶρε, θυμὸς δ' ἐν κακοῖς οὐ ξύμφορον.
 ΟΙ. ὅταν μάθης μου, νουθέτει· τανῦν δ' ἔα. 595
 ΘΗ. δίδασκ'. ἄνευ γνώμης γὰρ οὐ με χρὴ λέγειν.
 ΟΙ. πέποιθα, Θησεῦ, δεινὰ πρὸς κακοῖς κακά.
 ΘΗ. ἦ τὴν παλαιὰν ξυμφορὰν γένους ἐρεῖς;
 ΟΙ. οὐ δῆτ'· ἐπεὶ πᾶς τοῦτό γ' Ἑλλήνων θροεῖ.
 ΘΗ. τί γὰρ τὸ μείζον ἢ κατ' ἀνθρώπον νοσεῖς; 600
 ΟΙ. οὕτως ἔχει μοι. γῆς ἐμῆς ἀπηλάβην
 πρὸς τῶν ἑμαυτοῦ σπερμάτων· ἔστιν δέ μοι
 πάλιν κατελθεῖν μήποθ', ὥς πατροκτόνω.
 ΘΗ. πῶς δῆτά σ' ἂν πεμφαίαθ', ὥστ' οἰκεῖν δίχα;

589. ὄρα γε μήν] The particles γε μήν are frequently joined to the imperative. Choëph. ἀνα [i. e. ἀναστήτε] γε μάν δομοί, where see Dr. Blomfield's note. Dr. Elmsley remarks, "the particles γε μήν thus joined are found in Æsch. Eumen. 51. Eurip. Rhes. 196. 284. Elect. 754. and frequently elsewhere. We translate them by *however*."

οὐ σμικρὸς, οὐκ] This is the reading of several Mss. and therefore retained. A similar instance of the negative repeated (which Hermann calls elegant and usual) is quoted by many commentators from Aj. Fl. 970. Θεοῖς τέθηκεν οὗτος, οὐ κείνοισιν, οὐ. Elmsley reads οὐ σμικρὸς οὐδ' ἄγαν ὅδε, where οὐδ' scarcely has any meaning suited to the passage. Turnebus conjectured οὐ σμικρὸς ἔστ' ἄγαν ὅδε.

591. κείνοι κομίζειν] "They will compel [you] to convey me thither." Dæderlin however understands ἑμαυτὸν after κομίζειν: his remark is, "cum repetitio pronomini molesta foret, me quasi ἀπὸ κοινοῦ positum est."

592. ἀλλ' εἰ θέλοντά γ'] I. e. ἀλλ' εἰ [ἀναγκάζουσι με κομίζαντε] θέλοντά γε. There are many various readings of this line. That of Dr. Elmsley, on Ms. authority, is here preferred as on the whole best adapted to the context. 'Αλλ' εἰ θέλοιν, Turneb. 'Αλλ' εἰ θέλοιν γ', Ald. Mss. and Brunck. 'Αλλ' εἰ θέλουτ' ἂν γ'—ἀλλ' εἰ θέλουτ' ἂν, Mss. quædam. 'Αλλ' εἰ θέλοντάς γ', Reisig. 'Αλλ' εἰ θέλονταί γ', Erfurd.

594. θυμὸς δ' ἐν κακοῖς] Similarly Hecuba is advised by Ulysses, Hec. 238. Σοφὸν τοι κἄν κακοῖς, ἃ δεῖ, φρονεῖν.

595. τανῦν δ' ἔα] Sc. τὸ νουθετεῖν. See Dr. Blomf. Gloss. P. V. 340.

597. πρὸς κακοῖς κακά] See C. R. v. 100.

603. κατελθεῖν] "To be restored from exile." Κατέρχομαι, κατάγω, κἀν-εμι and κάθοδος, all express the idea of restoration from exile. See R. P. Med. 482. and Valckenaer, Phœn. v. 430.

604. πεμφαίαθ'] "How then will they send for you?" See this meaning of

- ΟΙ. τὸ θεῖον αὐτοὺς ἐξαναγκάζει στόμα. 605
 ΘΗ. ποῖον πάθος δέισαντας ἐκ χρηστηρίων ;
 ΟΙ. ὅτι σφ' ἀνάγκη τῇδε πληγῇναι χθονί.
 ΘΗ. καὶ πῶς γίνονται αἱ τὰμὰ κακείνων πικρά ;
 ΟΙ. ὧ φίλτατ' Αἰγίως παῖ, μόνοις οὐ γίγνεται
 θεοῖσι γῆρας, οὐδὲ κατθανεῖν ποτὶ· 610
 τὰ δ' ἄλλα συγχεῖ πάνθ' ὁ παγκρατὴς χρόνος.
 φθίνει μὲν ἰσχύς γῆς, φθίνει δὲ σώματος·
 θήσκει δὲ πίστις, βλαστάνει δ' ἀπιστία.
 καὶ πνεῦμα ταῦτόν οὐ ποτ' οὐτ' ἐν ἀνδράσιν
 φίλοις βίβηκει, οὔτε πρὸς πόλιν πόλει. 615
 τοῖς μὲν γὰρ ἦδη, τοῖς δ' ἐν ὑστέρῳ χρόνῳ
 τὰ τερπνὰ πικρὰ γίγνεται, καὶ οὖθις φίλα.
 καὶ ταῖσι Θήβαις εἰ τανῦν εὐήμερεῖ
 καλῶς τὰ πρὸς σέ, μυρίας ὁ μυρίος
 χρόνος τεκνιούται νύκτας ἡμέρας τ' ἰὼν, 620
 ἐν αἷς τὰ νῦν ξύμφωνα δεξιώματα
 ἐν δορὶ διασπεδῶσιν ἐκ σμικροῦ λόγου·
 ἔν' οὐμὸς εὐδαν καὶ πεπερυσμένος ἰέκυς
 ψυχρὸς ποτ' αὐτῶν θερμὸν αἷμα πίεται,
 εἰ Ζεὺς ἔτι Ζεὺς, χῶ Διὸς Φοῖβος σαφής. 625
 ἀλλ', οὐ γὰρ αὐδᾶν ἠδὺν τὰκίνητ' ἔπη,
 ἔα μ' ἐν οἷσιν ἠρξάμην, τὸ σὸν μόνον
 πιστὸν φυλάσσω· ποῦ ποτ' Οἰδίπουν ἐρεῖς

the middle voice *πέμπομαι* illustrated, Cf. R. 941.

610. οὐδὲ κατθανεῖν] Polyxena says of herself that she was *ισθ' θεῶσι*, *πλὴν τὸ κατθανεῖν μόνον*. Hec. 356.

611. τὰ δ' ἄλλα συγχεῖ] Aj. Fl. 646. **Ἀπανθ' ὁ μακρὸς κενταύροισι χρόνος φέει τ' ἄβηλα, καὶ φανέντα κρύπτεται*.

622. ἐν δορὶ] *Δορ*, without the preposition, is found in many Mss. *δόρη*, *Musgrave*. *δόρει*, *Hermann*. *ἐν δορὶ*, *Triclin*.

624. πίεται] This is the future from

πίνω. There are in existence both *πίνωμαι* and *πίνομαι*. See Greek Gradus, v. *πίνω*.

625. εἰ Ζεὺς ἔτι Ζεὺς] "If Jupiter be still Jupiter," i. e. if Jupiter be still the god of prophecy. The heathen mythology taught that Apollo received oracles from Jove, which he in turn communicated to mankind. Eumen. 19. *Διὸς προφῆτης δ' ἐστὶ Λοξίας πατήρ*. Virg. *Æn.* iii. "Quæ Phœbo pater omnipotens, mihi Phœbus Apollo Prædixit."

- ἀχρεῖον οἰκητῆρα δέξασθαι τόπων
τῶν ἐνθάδ', εἴπερ μὴ θεοὶ ψεύσουσί με. 630
- ΧΟ. ἀναξ, πάλαι καὶ ταῦτα καὶ τοιαῦτ' ἔπη
γῇ τῇδ' ὅδ' ἀνὴρ ὡς τελῶν ἐφαίνετο.
- ΘΗ. τίς δῆτ' ἂν ἀνδρὸς εὐμένειαν ἐββάλοι
τοιοῦδ', ὅτῳ πρῶτον μὲν ἡ δορύξενος
κοινὴ παρ' ἡμῖν αἰὲν ἔστιν ἑστία; 635
ἔπειτα δ' ἰκέτης δαιμόνων ἀφιγμένος
γῇ τῇδε κάμοι δασμὸν οὐ σμικρὸν τίνει.
ἄγῳ σεβισθεῖς, οὔποτε' ἐμβαλῶ χάριν
τὴν τοῦδε, χώρα δ' ἔμπαλιν κατοικιῶ.
εἰ δ' ἐνθάδ' ἡδὺ τῷ ξένῳ μίμνειν, σέ νιν 640
τάξω φυλάσσειν· εἰ δ' ἐμοῦ στείχειν μέτα
τόδ' ἡδὺ τούτων, Οἰδίπους, δίδωμί σοι
κρίναντι χρῆσθαι. τῇδε γὰρ ξυνοίσομαι.
- ΟΙ. ὦ Ζεῦ, διδοίης τοῖσι τοιούτοισιν εὔ.
- ΘΗ. τί δῆτα χρῆζεις; ἡ δόμους στείχειν ἐμούς; 645
- ΟΙ. εἴ μοι θέμις γ' ἦν. ἀλλ' ὁ χώρος ἔσθ' ὅδε,

631. πάλαι] Here πάλαι is found with ἐφαίνετο. The more usual tense with which it is joined is the present. The imperfect, however, is here properly used. See CE. R. 963.

634. δορύξενος] Eustath. Il. Γ. p. 405, 33. δορύξενος, οἱ ἐκ πολέμου ξένοι γεγονότες τισιν. See Suidas in v. The κοινὴ ἑστία spoken of in this passage is the same as the κοινὴ τραπέζα in Hec. v. 781. κοινῇ τραπέζῃ πολλὰκις τυχὼν ἐμολ.

639. χώρα δ' ἔμπαλιν] Musgrave conjectured ἐμπολιν for ἔμπαλιν; but there is no necessity for any emendation. Ἐμπαλιν here, as in many other passages, implies opposition, on the contrary; "but on the contrary I will give him an habitation in this country." "Hesych. εἰς τὰ ὀπίω, ἐξ ἐναντίας: adhibentur locutiones ἔμπαλιν στρέφειν, λέγειν, ἀντιστείν, &c. Eurip.

Hec. v. 342. Med. 922. Soph. Trach. v. 362. In Phrynichi Sophist. Appar. Ms. hæc leguntur: ἀπὸ τοῦ ἐμπαλιν λέγεις, ὅταν ἀπὸ τοῦ ἐναντίου λέγεις." Valck. Hipp. v. 388.

642. τοῦτων] Here is ἐνὶ or θάτέρῳ understood, on which τοῦτων depends, as in CE. R. 630. δυοῖν ἀποκρίνας κακοῖν. Hermann.

643. ξυνοίσομαι] Συμπράξομαι, ὡς σὺ βοῦλει. Schol. Elmsley, Med. 13. for ξυνοίσομαι proposes ξυνοίσομεν. Soph. Electr. 946. Ὅρα. ξυνοίσω πάντων περ ἂν σθένω.

646. εἴ μοι θέμις γ' ἦν] "Yes, if it were permitted me." Brunck, Soph. Electr. 1416. asserts that εἰ in this passage has the sense of utinam, "utinam mihi liceret." This interpretation Elmsley and Hermann properly condemn; εἰ in that sense being found with or without γάρ, but not with γα.

- ΘΗ. ἐν ᾧ τί πράξεις; οὐ γὰρ ἀντιστήσομαι.
 ΟΙ. ἐν ᾧ κρατήσω τῶν ἐμ' ἐκβεβληκότων.
 ΘΗ. μέγ' ἂν λόγοις δώρημα τῆς ξυνουσίας.
 ΟΙ. εἰ σοί γ' ἅπερ φῆς ἐμμενεῖ τελοῦντί μοι. 650
 ΘΗ. θάρσει τὸ τοῦδέ γ' ἀνδρός· οὐ σε μὴ προδῶ.
 ΟΙ. οὐτοί σ' ὑφ' ὅρκου γ', ὡς κακὸν, πιστώσομαι.
 ΘΗ. οὐκ οὖν πέρα γ' ἂν οὐδὲν ἢ λόγῳ φέροις.
 ΟΙ. πῶς οὖν ποιήσεις;
 ΘΗ. τοῦ μάλιστ' ὄκνος σ' ἔχει;
 ΟΙ. ἥξουσιν ἄνδρες.
 ΘΗ. ἀλλὰ τοῖσδ' ἔσται μέλον. 655
 ΟΙ. ὄρα με λείπων—
 ΘΗ. μὴ δίδασχ' ἃ χρεὶ με δρᾶν.
 ΟΙ. ὀκνοῦντ' ἀνάγκη.
 ΘΗ. τοῦμόν οὐκ ὀκνεῖ κίεαρ.
 ΟΙ. οὐκ οἶσθ' ἀπειλάς.
 ΘΗ. οἶδ' ἐγώ σε μὴ τινα
 ἐνθὲνδ' ἀπάξοντ' ἄνδρα πρὸς βίαν ἐμοῦ.
 πολλαὶ δ' ἀπειλαὶ, πολλὰ δὲ μάτην ἔπη 660

648. κρατήσω] Κρατέω, with a genitive, expresses victory over; with an accusative, command, rule. See Greek Gradus in v.

650. εἰ σοί γ' ἅπερ φῆς] "Yes, if your promises [ἅπερ φῆς] shall be firmly observed by you towards me whilst I shall accomplish these things." P. V. 545. ἀλλά μοι τόδ' ἐμμένει, καὶ μή ποτ' ἐκτακείη. Manco bastissense in Latin. Virg. Æn. ii. 160. "Tu modo promissis manens, servataque serves Troja fidem."

653. οὐκ οὖν πέρα γ'] "You will not therefore gain any greater advantage [from my oath] than by my [simple] affirmation." Λόγος is opposed to δρᾶκος in a passage quoted by Dörerlin from Thucyd. iii. 83. οὐ γὰρ ἦν ὁ διαλύσεων, οὔτε λόγος ἐχρυσ, οὔτε δρᾶκος φοβερός.

656. ὄρα με λείπων] Theseus here

interrupts Œdipus, and will not allow him to complete the sentence, ὄρα με λείπων μὴ ἥξουσιν.

657. ὀκνοῦντ' ἀνάγκη] Sc. διδάσκειν . . or something similar. Οὐ νευροσητόν μοι, εἰ ὑπὸ δέους ἐπὶ τὰ αὐτὰ συνεχῶς λέγω τὸν φοβοῦμενον γὰρ ἀνάγκη ταῦτα λέγειν. Schol. The subsequent remark of Theseus, τοῦμόν οὐκ ὀκνεῖ κίεαρ, would seem to require ὀκνεῖν ἀνάγκη, were there sufficient authority for the alteration.

659. πρὸς βίαν ἐμοῦ] The same as βίᾳ ἐμοῦ, in despite of me; πρὸς βίαν and βίᾳ being used indifferently to convey the same idea.

660. πολλαὶ δ' ἀπειλαὶ] This is an instance of the abstract for the concrete: (see E. R. v. 1.) πολλαὶ ἀπειλαὶ for πολλοὶ ἀπειλήσαντες. In this sense the passage is considered in the Schol. πολλοὶ ἄνθρωποι πολλαὶ ἀπειλήσαντες ἔκ

θυμῷ κατηπείλησαν· ἀλλ' ὁ νοῦς ὅταν
 αὐτοῦ γένηται, φροῦδα τὰ πειλήματα.
 κείνοις δ' ἴσως, κεί δέιν' ἐπερρώσθη λίγειν
 τῆς σῆς ἀγωγῆς, οἷδ' ἐγὼ, φανήσεται
 μακρὸν τὸ δεῦρο πέλαιος, οὐδὲ πλώσιμον. 665
 θαρσεῖν μὲν οὖν κἄνευγε τῆς ἐμῆς ἐγὼ
 γνώμης ἐπαινῶ, Φοῖβος εἰ προὔπεμψε σέ·
 ὅμως δὲ κἄμοῦ μὴ παρόντος, οἷδ' ὅτι
 τοῦ μὲν φυλάξει σ' ὄνομα μὴ πάσχειν κακῶς.

Εὐίππου, ξένε, τᾶσδε χώρας στροφῇ α'. 670
 ἵκου τὰ κράτιστα γᾶς ἱκαυλα,
 τὸν ἀργῆτα Κολωνόν·
 ἔνθα λίγεια μινύρεται
 θαμίζουσα μάλιστ' ἀηδῶν
 χλωραῖς ὑπὸ βάσσαις, 675
 τὸν οἰνῶπ' ἀνέχουσα κισσὸν

θυμοῦ, πέφαντες τὸν θυμὸν, καὶ τὸν καθ-
 εστηκῆτα νοῦν ἀναλαμβάντες, ἐπαύσαντο
 τῶν ἀπειλῶν.

662. αὐτοῦ γένηται] But when the
 mind is itself, its own master.

665. μακρὸν τὸ δεῦρο πέλαιος] This
 is proverbially said to express the dif-
 ficulty and danger of such an attempt.
 The dangers of the sea were employed
 characteristically to denote danger
 generally. See (E. R. v. 23.

670. Εὐίππου] This was the chorus
 which Sophocles is said to have read
 before his judges, when his sons brought
 an action against him of incapability,
 by old age, of managing his affairs.
 See Testimonies.

673. ἔνθα λίγεια μινύρεται] Μινύρο-
 μαι is derived from μίνυρος, a young
 bird, and properly denotes, to utter the
 sounds of a young bird. See Dr. Blom-
 field's Gloss. Agam. 15. Frequent
 mention is made in the tragic and
 other Greek poets of the nightingale's
 powers of song. Helen. v. 1107. ἄ

τὰν ἐναυλείοις ἐπὶ δεινροκέμοις Μουσεία
 καὶ θάκουσι ἐνίζουσιν ἀναβόσσω, ἄ
 τὰν αἰδοτάτων ὕμνῳ μελωδῶν Ἀθήσων
 θαυροέσσων. See Eur. Hec. 337. fr.
 Palamed. vii. 4. Soph. Electr. 147.
 Æsch. Agam. 1111. Catull. 65. v. 13.
 "Qualia sub densis ramorum concinit
 umbris Daulias, absunt fata gemens
 Ityli."

674. μάλιστ'] "Præ reliquis avibus
 numerosa." Musgr.

676. ἀνέχουσα] Ἄνω ἔχουσα, Schol.
 which Bruncck calls a *futilis explicatio*.
honorans, Musgr. quoting Hec. 126.
 τῇς μαρτυρόλου βάκχης ἀνέχων λέκτρ'
 Ἀγαμέμνων. In this opinion Dœderlin
 agrees. Bothe, *assans*. Reisig, *super-*
insidens. Widsæm. *sedens sub*. Hel-
 ler proposes *οἰνωπὸν ἔχουσα*. Bruncck's
 interpretation, "ἀνέχουσα, colens, in-
 colens; compositum pro simplici,"
 seems the most probable; and the
 same sense will apply to the passage
 above quoted from the Hecuba.

καὶ τὰν ἄβατον θεοῦ
 φυλλάδα μυριόκαρπον, ἀνήλιον,
 ἀνήνεμόν τε πάντων
 χειμῶνων· ἵν' ὁ βακχιάτας αἰεὶ
 Διόνυσος ἱμβατεύει 680
 θεαῖς ἀμφιπολῶν τιθήναις.
 θάλλει δ' οὐρανίας ὑπ' ἄχνας ἀντ. α'.
 ὁ καλλιβοτρυς κατ' ἄμαρ αἰεὶ
 νάρκισσος, μεγάλαιν θεαῖν ἄρ-
 χαῖον στεφάνωμ', ὃ τε 685
 χρυσαυγῆς πρόκος· οὐδ' αὔπνοι
 κρῆναι μινύθουσι
 Κηφισοῦ νομάδες ρεέθρων,
 ἀλλ' αἶν ἐπ' ἅματι
 ὠκυτόκος πεδίῳ ἐπινίσσεται 690
 ἀκηράτῳ ξὺν ὄμβρῳ
 στερνοῦχου χθονός· οὐδὲ Μουσᾶν χοροί
 νιν ἀπεστύγῃσαν, οὐδὲ
 μὰν χρυσάνιος Ἀφροδίτα.

677. θεοῦ] Sc. Bacchi, Musgrave. *Phæbi*, Elmsley. The laurel is called *μυριόκαρπος* in C. R. 88.

678. ἀνήλιον] "Where the sun never penetrates." Hom. Od. T. 440. as quoted by the Schol. Τὴν μὲν ἔρ' οὐτ' ἀνέμων δίδαι μένος ὑγρὸν ἀνέμων, Οὐτε μὲν ἥελιος φαέθων ἀπτίσιν ἱβαλλεν. The same epithet is applied, and in the same sense, to *λιβὰς*, Androm. 532.

ἀνήνεμόν τε πάντων χειμῶνων] This idiom is illustrated and explained, C. R. v. 185.

681. θεαῖς ἀμφιπολῶν τιθήναις] "Attending his divine nurses." These nurses were the nymphs of Nysa, who took Bacchus and brought him up after the death of Semele. We have adopted *θεαῖς* for *θελαῖς* with Dr. Elmsley, on account of the metre.

684. μεγάλαιν θεαῶν] sc. Ceres and

Proserpine. The Scholiast asserts that *μεγάλαιν θεαῶν* mean the Furies; but as there were three of them, the dual number would be inapplicable.

688. Κηφισοῦ νομάδες ρεέθρων] "Feeders of [i. e. which feed or supply] the streams of the Cephissus."

692. στερνοῦχου χθονός] These words are connected with *πεδίῳ*, and not dependent upon *ὄμβρῳ*. Similar pleonasm for γῆ or χθὼν occur, Herc. F. 619. Καὶ τοῦ ὅτι· ἡ γῆς πατρίδος οἴχεται πέδον; Rhes. 274. Ποίας πατρίδος γῆς ἐρημέσας πέδον; Ωκυτόκος refers to and agrees with *Κήφισος* understood.

694. χρυσάνιος] Venus is so called because as a goddess she was fabled as having gilded reins to her chariot. So Diana is dignified by the same epithet, Il. Z. 205. Τῇδε χολωσα-

ἔστιν δ' οἶον ἰγὰ γᾶς Ἀσίας οὐκ ἱπακούω, στρ. β'.
οὐδ' ἐν τᾷ μεγάλῃ Δαρίδι νάσῃ 696
Πέλοπος πάποτε βλαστόν,
φίτευμ' ἀχείρωτον, αὐτόποιον,
ἐγγχείων φόβημα δαΐων,
ὃ τᾷδε θάλλει μέγιστα χῶρα, 700
γλαυκᾶς παιδοτρόφου φύλλον ἑλαίας·
τὸ μὲν τις οὔτε νίος, οὔτε γῆρα
σημαίνων ἀλιώσει χερὶ πέρσας·
ὁ γὰρ αἶν ὄρῳ κύκλος
λεύσσει νιν Μορίου Διός, 705
χὰ γλαυκῶπις Ἀθήνα. ἀντιστρ. β'.
ἄλλον δ' αἶνον ἔχω ματροπόλει τᾷδε κρᾶτιστον,
δῶρον τοῦ μεγάλου δαίμονος, εἰπῖν,

μένη χρυσήνιος Ἀρτεμὶς ἔκτα : and
Mars, *Odys.* θ. v. 285. Οὐδ' ἄλασ-
σκοπὴν εἶχε χρυσήνιος Ἀρης.

698. φίτευμ' ἀχείρωτον] The metro
requires φίτευμ', not φόντευμ'. See the
corresponding line in the antistrophe.
'Αχείρωτον, "not planted by the hand."
J. Pollux, ii. § 154. 'Αχείρωτον δὲ,
Χόφραλῆς εἶπε, τὸ ἀχειροῦργητον. The
learned grammarian undoubtedly re-
fers to this passage.

699. φόβημα] Kidd, *Misc. Crit.* p.
83. proposes πρόβλημα, but there is
no need of alteration. The Scholiast
states on the authority of Androtion,
that when the Lacedæmonians and
their allies under the command of
Archidamus invaded Attica, they ab-
stained from the μύραι or sacred olives
which grew in the Academy. This
fact is not recorded by Thucydides ;
but Sophocles, in alluding to it poeti-
cally, describes the olive as the *terror*
of hostile swords. Jupiter, as the pro-
tector of these olives, was called Ζεὺς
Μόριος.

701. γλαυκᾶς . . . ἑλαίας] Γλαυκᾶς
denotes a sea-green or light green
color. The same epithet is applied
to the olive, *Iph. T.* 1102. Γλαυκᾶς

θάλλον ἱπὸν ἑλαίας. A yellow color
is assigned to it in *Æsch. Pers.* 623.
Ξανθῆς ἑλαίας καρπὸς ἐδόθη τῶρα. On
this passage see Dr. Blomfield's Glos-
sary.

παιδοτρόφου] The propriety of
this epithet as applied to the olive is
explained by Hesychius, as referred
to by Musgrave and quoted by Elms-
ley. Χτέφανον ἐκφέρειν : ἔτος ἦν, ὅποτε
παιδίον ἄρῃην γίνετο παρὰ Ἀττικαῖς,
στεφανὸν ἑλαίας τιθέναι πρὸ τῶν θυρῶν
ἐπὶ δὲ τῶν θηλειῶν, ἕρια διὰ τὴν ταλα-
σίαν.

702. ἀλιώσει] "Will destroy." Herodotus relates, iii. 55. that the
sacred olive in the temple of Erech-
theus was burnt with the temple itself
by Xerxes; and that two days after,
it was found to have sprung again to
the height of a cubit. To this and
similar stories probably Sophocles here
alludes in ascribing indestructibility
to the olive.

704. κύκλος] "The eye." Κύκλος
has this meaning also, *Cæ. R.* v. 1260.
Ἄρας ἔτασαν ἔρθρα τῶν αὐτοῦ κύκλων.

705. Μορίου Διός] See above, v.
699.

χθονὸς αὖχνημα μέγιστον,
εὐίπκον, εὐπῶλον, εὐβάλασσον. 710

ὃ παῖ Κρόνου, σὺ γάρ νιν εἰς
τόδ' εἷσας αὖχνημ', ἄναξ Ποσειδᾶν,
ἵπποισιν τὸν ἀκιστῆρα χαλινὸν
πρώταισι ταῖσδε κτίσας ἀγυιαῖς.
ἀ δ' εὐήρετμος ἵκπαγλ' ἀλία χερ- 715
σὶ παραπτομένα πλάτα
θρώσκει, τῶν ἑκατομπόδων
Νηρήδων ἀκόλουθος.

AN. ὦ πλείστ' ἱκαίνους εὐλογούμενοι πίδαο,

710. εὐίπκον, εὐπῶλον] This is the reading of all the Mss.; but many commentators, offended with the repetition, have proposed various emendations. For εὐπῶλον Musgrave suggests εὐμῶλον. Wakefield, Eur. Herc. F. v. 496. and G. Burges, Append. Troad. p. 127. εὐοκλον. [This reading is in some degree supported by Xenoph. Hellen. iv. 2. 3. εὐνοκτότους τε καὶ εὐνολοτότους λαβόν.] For εὐίπκον Reisig would read εὐπλουτον. Elmsley defends the common reading, though tautologous, by v. 130. ἀφάνως, ἀλόγως. Hermann says that by εὐίπκον is meant skill in horsemanship, and by εὐπῶλον success in rearing a fine breed of horses; and he quotes a passage from Simmias in Hephæst. p. 75. ed. Gaisf. where the same expression occurs: καὶ μὲν εὐίπκτος, εὐπῶλος, ἐγχείστωλος δῶκεν αἰχμὴν Ἐρμῆος εὐεκοτον ἔχειν. This interpretation, in which Dæderlin agrees, is undoubtedly the best, if the words εὐίπκτος and εὐπῶλος can have these contrasted meanings. Ilium is called εὐπῶλος in Homer, which may have either signification. But I have not been able to find indisputable instances of these uses. Steph. Thes. p. 4503. (Ed. Valpy) "Εὐίπκτος. Bonos s. præstantes equos habens vel producus: interdum vere

equitandi bene peritus, equitatu præstans." Ibid. p. 8098. "Εὐπῶλος. Pulchros equuleos habens aut ferens. Od. x. 71. Ἴλιον εἰς εὐπῶλον, i. e. καλοῖς ἵπποις χράμενον. Schol." The context, however, seems to refer only to two subjects of boast, viz. horsemanship and maritime superiority; the words δ παῖ Κρόνου... ἀγυιαῖς describing the former, and ἀ εὐήρετμος... ἀκόλουθος, the latter.

713. ἀκιστῆρα χαλινόν] The bridle is called ἀκιστήρ, because it ἀκείται the spirit of the horses. Similarly Pindar, Ol. xiii. 97. calls it φιλτρὸν ἵππειον. Hermann.

716. πλάτα] Πλάτη is properly the broad part of the oar, and thence used per synecdochen for the oar itself.

717. ἑκατομπόδων Νηρήδων] The Nereids were fifty in number, according to Hesiod, Theog. 264. Eurip. Iph. A. 1062. though Ovid, Fast. vi. 499. and Propertius, iii. El. v. 23. make them twice that number. The Scholiast takes the term ἑκατομπόδων as applying to the whole number of feet possessed by the chorus of the Nereids; his words are, ἀκολούθως, ὅτι αἱ Νηρηίδες ἔσιον. The epithet ἑκατομπόδων may merely denote swift-footed; expressing the rapidity with which the Nereids proceeded.

- νῦν σοι τὰ λαμπρὰ ταῦτα δεῖ φαίνειν ἔπη. 720
- ΟΙ. τί δ' ἔστιν, ὦ παῖ, καινόν;
- ΑΝ. ἄσπον ἔρχεται
Κρίων ὃδ' ἡμῖν οὐκ ἄνευ πομπῶν, πάτερ.
- ΟΙ. ὦ φίλτατοι γέροντες, ἐξ ὑμῶν ἐμοὶ
φαίνοιτ' ἂν ἥδη τέρμα τῆς σωτηρίας.
- ΧΟ. θάρσει, παρίσταται. καὶ γὰρ εἰ γέρων κυρῶ, 725
τὸ τῆσδε χώρας οὐ γεγήρακε σθένος.
- ΚΡ. ἄνδρες, χθονὸς τῆσδ' εὐγενεῖς οἰκήτορες,
ὁρῶ τιν' ὑμᾶς ὁμμάτων εἰληφότας
φόβον νεωρῇ τῆς ἐμῆς ἐπεισόδου,
ὃν μήτ' ὀκνεῖτε, μήτ' ἀφῆτ' ἔπος κακόν. 730
ἦκω γὰρ οὐχ ὥς δρᾶν τι βουλευθεῖς, ἐπεὶ
γέρων μὲν εἰμι, πρὸς πόλιν δ' ἐπίσταμαι
σθένουσαν ἦκων, εἴ τιν' Ἑλλάδος, μέγα.
ἀλλ' ἄνδρα τόνδε τηλικόσδ' ἀπεστάλην
κείσων ἔπεσθαι πρὸς τὸ Καδμείων πῖδον, 735

720. φαίνειν] "Rata facere." Hermann. "To show clearly, to exhibit by facts."

724. τέρμα τῆς σωτηρίας] The same as σωτηρία, Orest. 1336. σωτηρίας γὰρ τερμ' ἔχεις ἡμῶν μόνη. Matthiae. Translate in both cases "the goal of safety."

728. ὁρῶ τιν' ὑμᾶς...] "These words may be explained in more than one way. Perhaps the best interpretation is ὁμμάτων φόβον, fear which appears in your looks." Elmsley.

730. ὃν μήτ' ὀκνεῖτε] *On here refers to the personal implied in the possessive pronoun ἐμῶν. Similarly, Hec. 22. Πατέρα θ' ἐστία κατεσκάφη, αὐτὸς δὲ βαμφ' πρὸς θεομήτην πινεῖ, on which passage Professor Porson remarks: "In the adjective πατέρα is contained the substantive πατήρ, to which αὐτὸς refers. Soph. Trach. v. 259. supplies a very similar instance: ἔρχεται πόλιν τὴν Εὐρυκλείαν τόνδε

γὰρ μεταίτιον μόνον βροτῶν ἔφασκε τοῦδ' εἶναι πάθοντος... The Latins also have imitated this. Pacuvius in his Teucer, quoted by Cicero de Orat. ii. 46. 'Neque paternum adspectum es veritus, quem, ætate exacta, indigem liberum, lacerasti, orbasti, extinxisti.'" See also Matthiae Gr. Gr. § 435.

731. δρᾶν τι] To do any thing [violent.]

733. εἴ τιν' Ἑλλάδος] This parenthetic formula with or without a verb has been illustrated by Valckenær, Phœn. 1589. Schäfer on this passage, Dr. Blomfield Gl. Agam. 907. Matthiae Gr. Gr. § 617. e. It will be sufficient for our present purpose to quote two or three instances. Trach. 8. Ὀκνον ἄλγιστον ἔσχον, εἴ τις Αἰτωλὸς γυνή. Phœn. 1612. Καὶ τλήμων', εἴ τις ἄλλος ἀνθρώπων ἔφυ. Thucyd. i. § 70. Καὶ ἄμα, εἴτερ τῶν καὶ ἄλλοι, ἕξιοι νομίζομεν εἶναι τοῖς πάλαι ψόγον ἐπενεγκύν.

οὐκ ἐξ ἑνὸς στείλαιντος, ἀλλ' ἀνδρῶν ὕπο
 πάντων κελευσθεῖς, οὐνεχ' ἤκέ μοι γένει
 τὰ τοῦδε πειθεῖν πῆματ' εἰς πλεῖστον πόλεως.
 ἀλλ', ὦ ταλαίπωρ' Οἰδίπους, κλύων ἑμοῦ,
 ἰκοῦ πρὸς οἴκους. πᾶς σε Καδμείων λειῶς 740
 καλεῖ δικαίως· ἐκ δὲ τῶν μάλιστα' ἐγὼ,
 ὄσπερ, εἰ μὴ πλεῖστον ἀνθρώπων ἔφυν
 κάκιστος, ἀλγῶ τοῖσι σοῖς κακοῖς, γέρον,
 ὄρων σε τὸν δύστηνον, ὄντα μὲν ξένον,
 αἰὶ δ' ἀλήτην, καπὶ προσπόλου μιᾶς 745
 βιοστὲρ' ἡ χωροῦντα· τὴν ἐγὼ τάλας
 οὐκ ἂν ποτ' εἰς τοσοῦτον αἰκίας πισεῖν
 ἔδοξ', ὅσον πέτωκεν ἥδε δύσμορος,
 αἰὶ σε κηδεύουσα καὶ τὸ σὸν πάρα
 πτωχῷ διαίτη, τηλικούτος, οὐ γάμων 750
 ἔμπερος, ἀλλὰ τοῦ ἴόντος ἀρπάσαι.
 ἄρ' ἄθλιον τοῦναιδος, ὦ τάλας ἐγὼ,

737. ἤκε] The same as προσῆκε. Heracl. 213. Γένους μὲν ἤκει δὲ τοῖσδε, Δημοφῶν. This instance is quoted by Döderlin.

742. πλεῖστον . . . κάκιστος] Instances of the double superlative are given by Dr. Monk, Hipp. 487. "Med. 1320. Ὁ μέγιστον ἐχθίστη γέναι. Alcest. 802. Τίμα δὲ καὶ τὴν πλεῖστον ἡδίστην θεῶν Εὐπρίην βροτοῖσιν." Add Hom. Il. B. 320. Ἐχθιστος δ' Ἀχιλλῆϊ μάλιστα' ἦν. The learned Professor remarks, "Plura utriusque generis (sc. duplicis comparativi et superlativi) exempla inter legendum occurrent."

744. σε τὸν δύστηνον] "Præfigitur articulus sæpius, apud tragicos præsertim, quum pronomini subjungitur, inæquiens irrisioni quam exprimit indignatio." Valckenaer, Phœn. 1637. *Misericordiæ* might have been added by this distinguished scholar as a com-

Soph. Œd. Col.

panion to *irrisioni*. Hec. 25. Κτείνει με χρυσοῦ, τὸν ταλαίπωρον, χάριν. Ibid. 354. Δέσποινα δ', ἡ δύστηνος, Ἰδαίαισιν ἦν. Med. 1316. Μεθ' ἧς δὲ δύσμορος ψυχὴν.

745. καπὶ προσπόλου μιᾶς] "And [dependent] upon one attendant." This signification of *ἐπὶ* with a genitive is not given by Matthiæ in his excellent Greek Grammar.

746. τὴν] For ἦν. See Œ. R. v. 1045.

750. τηλικούτος] "Here remark that *τηλικούτος* is used for *τηλικαῦτη*. So *Electra*, v. 614. *Clytemnestra* says of her own daughter, καὶ ταῦτα τηλικούτος." Schæfer.

751. τοῦ ἴόντος] "At the mercy of every invader." So Œ. R. 907. Ἄλλ' ἐστὶ τοῦ λόγουτος, ἦν φόβους λέγῃ.

752. τοῦναιδος] "*Oνειδος* is a word *mediæ significationis*, though more

E

- ὠνείδισ' εἰς σὲ κἀμὲ καὶ τὸ πᾶν γένος ;
 ἀλλ', οὐ γάρ ἐστι τὰμφανῇ κρύπτειν, σύ νυν,
 πρὸς θεῶν πατράων, Οἰδίπους, πεισθεὶς ἐμοὶ 755
 κρύψον, θελήσας ἄστυ καὶ δόμους μολεῖν
 τοὺς σοὺς πατράους, τήνδε τὴν πόλιν φίλος
 εἰπών. ἐπαξία γάρ. ἡ δ' οἴκοι πλέον
 δίκη σίβοιτ' ἂν, οὐσα σὴ πάλαι τροφός.
 ΟΙ. ὦ πάντα τολμῶν, ἀπὸ παντὸς ἂν φέρων 760
 λόγου δικαίου μηχανήμα ποικίλον,
 τί ταῦτα πειρᾷ, κἀμὲ δεύτερον θέλεις
 ἱλεῖν, ἐν οἷς μάλιστα' ἂν ἀλγοίην ἀλούς ;
 πρόσθεν τε γάρ με τοῖσιν οἰκείοις κακοῖς
 νοσοῦνθ', ὅτ' ἦν μοι τέρψις ἐκπεσεῖν χθονός, 765
 οὐκ ἤθελες θέλοντι προσθίσθαι χάριν.
 ἀλλ' ἥνικ' ἤδη μεστός ἦν θυμούμενος,
 καὶ τούν δόμοισιν ἦν διαιτᾶσθαι γλυκύν,
 τότε' ἐξώθεις, κᾶξίβαλλες· οὐδέ σοι
 τὸ συγγενὲς τοῦτ' οὐδαμῶς τότε' ἦν φίλον. 770
 νῦν τ' αὖθις ἥνικ' εἰσορᾷς πόλιν τέ μοι
 ξυνοῦσαν εὖνουν τήνδε, καὶ γένος τὸ πᾶν,
 πειρᾷ μετασπᾶν, σκληρὰ μαλθακῶς λέγων.
 καίτοι τίς αὐτὴ τέρψις ἄκοντας φιλεῖν ;

frequently taken in the worst sense. Here it and ὠνείδισα have the better. So Iph. A. 305. Καλὸν γὰρ μοι τοῦ-
 νειδος ἐξωνείδισας. Med. 514. Καλὸν
 γ' ὠνείδος τῇ νεωστὶ νυμφίῳ. Phœn.
 835. Θῆβαι· κάλλιστον ὠνείδος : where
 see Valckenaer.

756. κρύψον] sc. τὰμφανῇ or κακῇ.
 758. ἡ δ' οἴκοι πλέον δίκη] Some
 read ἡ δ' οἴκοι πλέον δίκη, but Elmsley
 rightly says that δίκη is the proper
 reading, though the expression ἡ δ'
 οἴκοι [πόλις] is unusual.

760. ἀπὸ παντὸς] "And from every
 thing." Λόγου is the genitive after

μηχανήμα, not governed of ἀπὸ as
 some have supposed.

764. πρόσθεν τε γάρ με] "The ac-
 cusative με depends upon ὅπως [or
 some similar word] which must be sup-
 plied." Elmsley. The passage which
 this distinguished scholar quotes, has
 nothing to do with such an ellipsis :
 but the construction is explicable on
 a different principle. Aj. Fl. 136. Σὲ
 μὲν εὖ πρόσσοντ' ἐπιχαιρῶς. Œdipus in
 Œ. R. 1426. says to Creon, βίβον με
 γῆς ἐκ τῆςδ' ἔσον τάχιστα. To this
 petition Creon does not assent. Here
 Œdipus alludes to that wish.

ὥσπερ τις εἴ σοι λιπαροῦντι μὲν τυχεῖν 775
 μηδὲν διδοίη, μηδ' ἐπαρκέσαι θέλοι,
 πλήρη δ' ἔχοντι θυμὸν ὦν χεῖροισι, τότε
 δωροῖθ', ὅτ' οὐδὲν ἢ χάρις χάριν φέροι·
 ἄρ' ἂν ματαίου τῆσδ' ἂν ἡδονῆς τύχοις ;
 τοιαῦτα μίντοι καὶ σὺ προσφέρις ἔμοι, 780
 λόγῳ μὲν ἐσθλὰ, τοῖσι δ' ἔργοισιν κακὰ.
 φράσω δὲ καὶ τοῖσδ', ὥς σε δηλώσω κακόν.
 ἦκεις ἔμ' ἄξων, οὐχ ἴν' εἰς δόμους ἄγης,
 ἀλλ' ὥς πάραυλον οἰκίσης· πόλις δέ σοι
 κακῶν ἄκατος τῶνδ' ἀπαλλαχθῆ χθονός. 785
 οὐκ ἔστι σοι ταῦτ'· ἀλλὰ σοὶ τὰδ' ἔστ', ἐκεῖ
 χώρας ἀλάστωρ οὐμὸς ἰνναίων αἰεῖ·
 ἔστιν δὲ παισὶ τοῖς ἑμοῖσι τῆς ἐμῆς
 χθονὸς λαχεῖν τοσοῦτον, ἰνθανεῖν μόνον.
 ἄρ' οὐκ ἄμεινον ἢ σὺ τὰν Θήβαις φρονῶ ; 790
 πολλῶ γ', ὅσῳ περ καὶ σαφιστέρῳ κλύω,
 Φοίβου τε, καὶ τοῦ Ζηνός, ὃς κείνου πατήρ.
 τὸ σὸν δ' ἀφίκεται δεῦρ' ὑπόβλητον στόμα,
 πολλὰν ἔχον στόμασιν· ἐν δὲ τῷ λέγειν
 κάκ' ἂν λάβοις τὰ πλείον' ἢ σωτήρια. 795

778. ἔτ' οὐδὲν ἢ χάρις] Erfurdt quotes Brunn, *Analect.* iii. 238. 'Ὡς αἰὲς Χάρτες γλυκερώτερας' ἦν δὲ *βραδύον*, Πᾶσα χάρις κατὰ, μηδὲ λέγεται χάρις. To the same purport is the common proverb, "his dat qui cito dat."

781. λόγῳ μὲν ἐσθλὰ] The words λόγῳ, ἔκει, ῥήματι, ὀνόματι are frequently contrasted with ἔργῳ, the former denoting the name, appearance, pretext ; the latter the reality. The contrast between λόγῳ and ἔργῳ is the most frequent. See Porson, *Phœn.* v. 512.

784. πάραυτον] "Vicinum, ἀγγλῆ γῆς Καθμίας. So also *Aj. Fl.* 892. *Τίνας βεβη πάραυτος ἐξέβη νέπους.*"

Elmsley.

785. τῶνδ' ἀπαλλαχθῆ] Tūte here does not agree with κακόν, but follows χθονός. Tūte, sc. 'Αθηναίων. Some critics propose τῆσδε, but τῶνδε is the reading of all the Mss.

788. τῆς ἐμῆς ...] Polynices in *Phœn.* v. 1462, says: πόλιν θυμονέστη Παρηγορεῖτον, ὡς τοσόνδε γούν τέχνη Κρόνῳ πατρός . . . sc. ἰνθανεῖν μόνον, or θάψαι.

789. λαχεῖν τοσοῦτον] Valckenaer and Brunn read τοσοῦτό γ'. But Elmsley truly remarks that the tragic writers used τοσοῦτον and τοιοῦτον, rarely, if ever, τοσοῦτο and τοιοῦτο. See *Edinburgh Rev.* vol. xvii. p. 289. and *P. V.* 800. ed. Blomf.

ἀλλ', οἶδα γάρ σε ταῦτα μὴ πείθων, ἴθι·
 ἡμᾶς δ' εἰς ζῆν ἐνθάδ'. οὐ γὰρ ἂν κακῶς,
 οὐδ' ὧδ' ἔχοντες, ζῶμεν, εἰ τερποίμεθα.

KP. πότερὰ νομίζεις δυστυχεῖν ἔμ' εἰς τὰ σά,
 ἢ σ' εἰς τὰ σαυτοῦ μάλλον ἐν τῷ νῦν λόγῳ; 800

OI. ἐμοὶ μὲν ἐστ' ἥδιστον, εἰ σὺ μὴτ' ἐμὲ
 πείθεις οἷός τ' εἶ, μήτε τοῦσδε τοὺς πέλας.

KP. ὦ δύσμορ', οὐδὲ τῷ χρόνῳ φύσας φανεῖ
 φρένας πότ', ἀλλὰ λῦμα τῷ γήρα τρέφει;

OI. γλαῖσση σὺ δεινός· ἄνδρα δ' οὐδὲν οἶδ' ἐγὼ 805
 δίκαιον, ὅστις ἐξ ἄπαντος εὖ λέγει.

KP. χωρὶς τό τ' εἰπεῖν πολλὰ, καὶ τὸ καίρια·

OI. ὥς δὴ σὺ βραχία, ταῦτα δ' ἐν καιρῷ λέγεις.

KP. οὐ δὴθ', ὅτῃ γε νοῦς ἴσος καὶ σοὶ πάρα.

OI. ἄπειθ', ἐρῶ γὰρ καὶ πρὸ τῶνδε, μῆδ' ἐμὲ 810
 φύλασσ' ἐφορμῶν ἐνθα χρὴ ναίειν ἐμὲ.

KP. μαρτύρομαι τοῦσδ', οὐ σέ, πρὸς δὲ τοὺς φίλους,

799. εἰς τὰ σά] "Quod ad te attinet." "Compare ἐντύχησεν εἰς τέκνα, μακάριος εἰς θυγατέρας, εἰς ἅπαντα δυστυχῆς, and the like." Elmsley.

803. φύσας φανεῖ φρένας] Φύσας φρένας, "having generated [or increased in] understanding;" nearly the same in meaning as φροσύνας. The same phrase occurs Electr. 1492. Ἐμοῦ κολαστοῦ προστυχάν, φύσῃ φρένας.

806. ὅστις ἐξ ἄπαντος....] See above, v. 760.

807. καὶ τὸ καίρια] Brunck has καὶ τὸ τὰ καίρια. In three Mss. καὶ τὰ καίρια. Suidas under the word χωρὶς quotes this passage, and gives καὶ τὸ καίρια, which, as being probably the true reading, is adopted in the text.

810. πρὸ τῶνδε] "Horum nomine." Brunck and Winhem. "Priusquam hi dicant." The former interpretation seems preferable. So C. R. v. 9. ἐπεὶ

πρότερον ἔφες πρὸ τῶνδε φανεῖν.

811. ἐφορμῶν] This may be the participle either from ἐφορμῶν or from ἐφορμῶν. Elmsley considers it as coming from the latter, and translates it by *reprensus*. I should rather incline to the opinion of Vauvilliers, who takes it to be the contracted form of ἐφορμῶν, and renders it *stationem agens*, if the verb ἐφορμῶν, so common in the Greek prose writers, occurred at all in the scenic poets. Not having met with a single trace of ἐφορμῶν, I agree with Dr. Elmsley in deriving it from ἐφορμῶν, which word is frequently used by our poet as well as the other tragic writers.

812. μαρτύρομαι τοῦσδ', οὐ σέ] "I call these persons, (not you,) and besides, your friends [sc. the Thebans] to witness in what terms you reply to me."

- οἷ' ἀνταμείβει ρήματ', ἣν σ' ἔλω ποτί.
 ΟΙ. τίς δ' ἂν με τῶνδε συμμάχων ἔλοι βία ;
 ΚΡ. ἧ μὴν σὺ κᾶνευ τῶνδε λυπηθεὶς ἔσει. 815
 ΟΙ. ποίω σὺν ἔργῳ τούτ' ἀπειλήσας ἔχεις ;
 ΚΡ. παῖδοιν δυοῖν σοι τὴν μὲν ἀρτίως ἐγὼ
 ξυναρπάσας ἐπεμψα, τὴν δ' ἄξω τάχα.
 ΟΙ. οἴμοι.
 ΚΡ. τάχ' ἔξεις μᾶλλον οἰμώζειν τάδε.
 ΟΙ. τὴν παῖδ' ἔχεις μου ;
 ΚΡ. τήνδε τ' οὐ μακροῦ χρόνου. 820
 ΟΙ. ἰὼ ξίνοι, τί δράσετ' ; ἧ προδώσετε,
 κούκ ἐξελαῖτε τὸν ἀσιβῆ τῆσδε χθονός ;
 ΧΟ. χώρει, ξέν', ἔξω θᾶσσον· οὔτε γὰρ ταυῖν
 δίκαια πράσσεις, οὔθ' ἂ πρόσθεν εἰργασαι.
 ΚΡ. ὑμῖν ἂν εἴη τήνδε καιρὸς ἐξάγειν 825
 ἄκουσαν, εἰ θέλουσα μὴ πορεύσεται.
 ΑΝ. οἴμοι τάλαινα, ποῖ φύγω ; ποίαν λάβω
 θεῶν ἄρηξιν ἢ βροτῶν ;
 ΧΟ. τί δρᾷς, ξένε ;
 ΚΡ. οὐχ ἄψομαι τοῦδ' ἀνδρός, ἀλλὰ τῆς ἐμῆς.
 ΟΙ. ὦ γῆς ἀναπτες.
 ΧΟ. ὦ ξέν', οὐ δίκαια δρᾷς. 830
 ΚΡ. δίκαια·
 ΧΟ. πῶς δίκαια ;
 ΚΡ. τοὺς ἐμοὺς ἄγω.
 ΑΝ. ἰὼ πόλις. στροφή.
 ΧΟ. τί δρᾷς, ὦ ξέν' ; οὐκ ἀφήσεις ; τάχ' εἰς
 βάσανον εἰ χερῶν.

816. ἀπειλήσας ἔχεις] See CE. R. rally short in Sophocles. See CE. R. v. 567.
 825. ὁμῶν ἂν εἴη] Here the last syllable of ὁμῶν is long, though it is gene- rally short in Sophocles. See CE. R. 39. Bothe suggested ὁμῶν γ', and Dæderlin ὁμῶν δ' : but there is no necessity to have recourse to emendation.

- KP. εἶργον.
 XO. σοῦ μὲν οὖν, τάδε γε μωμένον. 835
 KP. πόλει μαχεῖ γὰρ, εἴ τι πημανεῖς ἐμέ.
 OI. οὐκ ἠγόρευον ταῦτ' ἐγώ;
 XO. μέθες χερσὶν
 τὴν παῖδα θᾶσσον.
 KP. μὴ 'πίτασθ' ἂ μὴ κρατεῖς.
 XO. χαλᾶν λίγω σοι.
 KP. σοὶ δ' ἔγωγ' ὁδοιπορεῖν.
 XO. προβαῖθ' ὧδε, βᾶτε, βᾶτ', ἔντοποι. 840
 πόλιν ἐναίρεται, πόλιν ἐμὰ, σθέλει.
 προβαῖθ' ὧδέ μοι.
 AN. ἀφελκομαι δύστηνος, ὦ ξῖνοι, ξῖνοι.
 OI. ποῦ, τίκνον, εἴ μοι;
 AN. πρὸς βίαν πορεύομαι.
 OI. ὄρεζον, ὦ παῖ, χεῖρας.
 AN. ἀλλ' οὐδὲν σθένω. 845
 KP. οὐκ ἄξεθ' ὑμεῖς;
 OI. ὦ τάλας ἐγὼ, τάλας.
 KP. οὐκ οὖν ποτ' ἐκ τούτων γε μὴ σκῆπτρον ἔτι

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847. *ἐκ τούτων γε . . . σκῆπτρον*] By *σκῆπτρα* here are meant *Antigone* and *Ismene*, who served *Oedipus* instead of a staff on his journey. *Ἐκ τῶν θυγατέρων, αἷς, ὡς σκῆπτροις, ἐχρήτο καὶ βακτηρίῳ*. *Schol.* *Hecuba* calls *Poly-*

- ὀδοιπορήσεις· ἀλλ' ἐπεὶ νικᾶν θέλεις
πατρίδα τε τὴν σὴν καὶ φίλους, ὕφ' ὧν ἐγὼ
ταχθεὶς τάδ' ἔρδω, καὶ τύραννος ἂν ὤμω, 850
νίκα. χρόνῳ γὰρ, οἷδ' ἐγὼ, γνώσει τάδε,
ὅθ' οὐνεκ' αὐτὸς αὐτὸν οὔτε νῦν καλὰ
δραῖς, οὔτε πρόσθεν εἰργάσσω βίᾳ φίλων,
ὀργῇ χάριν δούς, ἥ σ' αἰεὶ λυμαίνεται.
- ΧΟ. ἐπίσχεῖς αὐτοῦ, ξεῖνε.
ΚΡ. μὴ ψεύειν λέγω. 855
ΧΟ. οὐ τοι σ' ἀφήσω, τῶνδ' ἔ' ἰσπερημένος.
ΚΡ. καὶ μεῖζον ἄρα ῥύσιον πόλει τάχα
θήσεις. ἐφάψομαι γὰρ οὐ ταύταιν μόναιν.
ΧΟ. ἀλλ' ἐς τί τρέψεις;
ΚΡ. τόνδ' ἀπάξομαι λαβών.
ΧΟ. δεινὸν λέγεις.
ΚΡ. ὡς τοῦτό νυν πεπράζεται, 860
ἣν μὴ μ' ὁ κραίνων τῆσδε γῆς ἀπειργάθη.
ΟΙ. ὦ φθέγμ' ἀναιδὲς, ἥ σὺ γὰρ ψεύσεις ἐμοῦ;
ΚΡ. αὐδῶ σιωπᾶν.
ΟΙ. μὴ γὰρ αἶδε δαίμονες
θεῖέν μ' ἄφανον τῆσδε τῆς ἀρᾶς ἔτι,
ὅς μ', ὦ κάκιστε, ψιλὸν ὄμμ' ἀποσπάσας 865
πρὸς ὄμμασιν τοῖς πρόσθεν ἐξοίχει βίᾳ.

xena her βᾶκτρον, Hec. 280. "H3 ἀντὶ πολλῶν ἐστὶ μοι παραψυχὴ, πόλις, τι-
θήνη. βᾶκτρον, ἡγέμεν ὁδοῦ.

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though I am a king, still I execute the
orders of the state." On the force of
ὤμω at the end of a sentence, see
C. R. v. 1316.

862. ἀπὸδ' αὐτόν:] "Αὐτοῦ is used
for ἑμαυτοῦ, σεαυτοῦ, ἑαυτοῦ." Bruckn.

865. ξεῖνε] The Ionic form for ξένη.
Some few of these occur in the tragic
writers, and are enumerated in the
note on C. R. v. 294.

862. ὦ φθέγμ' ἀναιδὲς] The abstract
for the concrete. On this figure of
speech, see C. R. v. 1. to which note
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Ἠγοῦ πάροιθε, θύγατερ, ὡς τυφλῶ ποδὶ
ὀφθαλμὸς εἰ σὺ, ναυτίλοισιν ἕστρον ἔτι.

KP. εἴργου.

XO. σοῦ μὲν οὐ, τάδε γε μωμένου. 835

KP. πόλει μαχεῖ γὰρ, εἴ τι πημανεῖς ἐμέ.

OI. οὐκ ἠγόρευον ταύτ' ἐγώ;

XO. μέθες χερσὶν

τὴν παῖδα θᾶσσον.

KP. μὴ 'πίτασσ' ἂ μὴ κρατεῖς.

XO. χαλᾶν λέγω σοι.

KP. σοὶ δ' ἔγωγ' ὁδοιπορεῖν.

XO. προβᾶθ' ὦδε, βᾶτε, βᾶτ', ἔντοποι. 840

πόλις ἐναίρεται, πόλις ἐμὰ, σθίνει.

προβᾶθ' ὦδέ μοι.

AN. ἀφείλομαι δύστηνος, ὦ ξῖνοι, ξῖνοι.

OI. ποῦ, τέκνον, εἴ μοι;

AN. πρὸς βίαν πορεύομαι.

OI. ὄρεξον, ὦ παῖ, χεῖρας.

AN. ἀλλ' οὐδὲν σθένω. 845

KP. οὐκ ἄξισθ' ὑμεῖς;

OI. ὦ τάλας ἐγὼ, τάλας.

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 δρᾶς, οὔτε πρόσθεν εἰργάσω βία φίλων,
 ὀργῇ χάριν δούς, ἣ σ' αἰεὶ λυμαίνεται.

ΧΟ. ἐπίσχεις αὐτοῦ, ξεῖνε.

ΚΡ. μὴ ψεύειν λίγω. 855

ΧΟ. οὐ τοι σ' ἀφήσω, τῶνδ' γ' ἰσχυρομένους.

ΚΡ. καὶ μεῖζον ἄρα ῥύσιον πόλει τάχα
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ΧΟ. ἀλλ' ἐς τί τρέψει;

ΚΡ. τόνδ' ἀπάξομαι λαβών.

ΧΟ. δεινὸν λίγεις.

ΚΡ. ὥς τοῦτό νυν πεπράξεται, 860

ἢν μὴ μ' ὁ κραινὼν τῆσδε γῆς ἀπειργάθῃ.

ΟΙ. ᾧ φθίγμ' ἀναιδὲς, ἣ σὺ γὰρ ψεύσεις ἑμοῦ;

ΚΡ. αὐδῶ σιωπᾶν.

ΟΙ. μὴ γὰρ αἶδε δαίμονες

θεῖν μ' ἄφωνον τῆσδε τῆς ἀρᾶς ἔτι,

ὃς μ', ᾧ κάκιστε, ψιλὸν ὄμμ' ἀποσπάσας 865

πρὸς ὄμμασιν τοῖς πρόσθεν ἐξοίχει βία.

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 παλλῶν ἐστὶ μοι παραφύχῃ, πόλις, τι-
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 πόλις ἐναίρεται, πόλις ἐμὰ, σθίνει.
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 AN. ἀφέλκομαι δύστηνος, ὦ ξῖνοι, ξῖνοι.
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νίκα. χρόνῳ γὰρ, οἷδ' ἐγὼ, γνώσει τάδε,
ὅθ' οὔνεκ' αὐτὸς αὐτὸν οὔτε νῦν καλὰ
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ὅργῃ χάριν δούς, ἥ σ' αἰεὶ λυμαίνεται.

ΧΟ. ἐπίσχος αὐτοῦ, ξεῖνε.

ΚΡ. μὴ ψεύειν λέγω. 855

ΧΟ. οὐ τοι σ' ἀφήσω, τῶνδ' γ' ἴσπερ ἠμῶν.

ΚΡ. καὶ μεῖζον ἄρα ρύσιον πόλει τάχα
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ΧΟ. ἀλλ' ἐς τί τρέψεις;

ΚΡ. τόνδ' ἀπάξομαι λαβάν.

ΧΟ. δεινὸν λέγεις.

ΚΡ. ὡς τοῦτό νυν πεπράζεται, 860

ἢ μὴ μ' ὁ κραιῖνων τῆσδε γῆς ἀπειργάβη.

ΟΙ. ὦ φθέγμ' ἀναιδὲς, ἥ σὺ γὰρ ψεύσεις ἐμοῦ;

ΚΡ. αὐτῷ σιωπᾶν.

ΟΙ. μὴ γὰρ αἶδε δαίμονες

θεῖν μ' ἄφωνον τῆσδε τῆς ἀρεῖς ἔτι,

ὅς μ', ὦ κἀκίστε, ψιλὸν ὄμμ' ἀποσπάσας 865

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θήνη, βάκτρον, ἡγήμων ὁδοῦ.

850. καὶ τύραννος ἂν ὦμαι] "Al-
though I am a king, still I execute the
orders of the state." On the force of
ἔμαι at the end of a sentence, see
C. R. v. 1316.

852. αὐτῷ αὐτῷ] "Αὐτοῦ is used
for ἑαυτοῦ, σεαυτοῦ, ἑαυτοῦ." Brunck.

855. ξεῖνε] The Ionic form for ξένε.
Some few of these occur in the tragic
writers, and are enumerated in the
note on C. R. v. 294.

862. ὦ φθέγμ' ἀναιδὲς] The abstract
for the concrete. On this figure of
speech, see C. R. v. 1. to which note
may be added an instance from Antig.
v. 320. Οἶ μ', ὡς λάλημα θῆλον ἐκτε-
φυνδὲ εἰ.

865. ὅς μ', ὦ κἀκίστε, ψιλὸν ὄμμ']
Dæderlin would connect ψιλὸν with με,
and not with ὄμμα, and with reason :
ὄμμα refers to Antigone, who was an
eye to her blind father. So Tiresias
calls his daughter, Phœn. v. 848.
Ἦγοῦ πάροιθε, θύγατερ, ὡς τυφλῶ ποδὶ
ἀφθαλμὸς εἰ σὺ, ναυτίλοισιν ἄστρον ὥς.

τοιγὰρ σὶ τ' αὐτὸν καὶ γένος τὸ σὸν θεῶν
ὁ πάντα λεύσσω Ἥλιος δόϊη βίον
τοιούτου, οἷον κἀμὲ, γηραῖναι ποτε.

KP. ὀρᾶτε ταῦτα, τῆσδε γῆς ἐγχάριοι; 870

OI. ὀρῶσι κἀμὲ καὶ σὶ καὶ φρονοῦσ' ὅτι
ἔργοις πεπονθὼς, ῥήμασιν σ' ἀμύνομαι.

KP. οὗτοι παθέξω θυμὸν, ἀλλ' ἄξω βίαν,
καὶ μουνός εἰμι, τονδε, καὶ χρόνῳ βραδύς.

OI. ἰὼ τάλας. ἀντιστρ. 875

XO. ὅσον λῆμ' ἔχων ἀφίκου, ξέν', εἰ
τάδε δοκεῖς τελεῖν.

KP. δοκῶ.

XO. τάνδ' ἄρ' οὐκ ἔτι νεμῶ πόλιν;

KP. τοῖς τοι δικαίοις χῶ βραχὺς νικᾷ μέγαν.

OI. ἀκούεθ' οἷα φθέγγεται;

XO. τά γ' οὐ τελεῖ. 880

KP. Ζεὺς ταῦτ' ἂν εἰδείη, σὺ δ' οὐ * * *

XO. ἄρ' οὐχ ὕβρις τὰδ';

KP. ὕβρις· ἀλλ' ἀνεκτία.

XO. ἰὼ πᾶς λειῶς, ἰὼ γαῖς πρόμοι,
μόλετε σὺν τάχει, μόλετ'· ἐπεὶ πέραν
περῶσ' οἶδε δῆ. 885

ΘΗ. τίς ποθ' ἢ βοή; τί τοῦργον; ἐκ τίνος φόβου ποτὲ
βουθυτοῦντά μ' ἀμφὶ βαμὸν ἔσχετ' ἐναλίην θεῶ
τουδ' ἐπιστάτῃ Κολωνοῦ; λέξαθ', ὡς εἰδῶ τὸ πᾶν,
οὗ χάριν δεῦρ' ἦξα θᾶσσον ἢ καθ' ἡδονὴν ποδός.

OI. ᾧ φίλτατ', ἔγνω γὰρ τὸ προσφώνημά σου, 890
πέπονθα δεινὰ τουδ' ὑπ' ἀνδρὸς ἀρετίως.

ΘΗ. τὰ ποῖα ταῦτα; τίς δ' ὁ πημήνας; λέγε.

873. ἔργοις πεπονθὼς] On the contrast of ἔργοις and ῥήμασιν, see v. 781.

884. ἐπεὶ πέραν περῶσ' οἶδε δῆ] Antigonē and Ismene] are passing the boundary of the land."

"Since these persons [sc. the attend-

ΟΙ. Κρίων ὄδ', ὃν δίδουκας, οἷχεται τέκνων
ἀποσπάσας μου τὴν μόνην ξυνωρίδα.

ΘΗ. πῶς εἶπας ;

ΟΙ. οἷάπερ πέπονθ' ἀπήκοας. 895

ΘΗ. οὐκ οὖν τις ὥς τάχιστα προσπόλων μολῶν
πρὸς τούσδε βαμούς, πάντ' ἀναγκάσει λειῶν
ἀνιπτον ἰκτότην τε θυμάτων ἀπο
σπύδειν ἀπὸ ρυτῆρος, ἔνθα δίστομοι
μάλιστα συμβάλλουσιν ἐμπόρων ὁδοί, 900
ὥς μὴ παρίλθωσ' αἱ κόραι, γέλως δ' ἐγὼ
ξίην γένωμαι τῷδε, χειρωθεὶς βίᾳ ;
ἴθ', ὥς ἀνωγα, σὺν τάχει. τοῦτον δ' ἐγὼ,
εἰ μὲν δι' ὀργῆς ἦκον, ἥς ὁδ' ἄξιος,
ἄτρωτον οὐ μεθῆκ' ἂν ἐξ ἐμῆς χειράς. 905
νῦν δ' ὥσπερ αὐτὸς τοὺς νόμους εἰσῆλθ' ἔχων,
τούτοισιν, οὐκ ἄλλοισιν ἀρμοσθήσεται.
οὐ γάρ ποτ' ἔξει τῆσδε τῆς χώρας, πρὶν ἂν
κείνας ἐναργεῖς δεῦρό μοι στήσης ἄγων'
ἔπει δέδρακας οὗτ' ἐμοῦ καταξίως, 910

894. τὴν μόνην ξυνωρίδα] "My only pair of children." Eteocles and Poly-
nices had by their conduct not de-
served to be considered by Œdipus as
his children.

899. σπύδειν ἀπὸ ρυτῆρος] 'Ruthe is
a bridle or rein : ἀπὸ ρυτῆρος has the
same meaning as ἀνευ ρυτῆρος, *effusis
habenis*. "So Thucyd. vi. 64. 'Ἀπὸ
τῶν ὄπλων, where the Schol. ἔχουν,
χωρὶς ὄπλων." Musgr. "Phrynichus
ap. Bekker. p. 24. 'Ἀπὸ ρυτῆρος τρέ-
χειν ἵππον ὅλον ἀπὸ χαλίνου, ἢ ἀνευ
χαλίνου. Which testimony Bastius,
Ep. Crit. p. 210., has employed. J.
Pollux, quoted by Wesseling, Diod.
Sic. xix. 26. Καὶ ἀπὸ ρυτῆρος ἀνεῶναι
τὸν ἵππον." Elmsley. We should trans-
late, "to hasten at full speed."

Δίστομοι . . . ὅδοι] "i. e. δυοῶν
ὁδῶν στόματα, as Æsch. Theb. 270.

'Ἐπτατεχεῖς ἔξοδοι for ἔπτα ἔξοδοι τῶν
τειχῶν." Dœderl. So also Phœn. 1073.
'Ἐπτάπυργα κλεῖδρα, for ἔπτα κλεῖδρα
τῶν πόργων. So perhaps infr. v. 1044.
the words ἀνδρῶν ἐπιστροφῆς convey
the same meaning as ἀνδρες ἐπιστρε-
φόμενοι. Æsch. Suppl. 38. Σφετερίζε-
μενον πατραδελφείαν τήνδ' ἀκούσας,
for πατραδελφούς τὰςδ' ἀκούσας.

904. δι' ὀργῆς ἦκον] On the mean-
ing of διὰ with a genitive after verbs
of motion, see C. R. v. 763.

910. ἐμοῦ καταξίως] Elmsley would
here read κατὰξια, doubting whether
καταξίως δέδρακας be good Greek ; but
in the Electr. v. 800. we have ἡκιστ'
ἐπειπερ οὗτ' ἐμοῦ καταξίως πράξειας.
Here too this distinguished scholar
would alter καταξίως to κατὰξια. "In
the Androm. 1275. Ταῦτα δ' ἄξιως σαν-
τῆς τε ποιῆς καὶ τέκνων τῶν ἐκ σθένος."

οὐθ' ὦν πίφυκας αὐτὸς, οὔτε σῆς χθονός·
 ὅστις δίκαι' ἀσποῦσαν εἰσελθὼν πόλιν,
 πᾶνι νόμου κραίνουσιν οὐδὲν, εἴτ' ἀφείς
 τὰ τῆσδε τῆς γῆς κύρι', ὧδ' ἐπισπισῶν,
 ἄγεις θ' ἃ χερίζεις, καὶ παρίστασαι βία. 915
 καὶ μοι πόλιν κινανδρον ἢ δούλην τινὰ
 ἰδοξας εἶναι, πᾶμ' ἴσον τῷ μηδενί.
 καίτοι σε Θῆβαί γ' οὐκ ἐπαίδευσαν κακόν.
 οὐ γὰρ φιλοῦσιν ἄνδρας ἐκδίκους τρέφειν.
 οὐδ' ἂν σ' ἐπαινέσειαν, εἰ τυβοίατο 920
 συλῶντα τὰμὰ καὶ τὰ τῶν θεῶν, βία
 ἄγοντα φωτῶν ἀθλίων ἱκτῆρια.
 οὐκ οὖν ἔγωγ' ἂν, σῆς ἐπεμβαίνων χθονός,
 οὐδ' εἰ τὰ πάντων εἶχον ἐνδικώτατα,
 ἄνιυ γε τοῦ κραίνοντος, ὅστις ἦν, χθονός, 925

Hermann. Hec. 976. ὦ φίλας' ὡς
 εἰ κἀλῶς σέθεν λέγεις.

915. παρίστασαι] "In ditionem
 tuam vel potestatem redigia." Musgr.
 The regular meaning of παρίστασαι is,
 to stand near, to approach; and is ap-
 plicable here. See Iph. T. 1315.
 Med. 883. Androm. 231. Trach. 750.
 Sept. Theb. 483. Pers. 202.

917. τῷ μηδενί] "Some doubts have
 been started whether μηδενί here is of
 the masculine or neuter gender. Reisig
 gives the following distinction: the
 person who is of no estimation or
 honor is called *oûdels*, he who is ex-
 tinct, *oûdên*; a distinction which does
 not always prevail." Heller. This
 remark of the learned Heller is con-
 firmed by the instances quoted in
 Valckenaer's note, Phœn. v. 601.
 "Ἡλθεσ' πρὸς τὸν οὐδὲν εἰς μάχην." Barnes
 remarks that for οὐδὲν others read οὐ-
 δέσ', but that both readings express the
 same thing. The Greeks said δ οὐδὲν
 ἂν εἰς μάχην, not δ οὐδὲλς εἰς μάχην . . .
 . . . δ μηδὲν ἂν signifies a man good for
 nothing, of no estimation. Aj. Fl. 1113.
 μηδὲν ἂν γινώσκει is opposed to εἰσγινέει,

and v. 1248. "Οὔ, οὐδὲν ἂν, τοῦ μηδὲν
 ἀντίστοιχον ἔπερ." To these instances
 may be added Androm. 689. Σὺ δ' οὐ-
 δὲν εἰ. Herc. F. 154. "Οὔ ἔστι δέξασθαι,
 οὐδὲν ἂν, εὐφυχίας. Iph. A. 968. Ion,
 536.

918. ἐπαίδευσαν κακόν] i. e. ἐπαί-
 δευσαν [ἵνα] κακόν. With sub-
 stantives after verbs an adjective is
 sometimes joined, expressive or expla-
 natory of the effect produced by the
 verb upon the substantive. The effect
 of the instruction which Creon received
 at Thebes was not to make him bad.
 Brunck says, "παίδευσεν τινὰ σοφόν,
 γενναῖον, κακόν, is used in the same
 manner as διδάσκειν or παιδεύειν,
 Eurip. Electr. v. 579. and Hemster-
 hus. Plut. p. 4." This peculiar idiom
 is not confined to διδάσκειν or παιδεύειν,
 or to the Greek language. Phœn. 446.
 Διαλλάξασαν ὁμογενεῖς [ἵνα] εἴναι
 φίλους. See C. R. 166.

922. φωτῶν ἀθλίων ἱκτῆρια] For
 φωτῶν ἀθλίων ἱκτῆριους. So Phœn.
 1496. πτώματα νεκρῶν τρωσῶν ἦδη
 τῶδε, is the same as πεπτακῆτας νεκροῦς
 τρωσοῦς ἦδη τοῦδε.

οὐθ' εἴλον, οὐτ' ἂν ἦγον· ἀλλ' ἠπιστάμην
 ξῖνοι παρ' ἀστοῖς ὡς διαιτᾶσθαι χρεῖων.
 σὺ δ' ἀξίαν οὐκ οὔσαν αἰσχύνης πόλιν
 τὴν αὐτὸς αὐτοῦ, καί σ' ὁ πλεθύων χρόνος
 γέρονθ' ὁμοῦ τίθησι καὶ τοῦ νοῦ κειόν. 930
 εἶπον μὲν οὖν καὶ πρόσθεν, ἐννέκω δὲ νῦν,
 τὰς παῖδας ὡς τάχιστα δεῦρ' ἄγειν τινα,
 εἰ μὴ μέτοιπος τῆσδε τῆς χάρας θέλεις
 εἶναι βίᾳ τε κούχ' ἐκὼν· καὶ ταῦτά σοι
 τᾷ νῷ θ' ὁμοίως κἀπὸ τῆς γλώσσης λέγω. 935

XO. ὁρᾷς ἴν' ἦκεις, ᾧ ξῖν' ; ὡς ἀφ' ὧν μὲν εἴ,
 φαίνει δίκαιος, δρῶν δ' ἰφειρείσκει κακά.

KP. ἐγὼ οὐτ' ἀνάνδρον τήνδε τὴν πόλιν λέγων,
 ᾧ τέκνοι Αἰγίως, οὐτ' ἄβουλον, ὡς σὺ φῆς,
 τοῦργον τοδ' ἐξέπραξα· γιγνώσκων δ' ὅτι 940

926. οὐθ' εἴλον, οὐτ' ἂν ἦγον] The word *ἦγον*, in the sense of to plunder, is most generally joined with *φέρειν*, *ἔγω* denoting to lead or drive animate, and *φέρειν* to carry off inanimate property. Hom. II. 1. 589. *Τέκνα δὲ τ' ἄλλοι ἔγουν· βαρύνουσ τε γυναῖκας.* Xenoph. Cyropæd. 3. *Καὶ φέροντες καὶ ἔγοντες, εἰ τι ἑκαστος εἶχεν ἔξω.* The Latin *fero* and *ago* are used in the same sense. *Εἴλον* here expresses the notion of dragging away by violence, alluding to the violence which Creon had employed in carrying off Antigone and Ismene. See Kuster, Aristoph. 56. Toup, Emend. Suidas, vol. iv. 497. Heindorf, Plat. Phædr. 222.

ἀλλ' ἠπιστάμην ξῖνον παρ' ἀστοῖς] Medea expresses her opinion of the mode in which a person should conduct himself in a foreign country, Med. 224. *Χρὴ δὲ ξένον μὲν κάρτα προσχωρεῖν πόλει.*

930. γέρονθ' ὁμοῦ] "Antig. 281. Μὴ 'φειρεθῆς ἄνους τε καὶ γέρον ἄμα." Elmsley.

934. βίᾳ τε κούχ' ἐκὼν] On this

formula, called *hendecasyde*, see the note at (E. R. v. 58.

936. ἀφ' ὧν] "This expression includes both parents and country." Heller.

938. ἐγὼ οὐτ'] These words in scanning form an iambus. See (E. R. 322.

939. οὐτ' ἄβουλον] Brunck very justly observes that Theseus had not charged Creon with having said that the city was *ἄβουλος*. If *ἄβουλος* be joined with *τοῦργον*, Creon may be here supposed to reply to the censure of Theseus, v. 930. This is the opinion of Heller. The repetition, however, of *οὐτε* seems to connect *ἀνάνδρον* and *ἄβουλον* with the same substantive; sc. *πόλιν*. In this passage, it is worthy of remark that *ἀνάνδρον* is used by Creon as an answer to *κένανδρον*, v. 916. in the sense of *ἄνεν ἀνδρῶν*: a signification, though consonant with the genius of the Greek language, which does not often occur; the usual acceptation of *ἀνάνδρος* being (1.) unmanly, cowardly; (2.) devoid or deprived of a husband.

οὐδείς ποτ' αὐτοῖς τῶν ἱμῶν ἂν ἐμπέσοι
 ζῆλος ξυναίμων, ὅστ' ἐμοῦ τρέφειν βία.
 ἦδη δ' ὀθούνεκ' ἄνδρα καὶ πατροκτόνον
 πᾶναγνον οὐ δεξοίατ', οὐδ' ὅτῳ γάμοι
 ξυνόντες εὐρέθησαν ἀνόσιοι τέκνων.

945

τοιοῦτον αὐτοῖς Ἄρεος εὐβουλον πάγον
 ἐγὼ ξυνήδη χθόνιον ὄνθ', ὃς οὐκ εἴ
 τοιούσδ' ἀλήτας τῇδ' ὁμοῦ ναίειν πόλει
 ὃ πίστιν ἴσχωρ τῇδ' ἐχειρούμην ἄγρην.
 καὶ ταῦτ' ἂν οὐκ ἔπρασσον, εἰ μὴ μοὶ πικρὰς
 αὐτῷ τ' ἀρὰς ἤρᾳτο καὶ τῷ μῶ γένει
 ἂνθ' ὧν πεπονθῶς ἤξιον τὰδ' ἀντιδρᾶν.
 θυμοῦ γὰρ οὐδέν ἐστι γῆρας ἄλλο πλὴν
 θανεῖν· θανόντων δ' οὐδέν ἄλγος ἄπτεται.

941. αὐτοῖς] This is the reading of Scaliger, Heath, and Bruck, and one Ms. for the more common αὐτοῦς. Ἐμπίπτω, if it has any case at all after it, is always found with the dative, or with ἐς and the accusative, except in the instance quoted by Elmsley from the Iph. A. 808. which decides nothing, on account of the elision in Ἑλλάδ', and the disputed point whether the iota of the dative can or cannot be elided. Αὐτοῖς refers to πολλοῖς implied in the word πόλιν, v. 938. So Thucyd. iii. § 79. Τῇ δ' ὑστεραίᾳ ἐπὶ μὲν τὴν πόλιν οὐδὲν μᾶλλον ἐπέπλεον, καίπερ ἐν πολλῇ ταραχῇ καὶ φόβῳ ὄντας. For want of attending to this idiom, some have altered αὐτοῖς into αὐτοῖς.

944. γάμοι ἀνόσιοι τέκνων] "The unhallowed marriage of children," [sc. with parents.] referring to the incestuous union of Œdipus with Jocasta. Παρόσον αὐτὸς ἐστὶ τέκνον μητέρα γεγαμηκός. Schol. quoted by Bruck. On the usage of the plural for the singular, see Œ. R. v. § 56.

946. Ἄρεος] "On account of the metre for the Attic form Ἄρεως, as πόλεως, ἄρεος, and the like." Elmsley. See Electr. 950. ibid. 1256. Ἔστιν

δ' Ἄρεός τις δρχος, on which Seidler remarks, "fortasse rectius scribimus Ἄρεως. Vid. tamen supra, v. 298." That line is πρὸς γὰρ ἔστωες ὄσα, τὰν πόλει κακὰ. In the former passage Ἄρεως, in the latter (after R. P. Orest. 893.) ἔστωες should be the reading, each word in scansion being dissyllabic. Porson however retains ἔστωες, Orest. 719. 791. Phœn. 374. and Beck, Ion, 1107. without any metrical necessity.

947. χθόνιον] "I. e. ἐγχώριον vel αὐτόχθονα. Apollon. Rhod. ii. 506. Χθονίης . . . νόμους, ubi Scholiastes ἐγχωρίους. Aj. 202. [γενεὰς χθονίων ἀπ' Ἐρεχθεϊδᾶν.] Musgrave. This epithet is here applied to flatter the vanity of the Athenians, who prided themselves in being αὐτόχθονες.

ὃς οὐκ εἴ] "Plutarch, Solon, 22. Τὴν δὲ Ἄρειον πάγον βουλὴν ἔταξεν ἐπισκοπεῖν, ὅθεν ἕκαστος ἔχει τὰ ἐπιτήδεια, καὶ τοὺς ἀργούς κολλάζειν. Add. Philoch. ap. Athen. p. 247." Dæderl.

954. θανεῖν] Here the article is omitted before θανεῖν used as a noun. See Œ. R. 1159. and Dr. Blomf. Gl. Agam. v. 173.

- πρὸς ταῦτα πράξεις οἷον ἂν θέλῃς· ἐπεὶ 955
 ἐρημία με, κεί δίκαι' ὅμως λέγω,
 σμικρὸν τίθησι· πρὸς δὲ τὰς πράξεις ὅμως,
 καὶ τηλικόσδ' ὦν, ἀντιδρᾶν πειράσομαι.
 ΟΙ. ᾧ λῆμ' ἀναιδὲς, τοῦ καθυβρίζειν δοκεῖς,
 πότερον ἑμοῦ γέροντος, ἢ σουτοῦ, τόδε ; 960
 ὅστις φόνους μοι, καὶ γάμους, καὶ ξυμφορὰς
 τοῦ σοῦ διῆκας στόματος, ἃς ἐγὼ τάλας
 ἤνεγκον ἄκων. θεοῖς γὰρ ἦν οὕτω φίλον,
 τάχ' ἂν τι μνηίουσιν εἰς γένος πάλαι.
 ἐπεὶ καθ' αὐτόν γ' οὐκ ἂν ἐξεύροις ἑμοὶ 965
 ἁμαρτίας ὄνειδος οὐδὲν, ἀνθ' ὅτου
 τὰδ' εἰς ἑμαυτὸν τοὺς ἑμούς θ' ἡμάρτανον.
 ἐπεὶ δίδαζον, εἴ τι θέσφατον πατρὶ
 χρησιμοῖσιν ἰκνεῖθ', ὥστε πρὸς παίδων θανεῖν,
 πῶς ἂν δικαίως τοῦτ' ὀνειδίξοις ἑμοί, 970
 ὃς οὔτε βλάβστας πω γενεθλίους πατρὸς,
 οὐ μητρὸς εἶχον, ἀλλ' ἀγέννητος τότ' ἦν ;
 εἰ δ' αὖ φανεῖς δύστηνος, ὡς ἐγὼ φάνην,
 εἰς χεῖρας ἦλθον πατρὶ, καὶ κατέκτανον,
 μηδὲν ξυνεῖς ὦν ἔδρων, εἰς οὓς τ' ἔδρων, 975
 πῶς γ' ἂν τό γ' ἄκων προῶγμ' ἂν εἰκότως ψέγοις ;
 μητρὸς δὲ, τληῆμον, οὐκ ἐπαισχύνει γάμους
 οὔσης ὁμαίμου σῆς μ' ἀναγκάζων λέγειν ;
 οἷους ἐρῶ τάχ'. οὐ γὰρ οὖν σιγήσομαι,

θανόντων δ'] Electr. 1170. Τοὺς γὰρ θανάτας σὺχ' ὁρῶ λυπουμένους. Job iii. 17. "There the wicked cease from troubling; and there the weary be at rest."

958. καὶ τηλικόσδ' ὦν] "Even at my age." See above, v. 734.

965. καθ' αὐτόν γ'] i. e. κατ' ἐμαυτόν γε. See above, v. 852.

971. οὔτε... οὐ] Where οὔτε precedes, we should regularly expect οὔτε Soph. CEd. Col.

to follow; but this is not always the case: the subsequent negative, as here, is sometimes found without the copula. So Antig. 249. Ἐκεῖ γὰρ οὔτε τοῦ γενῆδος ἦν πλῆγμ', οὐ δικέλλης ἐμβολή. Ibid. 257.

974. εἰς χεῖρας ἦλθον πατρὶ] Eis χεῖρας, eis ἀμύλλαν, eis μάχην, and διὰ μάχης ἐλθεῖν, require the dative of the person or thing fought with.

σοῦ γ' εἰς τόδ' ἐξελθόντος ἀνόσιον στόμα. 980
 ἔτικτε γάρ μ', ἔτικτεν, ὦ μοί μοι κακῶν,
 οὐκ εἶδ' οὐκ εἶδυ'· καὶ τεκούσά με,
 αὐτῆς ὄνειδος παῖδας ἐξέφυσέ μοι.
 ἀλλ' ἐν γὰρ οὖν ἐξοῖδα, σὲ μὲν ἐκόντ' ἐμὲ
 κείνην τε ταῦτα δυστομεῖν· ἐγὼ δέ νιν 985
 ἄκων ἔγημα, φθέγγομαί τ' ἄκων τάδε.
 ἀλλ' οὐ γὰρ οὐτ' ἐν τοῖσδ' ἀκούσομαι κακὸς
 γάμοισιν, οὐθ' οὐς αἶεν ἐμφέρεις σύ μοι
 φόνους πατρώους, ἐξονειδίζων πικρῶς.
 ἐν γάρ μ' ἄμειψαι μοῦνον, ὦν σ' ἀνιστορῶ. 990
 εἴ τις σὲ τὸν δίκαιον αὐτίκ' ἐνθάδε
 κτεῖνοι παραστάς, πότρεα πυνθάνοι' ἄν, εἰ
 πατήρ σ' ὁ καίνων, ἢ τίνοι' ἄν εὐθίως;
 δοκῶ μὲν, εἴπερ ζῆν φιλεῖς, τὸν αἴτιον
 τίνοι' ἄν, οὐδὲ τοῦνδικον περιβλέποις. 995
 τοιαῦτα μέντοι καὶ τὸς εἰσέβην κακὰ,
 θεῶν ἀγόντων· οἷς ἐγὼ οὐδὲ τὴν πατρός
 ψυχὴν ἄν οἶμαι ζῶσαν ἀντειπεῖν ἐμοί.
 σὺ δ', εἴ γὰρ οὐ δίκαιος, ἀλλ' ἅπαν καλὸν
 λέγειν νομίζων, ῥητὸν ἄρρητόν τ' ἔπος, 1000

982. οὐκ εἶδ' οὐκ εἶδυ' This idiom frequently occurs in the tragedians, especially with the words θέλων, εἶδ'ος, ἔκ'ος, and ἔκ'ον. Hipp. 319. φίλος μ' ἀπόλλυ' οὐχ ἐκούσαν οὐχ ἔχων. Eur. fr. incert. xc. 2. Ἐκὼν ἐκούσαν ἢ θέλουσαν οὐχ ἔκ'ον. See also Cycl. 258.

987. ἀκούσομαι κακός] "I shall be called wicked." On this usage of ἀκούω see (C. R. 893.

990. ὦν σ' ἀνιστορῶ] ὦν is here the genitive, taking its case by attraction to τοῦτον understood after ἐν. Ἀνιστορῶ regularly requires two accusatives, the one of the person questioned and the other of the question asked, or else an accus. of the person and a genitive with περί of the thing asked.

So (C. R. 568. Ἀρησις οὐκ ἐρεστω ὦν ἀνιστορεῖς, i. e. ἀρησις οὐκ ἐρεστω τοῦτον ἀ ἀνιστορεῖς.

991. τὸν δίκαιον] The article is affixed sneeringly. Antig. 31. Τοιαῦτά φασι τὸν ἀγαθὸν Κρίνοντά σοι. See Valckenauer, Phœn. 1637.

992. κτεῖνοι] "Should attempt to kill." The present and preterimperfect tenses denote the attempt at, not the completion of, the action denoted by the verb. (C. R. 805. Ἀδρός θ' ὁ πρὸς βους πρὸς βίαν ἡλαυνέτην, were attempting to drive. Androm. 631. Καὶ γυνᾶκα δυστυχὴ κτείνεις ἀγίμως, παῖδά θ'.

1000. ῥητὸν ἀρρητόν τ' ἔπος] Hor. Ep. i. 7, 72. "Dicenda tacenda locutus."

- τοιαῦτ' ὄνειδίξεις με τῶνδ' ἐναντίον.
καί σοι τὸ Θησέως ὄνομα θαπῆνσαι καλὸν,
καὶ τὰς Ἀθήνας, ὡς κατάρκηνται καλῶς·
παῖθ' ὧδ' ἐπαινῶν πολλὰ, τοῦδ' ἐκλανθάνει,
ὀθούνεκ' εἴ τις γῇ θεοὺς ἐπίσταται 1005
τιμαῖς σιβίζειν, ἥδε τοῦθ' ὑπερφέρει·
ἅφ' ἧς σὺ κλέψας τὸν ἰκέτην γέροντ' ἐμὲ,
αὐτόν τ' ἐχείρου, τὰς κόρας τ' οἶχει λαβών.
ἀνθ' ὧν ἐγὼ νῦν τάσδε τὰς θεὰς ἐμοὶ
καλῶν ἰκνοῦμαι καὶ κατασκήπτω λιταῖς, 1010
ἐλθεῖν ἄρωγους ζυμμάχους, ἵν' ἐκμάθῃς
οἶων ὑπ' ἀνδρῶν ἥδε φρουρεῖται πόλις.
- ΧΟ. ὁ ξείνος, ὦ ἴναξ, χρηστός· αἱ δὲ συμφοραὶ
αὐτοῦ πανώλεις, ἀξίαι δ' ἀμυνάθειν.
- ΘΗ. ἄλλis λόγων· ὡς οἱ μὲν ἐξηρτασμένοι 1015
σπεύδουσιν· ἡμεῖς δ' οἱ καθόντες ἴσταμεν.
- ΚΡ. τί δῆτ' ἀφαιρῶ φωτὶ προστάσσεις ποιεῖν ;
- ΘΗ. ὁδοῦ κατάρχειν τῆς ἐκεί, κομπὸν δ' ἐμοὶ
χωρεῖν, ἵν', εἰ μὲν ἐν τόποισι τοῖσδ' ἔχεις
τὰς παῖδας, ἥκων αὐτὸς ἐκδείξῃς ἐμοί· 1020

1001. τῶνδ' ἐναντίον] "In the presence or before the faces of these." This is a very common signification of the neuter ἐναντίον. Hec. 954. *Ἀλσχύνομαί σε προσβλέπειν ἐναντίον*. Med. 470. *Φίλους κακῶς δρᾶσαντ' ἐναντίον βλέπειν*. Heracl. 943. *Καὶ τλήθι τοὺς σοὺς προσβλέπειν ἐναντίον ἐχθροῦς*.

1006. ὑπερφέρει] "Excels." See C. E. R. 370.

1011. ἄρωγους ζυμμάχους] This is the reading of the Mss. Hermann and others have ζυμμάχους θ'. Dr. Blomfield, Gloss. Pers. 520. says the true reading is ἄρωγος ζυμμάχους τ', τ' being a slip of the pen for θ', since an aspirated word follows. Elmsley defends the common reading, and quotes Rhcs. 637. *Ἐγὼ δὲ τῷδε σύμμαχος Κῦρις δοκούσ' ἄρωγος ἐν πόνοις παρα-*

στατεῖν.

1015. ἄλλis λόγων] The auxiliary verb rarely occurs with ἄλλis. Hec. 278. *Τῶν τεθνηκότων ἄλλis*, and v. 394. *"Ἄλλis κόρης σῆς θάνατος*. Sometimes a participle is joined with ἄλλis, as C. E. R. v. 1051. *"Ἄλλis νοσοῦσ' ἐγὼ*.

1018. κομπὸν δ' ἐμοί] "This reading is manifestly required by the sense of the passage. Improperly in our books κομπὸν δέ με." Bruck. Erfurdt considers κομπὸν δ' ἐμὲ the true reading, κομπὸν being taken as a verbal adjective governing the same case as the verb from which it is derived, as Antig. v. 788. *σε φέξιμος*. Not having met with an instance of κομπὸς so used, I have retained the emendation of Heath and Bruck.

- εἰ δ' ἐγκρατεῖς φεύγουσιν, οὐδὲν δεῖ πονεῖν.
 ἄλλοι γὰρ οἱ σπεύδοντες, οὓς οὐ μὴ ποτε
 χώρας φυγόντες τῆσδ' ἐπεύζωνται θεοῖς.
 ἀλλ' ἐξυφηγού· γινώθι δ' ὥς ἔχων ἔχει,
 καί σ' εἴλε θηρῶνθ' ἡ τύχη· τὰ γὰρ δόλω 1025
 τῷ μὴ δικαίῳ κτήματ' οὐχὶ σώζεται.
 ποῦκ' ἄλλον ἔξεις εἰς τόδ'· ὥς ἐξοῖδά σε
 οὐ ψιλόν, οὐδ' ἄσκειον ἐς τοσὴνδ' ὕβριν
 ἦγοντα τόλμης τῆς παρεστάσης τανῦν.
 ἀλλ' ἔσθ' ὅτῳ σὺ πιστὸς ὦν ἔδρας τάδε. 1030
 ἂν δεῖ μ' ἀβρῆσαι, μὴδὲ τήνδε τὴν πόλιν
 ἐνὸς ποιῆσαι φωτὸς ἀσθνεστέραν.
 νοεῖς τι τούτων, ἢ μάτην τανῦν τί σοι
 δοκεῖ λελείχθαι, χῶτε ταῦτ' ἐμῆχανῶ;
 ΚΡ. οὐδὲν σὺ μεμπτὸν ἐνθάδ' ὦν ἐρεῖς ἐμοί· 1035
 οἴκοι δὲ χῆμεῖς εἰσόμεσθ' ἂν χρὴ ποιεῖν.
 ΘΗ. χωρῶν ἀπείλει νυν' σὺ δ' ἡμῖν, Οἰδίπους,
 ἔκηλος αὐτοῦ μῖμνε, πιστωθεὶς ὅτι,
 ἦν μὴ θάνω γὰρ πρόσθεν, οὐχὶ παύσομαι,
 πρὶν ἂν σε τῶν σῶν κύριον στήσω τέκνων. 1040
 ΟΙ. ὄναιο, Θησεῦ, τοῦ τε γενναίου χάριν,
 καὶ τῆς πρὸς ἡμᾶς ἐνδίκου προμηθείας.
 ΧΟ. Εἴην ὅθι δαῖων στροφὴ α'·
 ἀνδρῶν τάχ' ἐπιστροφαὶ

1021. εἰ δ' ἐγκρατεῖς φεύγουσιν] "But if your servants, having the daughters of Oedipus in their power, are betaking themselves to flight."

1030. σὺ πιστὸς] "Πιστός, i. e. πισυνός, πεποιθός." Bruck. Porson, Hec. 1117., quotes this among other passages, to prove that verbal adjectives, such as πιστός, σπουδός, μεμπτός, &c. have an active as well as a passive signification.

1035. νοεῖς τι τούτων] "Τι τούτων,

i. e. ταῦτα, by a kind of polite moderation of the Athenians, which you will not improperly class with euphemisms. C. R. 1140. λέγω τι τούτων, ἢ οὐ λέγω πεπραγμένον; Antig. 35. Trach. 668. Hec. 715. Thucyd. i. 83. Καθ' ἡσυχίαν τι αὐτῶν προΐδμεν. Coll. ii. 35. Æsch. Eumen. 468." Hermann.

1040. σε τῶν σῶν κύριον στήσω τέκνων] "I put you in possession of your children."

1044. ἀνδρῶν τάχ' ἐπιστροφαὶ] The

τὸν χαλκοβόαν Ἄρη 1045
 μίξουσιν, ἢ πρὸς Πυθίαις,
 ἢ λαμπάσιν ἀκταῖς,
 οὗ Πότνιαι σεμνὰ τιθνοῦνται τέλη
 θνατοῖσιν, ὧν καὶ χρυσία
 κλῆς ἐπὶ γλώσσα βίβακεν 1050
 προστόλων Εὐμολπιδᾶν
 ἐνθ' οἶμαι ὄρειβάταν ἐγρεμάχαν
 Θησεία καὶ τὰς διστόλους

meaning of *ἐπιστροφή* in this passage has excited much controversy among annotators. "*Ἐπιστροφή* in re bellica dicitur, quoties exercitus vel cohors, conversione facta, versus hostem fertur." Musgrave. "*Argutatur Musgr. Est commissio pugnae simpliciter.*" Jacobs. "*Impetus hostilis.*" Dæderl. "*Nescio an ἐπιστροφή nihil nisi παρ-ενοσία significet.*" Elmsley. May not *ἐπιστροφή* ἀνδρῶν be a poetic inversion so commonly met with in the choral odes for *ἄνδρες ἐπιστρεφόμενοι*, "the men (sc. of the party of Theseus and of Creon) turning upon each other for attack?" See above, v. 809.

1046. Πυθίαις] There were two temples in the Attic territory dedicated to Pythian Apollo, as the scholiast on this passage informs us; one *close* to the Acropolis, and the other at *Θεοῦ*, (alluded to by Thucydides, ii. § 18.) near Marathon. The latter is the Πυθία ἀκτὴ mentioned here.

1047. λαμπάσιν ἀκταῖς] It is worthy of remark that *λαμπάσιν* is here used as an *adjective*, but giving to an Athenian ear an allusion to the Eleusinian mysteries, where many *λαμπάδες* or torches were employed, especially on the fifth of the nine days, which was called *ἡ λαμπάδων ἡμέρα*. See Theophr. Char. cap. 4. Schol. on Aristoph. Plut. 846. and 1014.

1048. Πότνιαι] By this term were generally designated the Eumenides, but the context shows what Πότνιαι were here meant, sc. Ceres and Pro-

serpine, in honor of whom the greater and lesser Eleusinian mysteries were celebrated.

1049. ὧν sc. *περὶ ὧν* [τελῶν]. ὧν may refer to *θνατοῖσιν*, to Πότνιαι, or to τέλη. The most obvious meaning seems to be that now suggested, though *ἐπὶ γλώσσῃ ὧν* [sc. ἀνδρῶν] *χρυσία κλῆς προστόλων Εὐμολπιδῶν βίβακεν*, gives a tolerable meaning.

1050. κλῆς ἐπὶ γλώσσῃ] "A key upon the tongue." A proverbial expression, denoting that the Eleusinian mysteries were not to be divulged. A somewhat different phrase, but to the same purport, is ably illustrated by Dr. Blomfield, Agam. Gloss. 35. *βοὸς ἐπὶ γλώσσῃ*. The sacred silence imposed upon the initiated was of the most solemn nature. Hor. Od. iii. 2. 26. "*Vetabo, qui Cereris sacrum Vulgarit arcanum, sub iisdem Sit trabibus, fragilemve mecum Solvat phaselum.*"

1051. Εὐμολπιδᾶν] It is doubted who Eumolpus, the head of the family of the Eumolpidae, was; but they themselves were the perpetual priests of Ceres and Proserpine, and presided over the Eleusinian mysteries. See Pausan. Attic. c. 38.

1052. ὄρειβάταν ἐγρεμάχαν] Some editions omit *ὄρειβάταν*, but the line, *ἐνθ' οἶμαι ὄρειβάταν ἐγρεμάχαν*, with or without *ὄρειβάταν*, can never be made to correspond with *πυκτῆρια φάλαρα πάλων*. Elmsley rightly thinks the latter line to be corrupt.

1053. Θησεία] The last syllable of

ἀδμῆτας ἀδελφὰς
 αὐτάρκει τάχ' ἐμμίξειν βοᾷ, 1055
 τούσδ' ἀνὰ χώρους
 ἥ που τὸν ἐφίσπερον ἀντιστροφὴ α'.
 πέτρας νιφάδος πελῶσ'
 Οἰάτιδος ἐκ νομοῦ,
 πάλοισιν ἢ ῥιμφαρμάτοις 1060
 φεύγοντες ἀμίλλαις.
 ἀλώσεται δεινὸς ὁ προσχώρων Ἄρης
 δεινὰ δὲ Θησειδᾶν ἀκμὰ,
 (πᾶς γὰρ ἀστράπτει χαλινὸς,
 πᾶσα δ' ὀρμᾶται κατ' ἀμ- 1065
 πυκτήρια φάλαρα πάλων
 ἄμβασις,) οἱ τὰν Ἰπτιάων
 τιμῶσιν Ἀθάναν,
 καὶ τὸν πόντιον γαῖάοχον
 Ῥέας φίλον υἱόν. 1070
 ἔρδουσιν, ἢ μέλλουσ'; στεροφὴ β'.
 ὡς προμνᾶταί τί μοι
 γνώμα, τάχ' ἐνδῶσειν

Θησεία is here short, unless the word be scanned as a dissyllable and a spondee.

διστόλου] The same as δίσσας. The Greeks were partial to words compounded of στέλλω. Thus we have ὁμόστολος, C. R. 202. Apoll. Rhod. ii. 802. μονόστολος, Alcest. 418. Phæn. 754. ἀνεμόστολος, Idυστολος, and some others.

1055. αὐτάρκει... βοᾷ] "Impetu negotio conficiundo pari." Mudge.

1057. τὸν ἐφίσπερον] Here τόπον is understood, or "χώρον." Burton and Heath. See Bos's Ellipses, v. τόπος.

1059. Οἰάτιδος] Οἶα, δημὸς τῆς Ἀττικῆς, ὅθεν καὶ τὸ Οἶθεν. Schol.

1060. ῥιμφαρμάτοις] This word is derived from "ῥίμφα, an Homeric term, which comes from ῥίμπτω, the

Ionic form of ῥίπτω, whence ῥιμφάλεος." Dr. Blomfield, Gloss. Agam. v. 897.

1065. πᾶσα δ' ὀρμᾶται... ἄμβασις] "Verba πᾶσα ὀρμᾶται πάλων ἄμβασις significant πάντες ὀρμῶνται πάλων ἀναβάται." Elmsley.

1069. γαῖάοχον] An Homeric epithet of Neptune. The same term is also applied to Minerva and Mercury. See C. R. 160.

1073. ἐνδῶσειν] The common reading is ἀν δῶσειν, and the accusative τὸν Κρόντα is supposed to precede it. But it is properly doubted by Musgrave whether δίδωμι can be used in the sense of dedo, to give up. We have adopted Elmsley's emendation ἐνδῶσειν, sedatum iri.

τὰν δεινὰ τλᾶσαν, δεινὰ δ' εὐροῦ-
σαν πρὸς αὐθαίμων πάθη. 1075

τελεῖ, τελεῖ Ζεὺς τι κατ' ἄμαρ·
μάντις εἶμ' ἐσθλῶν ἀγώνων.

εἴθ' ἀελλαία ταχύρρωστος πελειᾶς
αἰθερίας νεφέλας
κύρσαιμι' αὐτῶν ἀγώνων 1080

θεωρήσασα τοῦμόν ὄμμα.

ἰὼ, Ζεῦ, παντάρχα θεῶν, ἀντιστροφὴ β'.

παντόπτα, πόροις
γᾶς τᾶσδε δαμούχοις
ἑπινικίῳ σθένει τὸν 1085

εὐαγρον τελειῶσαι λόχον·

σεμνὰ τε παῖς Παλλὰς Ἀθάναν·

καὶ τὸν ἀγρευτὰν Ἀπόλλων,

καὶ κασιγνήταν πυκνοστίκτων ὀπαδὸν
ἠκυπόδων ἐλάφων, 1090

στέργω διπλᾶς ἀρωγὰς

μολεῖν γὰρ τᾶδε καὶ πολίταις.

ᾧ ξεῖν' ἀλῆτα, τῷ σκοπῷ μὲν οὐκ ἐρεῖς,
ὡς ψευδόμαντις. τὰς κόρας γὰρ εἰσορῶ
τάσδ' ἄσσον αὐθις ὧδε προσπολουμένας. 1095

ΟΙ. ποῦ, ποῦ; τί φῆς; πῶς εἶπας;

ΑΝ. ᾧ πάτερ, πάτερ,

τίς ἂν θεῶν σοι τόνδ' ἄριστον ἄνδρ' ἰδεῖν

δοίη, τὸν ἡμᾶς δεῦρο προσπέμψαντά σοι;

1081. θεωρήσασα] This passage labors under several difficulties: (1) the chorus of Athenian old men speaks of itself in the feminine gender: (2) θεωρήσασα, a verb of sight, governs the genitive: (3) ὄμμα is put for ὄμματι. These objections are made by Reisig. The feminine θεωρήσασα, however,

agrees with πελειᾶς, and ὄμμα is the accusative of a cognate object after θεωρήσασα, "having seen my own sight of [i. e. with my own eyes] the contest."

1093. τῷ σκοπῷ] i. e. τῷ σκοποῦντι ἑμοί. Jacobs. "You will not say to me, who am on the look-out for you."

- ΟΙ. ὦ τέκνον, ἦ πάρεστον ;
 ΑΝ. αἶδε γὰρ χεῖρες
 Θησίως ἔσωσαν, φιλτάτων τ' ὀπαίωνων. 1100
 ΟΙ. προσέλθετ', ὦ παῖ, πατρὶ, καὶ τὸ μηδαμὰ
 ἔλπισθ' ἐν ἧξει σῶμα βαστάσαι δότι.
 ΑΝ. αἰτεῖς ἄ τεύξει. σὺν πόθῳ γὰρ ἡ χάρις.
 ΟΙ. ποῦ δῆτα, ποῦ 'στον ;
 ΑΝ. αἶδ' ὁμοῦ πελάζομεν.
 ΟΙ. ὦ φίλτατ' ἔρνη.
 ΑΝ. τῷ τεκόντι πᾶν φίλον. 1105
 ΟΙ. ὦ σπῆπτρα φωτός.
 ΑΝ. δυσμόρου γε δύσμορα.
 ΟΙ. ἔχω τὰ φίλτατ' οὐδ' ἔτ' ἂν πανάθλιος
 θανὼν ἂν εἴην, σφῶν παρεστῶσαι ἐμοί.
 ἐρείσατ', ὦ παῖ, πλευρὸν ἀμφιδέξιον,
 ἐμφύντε τῷ φύσαντι, κἀναπαύσατον 1110
 τοῦ πρόσθ' ἐρήμου τοῦδε δυστήνου πλάνου.
 καὶ μοι τὰ πραχθέντ' εἴπαθ' ὡς βράχιστ', ἔπει
 ταῖς τηλικαῖσδε σμικρὸς ἔξαρκεῖ λόγος.
 ΑΝ. ὄδ' ἔσθ' ὁ σώσας τοῦδε χρὴ κλύειν, πάτερ,
 καὶ σοί τε τοῦργον τοῦτ' ἐμοί τ' ἔσται βραχύ.
 ΟΙ. ὦ ξεῖνε, μὴ θαύμαζε, πρὸς τὸ λιπαρές 1116

1099. ὦ τέκνον, ἦ πάρεστον ;] "So v. 1102. προσέλθετ', ὦ παῖ, and v. 1109. 'Ερείσατ', ὦ παῖ." Schæfer. Similarly, Hec. 277. Μή μου τὸ τέκνον ἐκ χειρὶν ἀποσπάσῃς, μηδὲ κτάσῃτε.

1103. ἂ τεύξει] On the government of τυγχάνω, see C. R. v. 588. and Viger, p. 612.

1105. ὦ φίλτατ' ἔρνη] "Thrice in Æschylus, and as often in Euripides, children are called the ἔρνη, or germs of their parents. In Euripides ἔρνος is only found twice in this figurative sense, and no where else in the tragic writers." Valckenaer, Phœn. 88. See also Eurip. Phœn. 198. Iph. A. 118.

Troad. 768.

1109. ἐρείσατ', ὦ παῖ] "Support both my sides." Œdipus desires his daughters to stand one on each side of him. 'Αμφιδέξιος here only has the signification of ἀμφω. "Hesychius quotes ἀμφιδέξιος χειρὶ from the Telephus of Æschylus, and interprets, with both hands. 'Αμφιδέξιος properly signifies one who uses both hands as right hands." Vauvill. C. R. 1233. Κόμην σῶσ' ἀμφιδέξιος ἀκμαῖς, which the Schol. explains by ἀμφοῖν χειρῶν.

1111. πλάνου] On the forms πλάνος and πλάνη see C. R. v. 67.

τέκν' εἰ φανέντ' ἄελπα μηκύνω λόγον.
 ἐπίσταμαι γὰρ τήνδε σὴν ἐς τάσδε μοι
 τέρψιν παρ' ἄλλου μηδενὸς πεφασμένην.
 σὺ γάρ νιν ἐξέσωσας, οὐκ ἄλλος βροτῶν. 1120
 καὶ σοὶ θεοὶ πόροισιν, ὡς ἐγὼ θέλω,
 αὐτῷ τε καὶ γῇ τῇδ'. ἐπεὶ τό γ' εὐσεβὲς
 μόνους παρ' ὑμῖν εὖρον ἀνθρώπων ἐγὼ,
 καὶ τούπειπες, καὶ τὸ μὴ ψευδοστομεῖν.
 εἰδὼς δ' ἀμύνω τοῖσδε τοῖς λόγοις τάδε. 1125
 ἔχω γὰρ ἄχω διὰ σέ, κοῦκ ἄλλον βροτῶν.
 καὶ μοι χέρε', ὦ "ναξ, δεξιὰν ὄρεξον, ὡς
 ψαύσω, φιλήσω τ', εἰ θέμις, τὸ σὸν κέρα.
 καίτοι τί φωνῶ; πῶς δ' ἂν ἄθλιος γεγῶς
 θιγεῖν θελήσαιμ' ἀνδρὸς, ᾧ τις οὐκ ἐνὶ 1130
 κηλὶς κακῶν ξύνοικος; οὐκ ἔγωγέ σε,

1117. τέκν' εἰ φανέντ'] The nominative or accusative absolute. This idiom most generally occurs with neuter participles, and is well illustrated by Valckenaer, *Phœn.* 206. Matthiæ *Gr. Gram.* § 562. and in *Mus. Crit.* vol. ii. p. 299.

1118. τήνδε σὴν] "Τήνδε σὴν τέρψω, I translate, this delight of which you are the author." Elmsley.

1121. ὡς ἐγὼ θέλω] i. e. ἂ or δσα θέλω. "The Greek writers, especially the poets, frequently use the particle ὡς where you would expect δσα, ἂ, or some similar word: to which peculiarity learned men not attending, have indulged in very idle conjectures. See Mitscherlich, *Hom. Hymn to Ceres*, v. 137. (where he aptly quotes this very passage of Sophocles) 295. and 416. Hermann, at v. 172. of the same hymn." Schœf. The passage from the Hymn to Ceres, v. 130. is as follows: "Ἄλλ' ὅμῳ μὲν πάντες Ὀλύμπια δέματ' ἔχοντες Δοῖεν κορυδίους ἑνδρας, καὶ τέκνα τεκέσθαι, ὧς θέλουσι τοκῆς. At v. 171. of the same hymn, ἄκα δὲ μητρὶ ἔννεπον, ὡς εἰδὼν τε καὶ

ἐκλυον. Ruhnken would read δσο' εἰδὼν τε, not attending to, or being aware of, this peculiarity which so frequently occurs in Homer.

1125. ἀμύνω τοῖσδε τοῖς λόγοις τάδε] "I repay this [kindness] by these words" [of gratitude]. In this sense ἀμύνω seems to be used, *Herc. F.* 219. *Τοιαῦθ' ἀμύνεθ' Ἡρακλεῖ τέκνοισί τε;*

1128. εἰ θέμις] Elmsley would read ἦ θέμις: but Œdipus asks if he may be allowed to salute Theseus: he does not demand to salute him in the usual way. "Εἰ θέμις and ἦ θέμις frequently occur in very opposite usages; the former is often met with in Sophocles; the latter, though frequent in *Apoll. Rhod.*, is not found even once in Sophocles," [nor perhaps in Euripides.] Valckenaer, *Phœn.* v. 902.

1131. ξύνοικος] This word frequently occurs in Sophocles, *C. R.* 1196. *Antig.* 451. *Electr.* 785. 818. but we do not find it at all in Euripides. *Æsch. Agam.* 1631. uses it in the same sense: "Ἄλλ' ὁ δυσφιλὴς σκότῳ λιμὸς ξύνοικος μαλθακὸν σφ' ἐπόψεται.

οὐδ' οὖν ἰάσω. τοῖς γὰρ ἐμπείροις βροτῶν
μόνοις οἷόν τε συνταλαιπωρεῖν τάδε.

σὺ δ' αὐτόθεν μοι χαῖρε, καὶ τὰ λοιπά μου
μέλου δικαίως, ὥσπερ ἐς τόδ' ἡμέρας.

1135

ΘΗ. οὐτ' εἴ τι μῆκος τῶν λόγων ἔθου πλέον,
τέκνοισι τερφθεῖς τοῖσδε, θαυμάσας ἔχω,
οὐδ' εἰ πρὸ τοῦ 'μοῦ προῦλαβες τὰ τῶνδ' ἔπη.
βάρος γὰρ ἡμᾶς οὐδὲν ἐκ τούτων ἔχει.

οὐ γὰρ λόγοισι τὸν βίον σπουδάζομεν

1140

λαμπρὸν ποιῆσθαι μᾶλλον ἢ τοῖς δρωμένοις.

δείκνυμι δ'. ὦν γὰρ ὥμοσ', οὐκ ἐψευδάμην

οὐδὲν σε, πρὶς βυ. τάσδε γὰρ πάρεμι' ἄγαν

ζώσας, ἀκραιφνεῖς τῶν κατηπειλημένων.

χῶπως μὲν ἄγῶν ἡρέθη, τί δαῖ μάτην

1145

κομπεῖν, ἃ γ' εἴσει καὐτὸς ἐκ ταύταιν ξυνών;

λόγος δ', ὃς ἐμπέπτωκεν ἀρτίως ἐμοὶ

στεύχοντι δεῦρο, συμβαλοῦ γνώμην' ἐπεὶ

σμικρὸς μὲν εἰπεῖν, ἄξιος δὲ θαυμάσαι.

πρᾶγος δ' ἀτίζειν οὐδὲν ἄνθρωπον χρεῶν.

1150

ΟΙ. τί δ' ἔστι, τέκνον Αἰγέως; δίδασκέ με,
ὥς μὴ εἰδὼτ' αὐτὸν μῆδὲν ὦν σὺ πυνθάνει.

1135. ἐς τήνδ' ἡμέραν] The same as ἐς τήνδ' ἡμέραν. See Matthiae, Gr. Gr. § 285.

1137. θαυμάσας ἔχω] See this formula illustrated, C. R. 567.

1142. ὦν γὰρ ὥμοσ'] Ὅμνυμι regularly requires an accusative, but here the genitive ὦν is by attraction to a genitive τούτων understood after οὐδὲν. So C. R. v. 568. Ἀρησις οὐκ ἔρεστω ὦν ἀνιστορεῖς, i. e. Ἀρησις τούτων ἃ ἀνιστορεῖς.

1147. λόγος δ' ὃς ἐμπέπτωκεν] Some editions have λόγον, which would still leave the construction impeded. Porson, Orest. v. 1645. defends the common reading λόγος, and quotes the subjoined instances of a similar idiom, where the noun takes its case from

the relative immediately following. Virg. "Urbeinquam statuo, vestra est." Soph. Trach. 283. Τάσδε δ' ὥσπερ εἰσορᾷς, ἐξ ὀλβίων ἔζηλον εὐρεῖναι βίον, ἥκουσι πρὸς σε. We add Æsch. Sept. Theb. 396. Καὶ νύκτα ταύτην, ἣν λέγεις ἐπ' ἀσπίδος Ἀστροῖσι μαρμαίρουσαν οὐρανοῦ κυρεῖν, Τάχ' ἂν γένοιτο μάντις ἐννοεῖν τινί. See also Matthiae Gr. Gr. § 426. 2.

1150. πρᾶγος δ' ἀτίξω] "Πρᾶγος, res. Vox tragiculteriora quam πρᾶγμα. Occurrit infr. 596. 859. Pers. 248. Suppl. 232. Sophocl. Ajac. 21. 347. C. 1153. (1156.)" Blomf. Gl. Theb. 2. We do not find πρᾶγος in Euripides at all except in a fragment of the Telephus.

- ΘΗ. φασίν τιν' ἡμῖν ἄνδρα, σοὶ μὲν ἔμπολιν
οὐκ ὄντα, συγγειῇ δέ, προσπεσόντα πως
βαμῶ καθῆσθαι τῷ Ποσειδῶνος, παρ' ᾧ 1155
θύων ἔκυρον, ἥνυχ' ἑρμώμην ἐγώ.
- ΟΙ. ποδαπόν; τί προσχρῆζοντα τῷ θακῆματι;
ΘΗ. οὐκ οἶδα πλὴν ἐν. σοῦ γὰρ, ὡς λέγουσί μοι,
βραχύν τιν' αἰτεῖ μῦθον οὐκ ὄγκου πλείων.
- ΟΙ. ποῖόν τιν'; οὐ γὰρ ἦδ' ἔδρα σμικροῦ λόγου. 1160
ΘΗ. σοὶ φασίν αὐτὸν ἐς λόγους ἐλθεῖν μολόντ'
αἰτεῖν, ἀπελθεῖν τ' ἀσφαλῶς τῆς δεῦρ' ὁδοῦ.
- ΟΙ. τίς δῆτ' ἂν εἴη τήνδ' ὁ προσθακῶν ἔδραν;
ΘΗ. ὄρα κατ' Ἄργος εἴ τις ὑμῖν ἐγγεινῆς
ἔσθ', ὅστις ἂν σου τοῦτο προσχρῆζοι τυχεῖν. 1165
- ΟΙ. ᾧ φίλτατε, σχῆς οὐπερ εἰ.
ΘΗ. τί δ' ἔστι σοι;
ΟΙ. μή μου δεηθῆς.
ΘΗ. πράγματος ποίου; λέγε.
ΟΙ. ἔξοιδ', ἀκούων τῶνδ', ὅς ἐσθ' ὁ προστάτης.
ΘΗ. καὶ τίς ποτ' ἐστίν, ὃν γ' ἐγὼ ψέξαιμί τι;
ΟΙ. παῖς οὐμός, ᾧ ἤναξ, στυγνός, οὗ λόγων ἐγὰν 1170

1156. ἥνυχ' ἑρμώμην ἐγώ] Elmsley properly connects these words, not with παρ' ᾧ θύων ἔκυρον, but with προσπεσόντα καθῆσθαι, and translates them, "whilst I was absent."

1161. οὐ γὰρ ἦδ' ἔδρα] "For this [suppliant] posture is not for a slight reason." ἔδρα has this sense, C. R. 2.

1161. σοὶ φασίν αὐτὸν] The ordo of this passage is, φασίν αὐτὸν μολόντ' αἰτεῖν ἐλθεῖν ἐς λόγους σοὶ, ἀπελθεῖν τ' ἀσφαλῶς τῆς δεῦρ' ὁδοῦ. "They say that having come hither, he asks for a conference with you, and for a safe return from his journey hither."

1165. τοῦτο προσχρῆζοι τυχεῖν] See C. R. 588.

1166. ᾧ φίλτατε, σχῆς] The more common reading, and that retained by

Brunck, is ᾧ φίλτατ', ἔτι σχῆς, leaving an anapest in the second foot. To avoid this, Musgrave, Burton, and Hermann adopt ᾧ φίλτατ', ἴσχεις. Brunck says truly that ἴσχεις is not Greek. It appears to me that the true reading is contained in ᾧ φίλτατ'ισχεις by changing ι into ε—φίλτατ'ισχεις—φίλτατε, σχῆς, and this is supported by Heath, Vauvilliers, Bothe, Schaefer, Reinig, and Elmsley.

1168. προστάτης] The usual acceptance of this word is patronus. See C. R. 401. Here however and at v. 1275, it has the meaning of *lécτης*, a suppliant. "Προστάτης, supplex, *lécτης*. Raro hac potestate invenias." Musgrave.

ἄλγιστ' ἂν ἀνδρῶν ἐξανασχοίμην κλύων.

ΘΗ. τί δ' ; οὐκ ἀκούειν ἔστι, καὶ μὴ δρᾶν ἂ μὴ
 χρῆζεις ; τί σοι τοῦτ' ἐστὶ λυπηρὸν κλύειν ;

ΟΙ. ἐχθιστον, ὦ ἴναξ, φθίγμα τοῦθ' ἥκει πατρί·
 καὶ μὴ μ' ἀνάγκη προσβάλης τάδ' εἰπάθειν. 1175

ΘΗ. ἀλλ' εἰ τὸ θάκημ' ἐξαναγκάζει, σκόπει,
 μὴ σοι πρόνοι' ἦ τοῦ θεοῦ φυλακτία.

ΑΝ. πάτερ, πιθοῦ μοι, καὶ νῖα παραινέσω.
 τὸν ἀνδρ' ἔασον τόνδε τῇ θ' αὐτοῦ φρενὶ
 χάριν παρασχεῖν, τῷ θεῷ θ' ἃ βούλεται. 1180
 καὶ νῶν ὕπειπε τὸν κασίγνητον μολεῖν.

οὐ γάρ σε, θάρσει, πρὸς βίαν παρασπάσει
 γνώμη, ἃ μὴ σοι ξυμφέροντα λίσσεται.
 λόγων δ' ἀκούσαι τίς βλάβη ; τά τοι κακῶς
 εὐρημέν' ἔργα τῷ λόγῳ μνηύεται. 1185

ἔφυσας αὐτόν· ὥστε μὴ γε δρῶντά σε
 τὰ τῶν κάκιστα δυσσεβιστάτων, πάτερ,
 θέμις σέ γ' εἶναι κείνῳ ἀντιδρᾶν κακῶς.
 ἀλλ' ἔα αὐτόν. εἰςὶ χᾶτέροις γοναὶ κακαί,
 καὶ θυμὸς ὀξύς. ἀλλὰ νοθετούμενοι 1190

φίλων ἐπωδαῖς, ἐξεπάδονται φύσιν.
 σὺ δ' εἰς ἐκείνᾳ μὴ τανῦν ἀποσκοπεῖ
 πατρῷα καὶ μητρῷα πῆμαθ', ἄκαθες·
 καὶ κείνα λεύσσης, (οἷδ' ἐγὼ) γνώσει κακοῦ
 θυμοῦ τελευτήν, ὡς κακὴ προσγίγνεται. 1195
 ἔχεις γὰρ οὐχὶ βαιὰ τὰνθυμήματα,

1171. ἐξανασχοίμην] "There is no want of a preposition here, the force of which you will perceive, by arranging the words thus, οὐ ἐξ πάντων ἀνδρῶν ἄλγιστα ἐγὼ ἀνασχοίμην ἂν κλύων λόγων." Brunck.

1172. οὐκ ἀκούειν ἔστι] "Ἔστι for ἔξεστι. "Is it not in your power to hear, and not perform what you do not

wish?"

1183. λέξεται] "Shall be said." See Porson, Hec. 293. and Monk, Hipp. 1458.

1189. ἔα αὐτόν] These two words only in scansion form a trochee.

1195. θυμοῦ τελευτήν] Compare with this passage, (E. R. v. 663.

- τῶν σὼν ἀδέρκτων ὁμμάτων τητῶμένος.
 ἀλλ' ἡμῖν εἶπε. λιπαρεῖν γὰρ οὐ καλὸν
 δίκαια προσχρῆζουσιν, οὐδ' αὐτὸν μὲν εὖ
 πάσχειν, παθόντα δ' οὐκ ἐπίστασθαι τίνειν. 1200
- ΟΙ. τέκνοι, βαρεῖαν ἡδονὴν νικᾷτέ μοι
 λέγοντες· ἔστω δ' οὖν ὅπως ὑμῖν φίλον.
 μόνον, ξέν', εἴπερ κείνος ᾧδ' ἐλεύσεται,
 μηδεῖς κρατεῖτω τῆς ἐμῆς ψυχῆς ποτὶ.
- ΘΗ. ἄπαξ τὰ τοιαῦτ', οὐχὶ δὲ, χρῆζω κλύειν, 1205
 ᾧ πρέσβυ. κομπῆν δ' οὐχὶ βούλομαι· σὺ δὲ
 σῶς ἴσθ', ἵάν περ καμέ τις σάζη θεῶν.
- ΧΘ. "Οστις τοῦ πλέονος μέρους στροφή.
 χρῆζει, τοῦ μετρίου παρεῖς,
 ζῶειν, σκαιοσύναν φυλάσ- 1210
 σαν ἐν ἐμοὶ κατάδηλος ἔσται.
 ἐπεὶ πολλὰ μὲν αἱ μακροὶ

1197. ἀδέρκτων] "Unseeing." This may be added to the verbal adjectives which have both an active and passive signification. Professor Hermann gives a different meaning in his remark on this word: "Illustre hoc exemplum est ad comprobandum eum adjectivum usum, quo rem effectam indicant, ut hic ἀδέρκτων, i. e. ὅστε γενέσθαι ἔδεκτα."

1199. εὖ πάσχειν] The phrases εὖ παύσκειν and εὖ ποιεῖν are constantly opposed: the former denotes *to receive*, the latter *to confer*, an act of kindness.

1202. λέγοντες] This word refers to Antigone, and is an instance of Dawes's canon in an extended sense. He says, "when in the tragic writers a woman speaks of herself [he might have added when she is spoken to] in the plural number, she must use the masculine gender."

1203. ᾧδ' ἐλεύσεται] "This word we meet with, Trach. v. 595. This form, so frequent in the epic poets, the scenic writers very rarely use. Among the other Attic writers it seems altogether." Soph. *Œd. Col.*

ther to have become obsolete. Schaefer. P. V. 853. Πάλιν πρὸς Ἄργος οὐχ ἔκοῦσ' ἐλεύσεται. *Æsch. Suppl.* 531. Ἐγὼ δὲ ταῦτα πορυνῶν ἐλεύσομαι. These are the only places in which ἐλεύσομαι occurs in the tragic writers." Elmsley.

1204. κρατεῖτω τῆς ἐμῆς ψυχῆς] On the meaning of κρατεῖω with a genitive case, see above, v. 897.

1209. τοῦ μετρίου παρεῖς] Παρεῖς generally requires the accusative; here it may govern the genitive, as being taken adjectively, as in the instance μέγας εὖ εἰδὼτα πάσης, quoted above. Dæderlin imagines that χρῆζειν is understood, and Elmsley inclines to the same opinion, and explains the passage thus: ὅστις χρῆζει τοῦ πλέονος μέρους (ὅστε ζῶειν) παρὲς χρῆζειν τοῦ μετρίου. Bothe proposes τοῦ μετρίου πάρος, to avoid "the unheard of form," τοῦ μετρίου παρὲς.

1210. ζῶειν] "This poetic word is used again *Electr.* 157. and no where else in the Attic writers." Elmsley.

1211. ἐν ἐμοὶ] "In my opinion."

ἀμέραι κατέθεντο δὴ
 λύπας ἐγγυτέρω· τὰ τέρ-
 ποντα δ' οὐκ ἂν ἴδοις ὅπου, 1215
 ὅταν τις ἐς πλεον πείσῃ
 τοῦ θέλοντος· ὁ δ' ἔπι κοῦρος
 ἰσοτέλειστος Ἀΐδος, ὅτε Μοῖρ'
 ἀνυμνέαιος, ἄλυρας, ἄχορος
 ἀναπέφνηε, 1220
 θάνατος ἐς τελευτάν.
 μὴ φῦναι τὸν ἅπαντα νι- ἀντιστροφῇ.
 καὶ λόγον· τὸ δ', ἐπεὶ φανῇ,
 βῆναι κεῖθεν ὅθεν περ ἦ-
 κει, πολὺ δεύτερον, ὡς τάχιστα. 1225
 ὡς εὖτ' ἂν τὸ νῆον παρῇ
 κούφας ἀφροσύνας φέρον,
 τίς πλάγχθη πολὺ μόχθος ἔ-
 ξω; τίς οὐ καμάταιν ἐνι;
 φόνοι, στάσεις, ἔρις, μάχαι, 1230

1216. ὅταν τις ἐς πλεον πείσῃ τοῦ θέλοντος] "When a man arrives at a period of life even beyond his wish." All men wish to attain to old age; but when that old age continues long, all the pleasures of life disappear. Nearly to this purport Elmsley explains the passage: *quando quis senectulem, quam vult, attigerit*. Τὸ θέλον is said by the same illustrious scholar to mean θέλημα.

1222. μὴ φῦναι] "The sentiment contained in this passage the ancient fables attributed to Silenus, who, being taken by Midas, is described as having given him this present for his release, and as having taught the king, that it was by far the best for a man not to be born at all; and next to it, to die as soon as possible. So Cicero, *Tuscul. i. 48.*" Brunck. Similarly Theognis, 417. (Ed. Gaisford) Ἀρχὴν μὲν μὴ

φῦναι ἐπιχθονίοισιν ἔριστον, Μηδ' εἰσι-
 δεῖν αὐγὰς ὀξέος ἡελίου· φῦντα δ' ὅπως
 ἔκιστα πύλας Ἀΐδαο περῆσαι, Καὶ κεῖσ-
 θαι πολλὴν γῆν ἐπαμνησόμενον. See also
 Herod. i. § 31. and v. § 4. In the
 book of Ecclesiastes, c. iv. 2. the same
 sentiment is expressed: "Wherefore
 I praised the dead which are already
 dead, more than the living which are
 yet alive. Yea, *better is he than both*
they which hath not yet been, who
hath not seen the evil work that is done
under the sun."

1227. κούφας ἀφροσύνας φέρον]
 "From Simonides, 104. (Brunck,
 Anal. i. p. 145.) *Θνητῶν δ' ὅφρα τις*
ἐνθός ἐχῃ πολυήρατον ἡβης, Κούφον
ἔχων θυμὸν πόλλ' ἀτέλεστα κοῖ. Κοῦ-
 φος in this passage is for κοῦφόνοος,
 which in its turn occupies its place,
 Antig. 343." Heller.

καὶ φθόος· τό τε κατὰμεμpton
ἐπιλέλογχε πύματον ἀκρατὺς,
ἀπροσόμιλον, γῆρας ἄφιλον,
ἵνα πρόπαντα

κακὰ κακῶν ξυνοικεῖ. 1235

ἐν ᾧ τλάμων ὄδ', οὐκ ἐγὼ μόνος, ἐκωδός.

πάντοθεν βόρειος ὥς τις ἀπτὰ
πυματοπλήξ χειμῆρία κλονεῖται,
ὥς καὶ τόνδε κατὰκρας

δειναὶ πυματοαγεῖς 1240

ἄται κλονέουσιν ἀεὶ ξυνοῦσαι·

αἰ μὲν ἀπ' αἰλίου δυσμαῖν,

αἰ δ' ἀνατέλλοντος,

αἰ δ' ἀνὰ μίσσαν ἀπτῖν,

αἰ δὲ νυχθιᾶν ἀπὸ ῥιπᾶν. 1245

ΑΝ. Καὶ μὴν ὄδ' ἡμῖν, ὥς ἔοικεν, ὁ ξένος

ἄνδρῶν γε μούνος, ὦ πάτερ, δι' ὄμματος

ἄστακτι λείβων δάκρυον ὥδ' ὁδοιπορεῖ.

ΟΙ. τίς οὗτος;

ΑΝ. ὄνπερ καὶ πάλαι κατείχομεν

γνώμη, πάρεστι δεῦρο Πολυνείκης ὄδς. 1250

ΠΟ. οἱ μοι, τί δράσω; πότρεα τὰμαυτοῦ κακὰ

1235. κακὰ κακῶν] See CE. R. v. 109.

1248. ἄστακτι] "Not by drops, but copiously." Hesych. ἄστακτον οὐ καταστάζον, ἀλλὰ βύδην (σούδην). Suidas, ἄστακτι, πολυστακτι, πολυδακρύτως." Musgr. The last syllable of ἄστακτι is here short; at v. 1240 it is long. Hermann lays it down as probable that adverbs with the termination iota, if derived from nouns, have the last syllable common; if from verbs, necessarily short. This point, however, may be very fairly disputed. See Dr. Blomfield's Gloss. P. V. v. 216.

Perhaps Bothe's conjecture of ἄστακτα would be preferable, in consequence of ἄστακτι being found at so short an interval (v. 1240.) with the last syllable long.

1251. οἱ μοι, τί δράσω;] A similar passage occurs in the Phoen. v. 1320. Οἱ μοι, τί δράσω; πότρε' ἐμαυτὸν, ἢ πόλιν Ἰτένω δακρύσας, ἢν ἐνέριξ ἔχει νέφος Τροσούτων, ὅσπερ δι' Ἀχέροντος ἰέναι; Valckenaer remarks on these lines, that there are many passages of a similar meaning in the Phœnissæ of Euripides, and the CE. C. of Sophocles.

πρόσθεν δακρύσω, παῖδες, ἢ τὰ τοῦδ' ὄρω
 πατρός γέροντος; ὃν ξένης ἐπὶ χθονὸς
 ξὺν σφῶν ἐφύερχε' ἐνθάδ' ἐκβεβλημένον,
 ἐσθῆτι σὺν τοιαῦδε, τῆς ὁ δυσφιλῆς 1255
 γέρων γέροντι συγκατώκηκει πίνος,
 πλευρὰν μαραίνων, κρατὶ δ' ὀμματοσστερεῖ
 κόμη δι' αὐρας ἀκτένιστος ἄσσεται
 ἀδελφὰ δ', ὡς ἔοικε, τούτοισιν φορεῖ
 τὰ τῆς ταλαίνης ἠδύος θρεπτήρια. 1260
 ἃ γὰρ πανάλης ὄψ' ἄγαν ἐκμανθάνω
 καὶ μαρτυρῶ κάκιστος ἀνθρώπων τροφαῖς
 ταῖς σαῖσιν ἤκειν· τᾶλλα μὴ 'ξ ἄλλων πύθη.
 ἀλλ' ἔστι γὰρ καὶ Ζηνὶ σύνθακος θρόνων
 Αἰδῶς ἐκ' ἔργοις πᾶσι, καὶ πρὸς σοὶ, πάτερ, 1265

1252. παῖδες] Polynices here calls his sisters παῖδες: and indeed they are in either (Edipus represented as much younger than their brothers, and as having been quite children when the disasters of their parents occurred. See the conclusion of *CE. R.* v. 1498. Antigone, however, addresses her brother by the term παῖ. See *infra*, v. 1429.

1255. τῆς] The prepositive article for the relative ἥς. This form occurs not unfrequently in the tragic writers. See *CE. R.* v. 1045.

1256. γέρων γέροντι] See *CE. R.* v. 100.

1258. κόμη δι' αὐρας] The poet Gray has imitated this, at the commencement of the Bard: "Dark was his beard, and flowing hair Stream'd like a meteor in the troubled air."

1259. ἀδελφὰ...τούτοισιν] "Akin to these." In the *Antig.* v. 192. ἀδελφὸς is used in the same sense, but with a genitive case: Καὶ νῦν ἀδελφὰ τῶνδε κηρύξας ἔχω δατοῖσι. "Grammaticus apud Bekker. p. 341. 'Ἀδελφὰ· ὁμοία, παραπλήσια.'" Elmsley.

1260. θρεπτήρια] "This noun generally signifies the reward due to

those who bring any one up, but here it denotes nourishment." Brunck. See Vackenaer, *Phœn.* 45.

1263. τᾶλλα μὴ 'ξ ἄλλων πύθη] This is the reading of all the Mss. τᾶλλα was altered by Reiske into τὰ μὰ, and by Brunck into τοῦτο. Heath, finding no sufficient sense in the common reading, says, "Forsan rescribi debet, τᾶλλα γ' εἰ 'ξ ἄλλων πύθη, etiamque cetera ab aliis passus es." Musgrave and Elmsley adopt Reiske's alteration. Hermann removes the comma after ἤκειν, and for πύθη has πύθη. The common reading, however, seems to convey a sufficiently intelligible meaning. Polynices, seeing the wretchedness of his father, acknowledges that he had acted most basely (κάκιστος) in not contributing to his support and comfort; and then adds, τᾶλλα μὴ 'ξ ἄλλων πύθη, do not inquire [how I have conducted myself in] the other particulars [of my life] from others: [for I will confess them myself, as I have just done in respect to the attention which I ought to have paid you.]

1265. Αἰδῶς ἐκ' ἔργοις πᾶσι] "Αἰδῶς,

παρασταθήτω. τῶν γὰρ ἡμαρτημένων
ἄκη μὲν ἔστι, προσφορά δ' οὐκ ἔστ' ἔτι.

τί σιγάς;

Φώνησον, ὦ πάτερ, τί μὴ μ' ἀποστραφῆς.
οὐδ' ἀνταμείβει μ' οὐδέν; ἀλλ' ἀτιμάσας 1270
πέμψεις ἀναυδος, οὐδ' ἄ μνηΐεις φρέσας;
ὦ σπέρματ' ἀνδρὸς τοῦδ', ἱμαὶ δ' ὁμαίμονες,
πειράσας' ἀλλ' ὑμεῖς γε κινήσαι πατρός
τὸ δυσπρόσοιστον ἀπροσήγορον στόμα·
ὡς μὴ γ' ἄτιμον, τοῦ θεοῦ γε προστάτην, 1275
οὕτω μ' ἀφῇ γε, μηδὲν ἀντειπὼν ἔπος.

AN. λίσγ', ὦ ταλαίπαρ', αὐτὸς, ὦν χρεῖα πάρει.
τὰ πολλὰ γάρ τοι ῥήματ' ἢ τέρψαντά τι,
ἢ δυσχεράναντ', ἢ κατοικτίσαντά πως,
παρέσχε φωνὴν τοῖς ἀφωνήτοις τινά. 1280

ΠΟ. ἀλλ' ἐξεῶν καλῶς γὰρ ἐξηγεῖ σύ μοι.
πρῶτον μὲν αὐτὸν τὸν θεὸν ποιούμενος
ἀρωγόν, ἔνθεν μ' ὦδ' ἀνέστησεν μολεῖν

clemency, pity, unless you would rather translate it, respect which is due to the wretched. Eurip. Heracl. 461. Παλλῆς γὰρ αἰδοῦς κἀτυχίς τις ἂν τέχοι. See also Herc. F. 301. Alcest. 986. Hom. Il. Ω. 44. But this notion is almost peculiar to the poets." Musgrave. Heller properly prefers the latter signification.

1267. προσφορά] "Exprobratio," Brunck. "Defensio," Edit. Lond. "Aditus," Musgrave. This word is used above, v. 570. and probably has the same sense (accessio) here. Polyneices says that his former offences may be remedied, if Œdipus will forgive them; but that he will not add to them whether he be forgiven or not.

1272. σπέρματ'...] In the tragic writers, persons are frequently described, as here, under a twofold character, the copulative δὲ being used in the latter member, or τε in both. An-

drom. 25. Πλαθεῖς' Ἀχιλλεύς παιδί, δεσπότηρ δ' ἐμῷ. Med. 966. (Ed. Elmsl.) Πατὴρ νέαν γυναῖκα, δεσπότην δ' ἐμῇ. Hec. 532. Ὁ καὶ Πηλέως, πατὴρ δ' ἐμός. Iph. A. 1153. Καὶ τῷ Διὶ τε παῖδ', ἐμῷ τε συγγόνῳ. See Mus. Crit. vol. ii. p. 32.

1273. ἀλλ' ὁμείς γε] Ἀλλὰ... γε, "saltem." Ἀλλὰ with or without γε has this meaning. Soph. Electr. 412. Ὁ θεὸς πατρώϊ, ἐγγυμένεσθ' γ' ἀλλὰ νῦν. Ἀλλὰ in this sense does not always stand at the head of a sentence; ἀλλὰ in the sense of *sed*, "but," necessarily does. See Viger, p. 385.

1275. προστάτην] See above, v. 1178.

1278. ἢ τέρψαντά τι] "Exciting either some delight or indignation or pity."

1283. ἐθεν] Unde, i. e. "from whose altar."

- ὁ τῆσδε τῆς γῆς κοίρανος, διδούς ἐμοὶ
 λέξαι τ' ἀκούσαι τ' ἀσφαλεῖ ξὺν ἐξόδῳ. 1285
 καὶ ταῦτ' ἀφ' ὑμῶν, ὦ ξένοι, βουλήσομαι,
 καὶ ταῖνδ' ἀδελφαῖν, καὶ πατρὸς κυρεῖν ἐμοί.
 ἃ δ' ἦλθον, ἥδη σοι θέλω λέξαι, πάτερ.
 γῆς ἐκ πατρώας ἐξελέλαμαι φυγὰς,
 τοῖς σοῖς πανάρχοις οὐνεκ' ἐνθακεῖν θρόνοις 1290
 γονῇ πεφυκῶς ἡξίου γεραιτέρῃ.
 ἀνθ' ὧν μ' Ἑπεικλῆς, ὧν φύσει νεώτερος,
 γῆς ἐξέωσεν, οὔτε νικήσας λόγῳ,
 οὔτ' εἰς ἔλεγχον χειρὸς οὐδ' ἔργου μολῶν,
 πόλιν δὲ πείσας. ὧν ἐγὼ μάλιστα μὲν 1295
 τὴν σὴν Ἐρινὺν αἰτίαν εἶναι λέγω
 ἔπειτα καὶ πρὸ μαντίων ταύτῃ κλύων.
 ἐπεὶ γὰρ ἦλθον Ἄργος ἐς τὸ Δωρικόν,
 λαβὼν Ἀδραστον πενθερὸν, ξυναμώτας
 ἔσθῃσ' ἐμαυτῶ, γῆς ὅσοι περ Ἀπίας 1300
 πρῶτοι καλοῦνται, καὶ τετίμηνται δορὶ,
 ὅπως τὸν ἐπτάλογχον ἐς Θήβας στόλον
 ξὺν τοῖσδ' ἀγείρας, ἢ θάνοιμι πανδίκως,
 ἢ τοὺς τὰδ' ἐκπράξαντας ἐκβάλοιμι γῆς.
 εἶεν. τί δῆτα νῦν ἀφιγμένος κυρῶ; 1305

1285. λέξαι τ' ἀκούσαι τ'] "A phrase familiar with the Attic writers." Musgrave.

ἀσφαλεῖ ξὺν ἐξόδῳ] See above, v. 1162. where Polynices is said to have asked ἀπελθεῖν ἀσφαλῶς τῆς δευρ' ὁδοῦ.

1288. ἃ δ' ἦλθον] For δὲ ἃ ἦλθον. See Valckenaer, Phœn. 157.

1295. πόλιν δὲ πείσας] Euripides says that the brothers agreed to reign for one year alternately, and that Eteocles being the elder reigned first, and refused at the end of the year to give up the sceptre to his younger brother. Phœn. v. 71.

1298. Ἄργος ἐς τὸ Δωρικόν] "Into Doric, i. e. Peloponnesian Argos," to distinguish it from Amphilocheian Argos, as Buttman has properly observed. Bruck makes Ἄργος Δωρικόν to mean the Peloponnese.

1300. Ἀπίας] The Peloponnese was called γῆ Ἀπία, from Apis, a celebrated physician, as we are informed in the Supplices of Æschylus, v. 257. (ed. Wellauer.)

1303. θάνοιμι πανδίκως] "I might die with every plea of justice on my side." Musgrave unnecessarily connects πανδίκως with ἀγείρας, and Vauvilliers with ἐκβάλοιμι.

σοὶ προστροπαίους, ὃ πάτερ, λιτὰς ἔχων,
 αὐτός τ' ἑμαυτοῦ, ξυμμάχων τε τῶν ἑμῶν,
 οἳ νῦν ξὺν ἐπὶ τάξεσι, ξὺν ἐπὶ τέ
 λόγχαις, τὸ Θήβης πεδῖον ἀμφιστᾶσι πᾶν·
 οἷος δορυσσοῦς Ἀμφιάρεως, τὰ πρῶτα μὲν 1310
 δόρει κρατύνων, πρῶτα δ' οἰωνῶν ὁδοῖς·
 ὁ δεύτερος δ' Αἰτωλὸς Οἰνέως τόκος
 Τυδεύς· τρίτος δ' Ἐτίοκλος, Ἀργεῖος γεγῶς·
 τέταρτον Ἴππομέδοντ' ἀπέστειλεν πατὴρ
 Ταλαός· ὁ πέμπτος δ' εὐχεται κατασκαφῇ 1315
 Καπανεὺς τὸ Θήβης ἄστν δρώσειν πυρί·
 ἕκτος δὲ Παρθενοπαῖος Ἀρκὰς ὄρνυται,
 ἐπάνυμος τῆς πρόσθεν ἀδμήτης χρώνω
 μητρὸς λοχευθεῖς, πιστὸς Ἀταλάντης γόνος·
 ἐγὼ δ' ὁ σὸς, καὶ μὴ σὸς, ἀλλὰ τοῦ κακοῦ 1320
 πότμου φυτευθεῖς, σὸς γέ τοι καλούμενος,
 ἄγω τὸν Ἀργεὺς ἄφοβον εἰς Θήβας στρατόν.
 οἳ σ' ἀντὶ παίδων τῶνδε καὶ ψυχῆς, πάτερ,
 ἱκετεύομεν ξύμπαντες ἐξαιτούμενοι,

1310. Ἀμφιάρεως] Lists of the seven
 Argive commanders, posted against the
 seven gates of Thebes, are given in the
 Sept. Theb. of Æschylus, the Phœn.
 and Suppl. of Eurip., and in this place.
 They all agree, except that in the Phœn.
 the name of Adrastus is substituted
 for that of Eteoclus: it is however
 most probable that Adrastus in the
 engagement entrusted the command
 to his general Eteoclus. See Gr. Grad.
 v. Ἐτεοκλῆς.

Æ. C.	Phœn.
Amphiaraus.	Hippomedon.
Tydeus.	Tydeus.
Eteoclus.	Parthenopæus.
Hippomedon.	Polynices.
Capaneus.	Adrastus.
Parthenopæus.	Amphiaraus.
Polynices.	Capaneus.

Eur.—Suppl.	Sept. Theb.
Capaneus.	Tydeus.
Eteoclus.	Capaneus.
Hippomedon.	Eteoclus.
Parthenopæus.	Hippomedon.
Tydeus.	Parthenopæus.
Amphiaraus.	Amphiaraus.
Polynices.	Polynices.

1316. τὸ Θήβης ἄστν δρώσειν πυρί] Capaneus is said in the Sept. Theb. 428. to have had as the device of his shield a man bearing a torch, and the inscription, πῆσω πόλιν.

1319. πιστὸς Ἀταλάντης γόνος] The genuine or real son of Atalanta.

1323. οἳ σ' ἀντὶ παίδων] "The relative pronoun is used when after a digression the proposition is reverted to." Heller. There is a remarkable instance of this, Hec. v. 788. Νόμφ

μῆνιν βαρεῖαν εἰκάθειν ὀρμωμένῃ 1325
 τῷδ' ἀνδρὶ τοῦμοῦ πρὸς κασιγνήτου τίσιν,
 ὃς μ' ἐξέωσει κάπυσύλησεν πάτρας.
 εἰ γάρ τι πιστόν ἐστιν ἐκ χρηστηρίων,
 οἷς ἂν σὺ προσθῇ, τοῖσδ' ἔφασκ' εἶναι κρᾶτος.
 πρὸς νῦν σε κρηνῶν, πρὸς θεῶν ὁμογνίων, 1330
 αἰτῶ πιθέσθαι καὶ παρειακάθειν, ἐπεὶ
 πτωχοὶ μὲν ἡμεῖς καὶ ξένοι, ξένος δὲ σύ
 ἄλλους δὲ θαπτεύοντες οἰκοῦμεν σύ τε
 πᾶγὰ, τὸν αὐτὸν δαίμον' ἐξειληχότες.
 ὁ δ' ἐν δόμοις τύραννος, ὃ τάλας ἐγώ, 1335
 κοινῇ καθ' ἡμῶν ἐγγελῶν ἀβρύνεται
 ὃν, εἰ σὺ τῇμῃ ξυμπαρασστήσει φρενὶ,
 βραχεῖ ξὺν ὄγκῳ καὶ χροῖα διασπεδῶ.
 ὥστ' ἐν δόμοισι τοῖσι σοῖς στήσω σ' ἄγων,

γὰρ καὶ θεοὺς ἡγοῦμεθα, καὶ ῥῶμεν
 δίκαια καὶ δίκαι' ὀρισμένοι. "Ὅς [sc. νό-
 μος] εἰς σ' ἀνελθὼν . . .

ἀπὶ παῖδων τῶνδε] "By these
 your children here, sc. Antigone and
 Ismene. 'Απὶ is the same as πρὸς
 in solemn appeals." Brunck.

1326. τῷδ' ἀνδρὶ τοῦμοῦ] Τῷδ' ἀνδρὶ,
 sc. ἐμοί. See C. R. v. 524. Τοῦμοῦ,
 i. e. τοῦ ἐμοῦ.

1327. κάπυσύλησεν πάτρας] Ἀπο-
 συλάω governs regularly two accusa-
 tives; but here πάτρας takes its case
 from ἐξέωσει, in the same manner as
 φέρω is succeeded by a genitive de-
 pendent upon ξυμμετίσχω. Antig. v.
 637. καὶ ξυμμετίσχω καὶ φέρω τῆς
 αἰτίας. See R. P. Med. 734.

1330. πρὸς νῦν σε κρηνῶν] The re-
 mark is trite, but may not on that ac-
 count be less acceptable to the young
 Greek scholar, that in solemn appeals,
 made by πρὸς with a genitive, the pro-
 noun σὺ is inserted between the pre-
 position and the noun. Philoct. 468.
 Πρὸς νῦν σε πατρός, πρὸς τε μητρός, ὃ
 τέκνον, Med. 324. Μὴ πρὸς σὲ γονέ-
 των, τῆς τε νεογάμου κόρης. The Latins
 place the pronoun *te* similarly under

the same circumstances. Tibull. iv. El.
 v. 8. "Per te dulcissima furta, Perque
 tuos oculos, per geniumque rogo." See
 Valckenaer, Phœn. 1659.

θεῶν ὁμογνίων] "By the gods
 which preside over relations." "Eur.
 Andr. 915. 'Ἄλλ' ἄντομαί σε, Δία κα-
 λοῦσ' ὁμόγνιον. See Lexicon." Brunck.

1336. κοινῇ καθ' ἡμῶν ἐγγελῶν] The
 ridicule of a triumphant enemy seems
 to have been the bitterest degradation
 and insult which was calculated upon
 by the ancients, and worse than death
 itself. Medea murdered her children
 rather than afford herself to be a laugh-
 ing-stock to her enemies. See infra v.
 1420. Med. 384. 405. 1045. Herc.
 F. 285. Eur. fr. Cress. vi. 4. Soph.
 Antig. 647. Aj. Fl. 79. 303. Med.
 793. Iph. T. 503. Æsch. Choëph.
 216.

1339. ὥστ' ἐν δόμοισι] This line is
 remarkable for the number of sigmas.
 Euripides was satirised for the alli-
 teration of the sigmas. But we find in
 Sophocles many instances of the same
 fault, if it be one. See C. R. 361.
 Pors. Med. 476.

στήσω δ' ἐμαυτὸν, κείνον ἐμβαλὼν βία. 1340

καὶ ταῦτα μὲν σοῦ ξυνθέλοντος ἔστι μοι
κομπεῖν· ἄνευ σοῦ δ', οὐδὲ σωθῆναι σθένω.

ΧΟ. τὸν ἄνδρα, τοῦ πέμψαντος οὐνεκ', Οἰδίπους,
εἰπὼν ὅποια ξύμφορ', ἔκπεμψαι πάλιν.

ΟΙ. ἀλλ' εἰ μὲν, ἄνδρες, τῆσδε δημοῦχος χθονὸς 1345

μὴ 'τυγχαν' αὐτὸν δεῦρο προσπέμψας ἐμοὶ

Θησεύς, δικαίων ὥστ' ἐμοῦ κλύειν λόγους,

οὔτ' ἂν ποτ' ὁμφῆς τῆς ἐμῆς ἐπήσθετο·

νῦν δ' ἀξιώθεις εἶσι, κακούσας γ' ἐμοῦ

τοιαῦθ', ἃ τὸν τοῦδ' οὐ ποτ' εὐφρανεῖ βίον. 1350

ὅς γ', ὃ κάκιστε, σκῆπτρα καὶ θρόνους ἔχων,

ἃ νῦν ὁ σὸς ξύναιμος ἐν Θήβαις ἔχει,

τὸν αὐτὸς αὐτοῦ πατέρα τόνδ' ἀπήλασας,

κᾶθηκας ἄπολιν, καὶ στολὰς ταύτας φορεῖν,

ἃς νῦν θακρύνεις εἰσορῶν, ὅτ' ἐν πόνῳ 1355

ταυτῶ βεβηκὼς τυγχάνεις κακῶν ἐμοί.

οὐ κλαυτὰ δ' ἐστὶν, ἀλλ' ἐμοὶ μὲν οἰστέα

τάδ', ὥσπερ ἂν ζῶ σοῦ φονέως μεμνημένος.

σύ γάρ με μόχθῳ τῷδ' ἔθηκας ἐντροφον,

σύ μ' ἐξέωσας· ἐκ σέθεν δ' ἀλώμενος 1360

ἄλλους ἐπαιτῶ τὸν καθ' ἡμέραν βίον.

εἰ δ' ἐξέφυσα τάσδε μὴ 'μαυτῷ τροφούς

1344. [ἐκπεμψαι] This is the strict usage of the middle voice, as Hermann has well explained the word, referring to Androm. 826. *dimittite a te*.

1347. *δικαίων ὥστ'*] Πότε here seems to be redundant, as in Hipp. v. 1323. on which passage Dr. Monk, with his usual great accuracy and classical research, remarks, "Abundat ὥστε ante infinitivum, ut in Eur. Suppl. 681. (691.) Οἷοι μ' ἐπαίρεις, ὥστε θυμῶσαι φρένας. Æsch. P. V. 347. Choëph. 540. Soph. Phil. 656. Electr. 1454." See Porson, *Advers.* p. 208.

1351. *ὅς γ'*] Here Œdipus turns

from speaking *of* to speaking *to* Polynices. This passage has been alluded to by Porson in illustration of Hec. v. 1188. (ed. 1808.) Πρὸς τόνδε δ' εἰμι, καὶ λόγοις ἀμείψομαι· δε φησὶ Ἀχαιῶν πόνον ἀπαλλάσσω διπλοῦν.

σκῆπτρα καὶ θρόνους ἔχων] Unless ἔχων signifies here, *wishing* or *trying* to possess the sceptre and throne, it does not appear *historically* that Polynices ever for a day swayed the Theban sceptre. See above, v. 1295.

1356. *ἐμοί*] Ἐμοί is the dative governed by *ταῦτῳ*. See *Œ. R.* v. 274.

τὰς παῖδας, ἥτ' ἂν οὐκ ἂν ἦν, τὸ σὸν μέρος
 νῦν δ' αἶδε μ' ἐκσώζουσιν, αἶδ' ἱμαὶ τροφοί,
 αἶδ' ἄνδρες, οὐ γυναῖκες, εἰς τὸ συμπονεῖν. 1365
 ὑμεῖς δ' ἀπ' ἄλλου, κούκ ἱμοῦ, πεφύκατον.
 τοιγάρ σ' ὁ δαίμων εἰσορᾷ μὲν οὐ τι πῶ,
 ὡς αὐτίκ', εἴπερ οἶδε κινοῦνται λόχοι
 πρὸς ἄστν Θήβης· (οὐ γάρ ἐσθ' ὅπως πόλιν
 κείνην ἐρεῖ τις) ἀλλὰ πρόσθεν αἵματι 1370
 πεσεῖ μιανθεῖς, χὼ ξύναιμος ἐξ ἴσου.
 τοιάσδ' ἄρας σφῶν πρόσθε τ' ἐξανῆκ' ἐγὼ,
 νῦν τ' ἀνακαλοῦμαι ξυμμάχους ἐλθεῖν ἱμοί,
 ἵν' ἀξιῶτον τοὺς φυτεύσαντας σίβειν,
 καὶ μὴ ἔα τιμάζητον, εἰ τυφλοῦ πατρὸς 1375
 τοιῶδ' ἔφυτον. αἶδε γὰρ τάδ' οὐκ ἔδρων.
 τοιγὰρ τὸ σὸν θάκημα καὶ τοὺς σοὺς θρόνους
 κρατοῦσιν, εἴπερ ἐστὶν ἡ παλαιόφατος
 Δίκη ξύνεδρος Ζηνὸς ἀρχαίοις νόμοις.
 σὺ δ' ἔρρ' ἀπόπτυστός τε κἀπάτωρ ἱμοῦ, 1380
 κακῶν κάκιστε, τάσδε συλλαβὼν ἄρας,
 ἅς σοι καλοῦμαι, μήτε γῆς ἐμφυλίου
 ἐν δορὶ κρατῆσαι, μήτε νοστῆσαί ποτε
 τὸ κοῖλον Ἄργος, ἀλλὰ συγγενεῖ χερσὶ

1366. ἀπ' ἄλλου] Polynices, v. 1320. says, ἐγὼ δ' ὁ σὸς, καὶ μὴ σός. To this remark (Edipus probably alludes.

1369. ἔστυ Θήβης] Ἄστυ and πόλις are here contradicting distinguished; ἔστυ denoting the buildings and perhaps inhabitants of which a city consists, πόλις, the state, i. e. the government of the city. The same distinction holds between *urbs* and *civitas*. Stephens, however, calls this distinction between ἔστυ and πόλις "valde frigida."

1370. κείνην ἐρεῖ τις] Turnebus reads κείνην ἐρείψεις, which is adopted by Brunck and Elmsley. Many Miss.

give ἐρεῖ τις, which supplies a very good meaning, by considering the words οὐ γὰρ ἐσθ' ὅπως πόλιν κείνην ἐρεῖ τις as parenthetical.

1372. τοιάσδ' ἄρας σφῶν πρόσθε] Phœn. 65. Ἀρὰς ἀρᾶται πασιὶν ἀρσινωτάτας θηκτῇ σιδήρῳ δῶμα διαλαχεῖν τόδε.

1381. τάσδε συλλαβὼν ἄρας] "Talking with you these curses." On the government of συλλαμβάνω, see C. R. 971.

1384. τὸ κοῖλον Ἄργος] See above, v. 375.

- ΑΝ. στρέψαι στράτευμ' ἐς Ἄργος ὡς τάχιστα γε,
καὶ μὴ σέ τ' αὐτὸν καὶ πόλιν διεργάσῃ.
- ΠΟ. ἀλλ' οὐχ οἷόν τε. πῶς γὰρ αὖθις αὖ πάλιν 1415
στράτευμ' ἄγοιμι ταυτὸν εἰσάπαξ τρεῖσας;
- ΑΝ. τί δ' αὖθις, ὦ παῖ, δεῖ σε θυμοῦσθαι; τί σοι
πάτραν κατασκάψαντι κέρδος ἔρχεται;
- ΠΟ. αἰσχρὸν τὸ φεύγειν, καὶ τὸ πρεσβεύοντ' ἐμὲ
οὕτω γελαῖσθαι τοῦ κασιγνήτου πάρα. 1420
- ΑΝ. ὄρᾳς τὰ τοῦδ' οὖν ὡς ἐς ὄρθον ἐκφέρει
μαντεύμαθ', ὃς σφῶν θάνατον ἐξ ἀμφοῖν θροεῖ;
- ΠΟ. χρεῖζει γάρ· ἡμῖν δ' οὐχὶ συγχωρητέα.
- ΑΝ. οἱ μοι τάλαιναί· τίς δὲ τολμήσει κλύων
τὰ τοῦδ' ἔπεισθαι τάνδρῳ, οἷ' ἐθέσπισεν; 1425
- ΠΟ. οὐδ' ἀγγελοῦμεν φλαῦρ'· ἐπεὶ στρατηλάτου
χρηστοῦ, τὰ κρείσσω, μηδὲ τάνδεᾶ λέγειν.
- ΑΝ. οὕτως ἄρ', ὦ παῖ, ταῦτά σοι δεδογμένα;
- ΠΟ. καὶ μὴ μ' ἐπίσχυς γ'· ἀλλ' ἐμοὶ μὲν ἦδ' οὐδὲ

1414. καὶ μὴ... διεργάσῃ] "And do not *dispatch* (destroy) yourself and me." *διεργάζομαι* and *ἐκπράσσω* have frequently this meaning. *Hec.* 369. *ἔγ' οὖν*, *Ὀδυσσεύ*, καὶ *διέργασαί μ' ἔγωγ*. *Hec.* 513. *Πῶς καὶ νῦν ἐξεπράξατ'*; See below, v. 1652.

1415. *πῶς γὰρ αὖθις αὖ πάλιν στράτευμ' ἄγοιμι ταυτὸν*] On this passage "we have several conjectures. The first is that of Vauvilliers and Brunck, *Πῶς γὰρ αὖθις ἂν πάλιν*: the second that of Toup, *στράτευμ' ἄγοιμ' ἂν ταυτὸν*: the third, Porson's *Adversar.* p. 315. *στράτευμ' ἄγοιμι ταῦτ' ἂν*: the fourth, my own, *Πῶς δ' ἂν αὖθις αὖ πάλιν*. The easiest, perhaps, is that of Toup, *Ἄγοιμ' ἂν*." Elmsley. The pleonastic expressions *αὖθις αὖ πάλιν*, *αὖθις αὖ*, and *αὖθις πάλιν*, not unfrequently occur in the tragic writers. *Philoct.* 952. quoted by Elmsley, *Αὖθις αὖ πάλιν εἴσεμι πρὸς σε ψιλὸς, οὐκ ἔχων τροφήν*. Add *Helen.* 931.

Nub. 975.

1416. *ἄγοιμι ταυτὸν*] "*Ταυτὸν*" the same, "not diminished but entire." *Jacobs.*

1419. καὶ τὴ πρεσβεύοντ' ἐμὲ] "And that I being the older."

1421. *ὄρᾳς τὰ τοῦδ' οὖν...*] "Do you see then how correctly his prophecies are turning out, who pronounces death from both of you?"

1423. *χρηῖζει*] *Χρηῖζει* *χρησιμοποιεῖ*. *Schol.* Elmsley however remarks: "*χρηῖζει* in this passage seems to mean *χρῆ*, *fatale est*. See *Wesseling, Herod.* i. 8. *Χρῆν γὰρ Κανθαύλῃ γενέσθαι κακῶς*."

συγχωρητέα] The neuter plural, where we more usually find the neuter singular. See *CE. R.* 419.

1424. *τίς δὲ τολμήσει*] The ordo is: *τίς δὲ κλύων τὰ [θεσπίσματα] τοῦδε τάνδρῳ* [i. e. *Οἰβίππου*] *οἷα ἐθέσπισε, τολμήσει ἔπεισθαι [σοι]*;

ἔσται μέλουσα δύσποτμός τε καὶ κακὴ 1430
 πρὸς τοῦδε πατρὸς τῶν τε τοῦδ' Ἐρινύων.
 σφῶ δ' εὐοδοίη Ζεὺς, τὰδ' εἰ τελεῖτέ μοι
 θανόντ'· ἐπεὶ οὐ μοι ζῶντί γ' αὖθις ἔξετον.
 μέθεσθε δ' ἤδη, χαίρετόν τ'. οὐ γάρ μ' ἔτι
 βλέποντ' ἐσόψεσθ' αὖθις.

AN. ὦ τάλαινα ἔγώ. 1435

ΠΟ. μήτοι μ' ὀδύρου.

AN. καὶ τίς ἄν σ' ὀρμώμενον
 ἰς προὔπτον Ἄιδην οὐ καταστήνοι, κάσι;

ΠΟ. εἰ χρεὴ, θανοῦμαι.

AN. μὴ σύ γ', ἀλλ' ἐμοὶ πιθοῦ.

ΠΟ. μὴ πεῖθ' ἄ μὴ δεῖ.

AN. δυστάλαινά τ' ἄρ' ἔγώ,
 εἴ σου στερηθῶ.

ΠΟ. ταῦτα δ' ἐν τῷ δαίμονι, 1440
 καὶ τῇδε φῦναι χᾶτέρας. σφῶν δ' οὖν ἔγώ
 θεοῖς ἀρῶμαι μὴ ποτ' ἀντῆσαι κακόν.

1431. πρὸς τοῦδε πατρὸς] "From or in consequence of." So Antig. v. 51. Πρὸς αὐτοφύρων ἀμπλακημάτων.

1433. θανόντ'] For θανόντι. The iota of the dative is sometimes, though rarely, elided in the tragic writers. This is asserted by Porson, Suppl. xxii. and proved by Dr. Monk, Alcest. 1137. though denied by Dr. Elmsley in his note on this passage, where he says that if τὰδ' εἰ τελεῖτέ μοι θανόντα be not a construction similar to Med. 814. Σοὶ δὲ συγγνώμη λέγειν τὰδ' ἐστὶ, μὴ πάσχουσιν, ὡς ἐγώ, κακῶς, —δρῶσαι may be understood.

ἐπεὶ οὐ] These two words in scanning form an iambus.

1436. βλέποντ'] "Seeing—alive." Alc. 143. Καὶ πῶς ἂν ἀπὸ τοῦ κατθανοῦ τε καὶ βλέπει; on which line see Dr. Monk's note. After βλέπειν used in this sense, φῶς αὐγὰς ἡλίου, or ἡλίου Soph. Œd. Col.

may be understood. See Helen. 60. Iph. T. 350 and 675. Rhes. 968. Iph. T. 719. Eurip. fr. Erechth. xi. 2.

1438. μὴ σύ γ', ἀλλ' ἐμοὶ πιθοῦ] Μὴ σύ γ', without a verb, is the language of earnest remonstrance or affectionate entreaty. Valckenaer, Phœn. v. 534. "μὴ σύ γ' est blandientis et venustum." Hec. 408. Μὴ σύ γ' οὐ γὰρ ἄξιον. See Matthiæ Gr. Gram. § 465.

1439. μὴ πεῖθ'"] "Do not try to persuade me."

δυστάλαινά τ' ἄρ'] The particle τε occurs before ἀρα not only in interrogative sentences, as Τίς τ' ἄρ σφῶι θεῶν ἱριδι ξυνέηκε μάχεσθαι; but also in affirmations, as here, and Electr. 404. See Heilmann, Vig. p. 658.

1440. ταῦτα δ' ἐν τῷ δαίμονι] "These things depend upon the Deity."

On this usage of ἐν see above, v. 248.

H

- ἀνάξιαί γὰρ πᾶσιν ἴστε δυστυχεῖν.
 XO. νῆα τὰδε νεόθεν ἤλθέ μοι στροφὴ α'.
 κακὰ, βαρύποτμα κακὰ, παρ' ἀλαοῦ ξίνου, 1445
 εἴ τι μοῖρα μὴ πιγχνάνει.
 μάτην γὰρ οὐδὲν ἀξίωμα δαιμόνων
 ἔχω φράσαι.
 ὄρᾳ, ὄρᾳ ταῦτ' αἰεὶ χρόνος, ἐπεὶ μὲν ἔτε-
 ρα, τὰ δ' ἐπ' ἡμερ αὖθις αὖξων ἄνω— 1450
 ἐκτυπει αἰθῆρ, ὦ Ζεῦ.
 OI. ὦ τέκνα, τέκνα, πῶς ἂν, εἴ τις ἔντοπος,
 τὸν πάντ' ἄριστον δεῦρο Θησῖα πόροι;
 AN. πάτερ, τί δ' ἴστί τὰξίωμ', ἐφ' ᾧ καλεῖς;
 OI. Διὸς πτερωτὸς ἦδε μ' αὐτίκ' ἄξεται 1455
 βροντὴ πρὸς Ἀιδην. ἀλλὰ τίμψαθ' ὡς τάχος.
 XO. ἴδε μάλα μέγας ἐρείπεται ἀντιστροφὴ α'.
 πτύπος ἄφατος ὅδε Διόβολος· ἐς δ' ἄκραν
 δεῖμ' ὑπῆλθε κρατὸς φόβαν.
 ἔπηξα θυμόν. οὐράνια γὰρ ἀστραπὴ 1460
 φλέγει πάλιν.

1443. ἀνάξιαί γὰρ πᾶσιν] "For you are undeserving at the hands of all." *ἄξιος* and *ἀνάξιος* require a genitive of the thing merited and a dative of the person from whom. Dr. Elmsley interprets *πᾶσιν* by *omnino*, referring to (E. R. v. 40. Ὁ κράτιστον πᾶσιν Οἰδῖπου κάρα, but in this instance *πᾶσιν* means *with* or *in the opinion of* all.

1444. νῆα τὰδε] The chorus, alarmed by the storm of thunder and lightning, says, These are fresh evils resulting to me from the blind stranger, unless his destiny is reaching him. Elmsley explains this passage somewhat differently: "unless fate is coming upon us."

1445. κακὰ, βαρύποτμα κακὰ] Hermann's conjecture of *κακὰ* at the commencement of the line is here adopted on account of the metre.

1446. πιγχνάνει] The common read-

ing is *πιχνάνει*, a bacchius, whereas the metre requires a cretic, which we have here inserted after Hermann and Elmsley. On the formation of verbs in *άνω*, see Dr. Blomfield, Sept. Theb. 44. and Dr. Monk, Hipp. 1442.

1447. μάτην γὰρ οὐδέν] "For I am not able to mention any claim of the Gods [upon man which is] in vain."

1451. ἐκτυπει αἰθῆρ] This is the fulfilment of the prophecy mentioned by Oedipus, v. 95.

1452. ἔντοπος] "On the spot." The same word is used above, v. 840. Phil. 212. 280. 1171.

1458. ἐς δ' ἄκραν] "And fear has penetrated to the extremity of the hair of my head."

1460. οὐράνια] Brunck has *οὐρανία*, which militates against the metre; see the strophe. *Οὐράνια* is the accusative plural neuter, used adverbially.

τί μὰν ἀφήσει τέλος; δέδια δ' οὐ γὰρ ἄλι'
ἀφορμᾶ πότ', οὐδ' ἄνευ ξυμφορᾶς.
ὦ μέγας αἰθῆρ, ὦ Ζεῦ.

ΟΙ. ὦ παῖδες, ἤκει τῷδ' ἐπ' ἀνδρὶ θέσφατος 1465
βίου τελευτῇ, κούκ' ἐτ' ἔστ' ἀποστροφῇ.

ΑΝ. πῶς οἶσθα; τῷ δὲ τοῦτο συμβαλὼν ἔχεις;

ΟΙ. καλῶς πάτοιδ'. ἀλλ' ὥς τάχιστα μοι μολὼν
ἄνακτα χώρας τῆσδ' τις πορευσάτω.

ΧΟ. ἔα, ἔα, ἰδοὺ μάλ' αὖθις ἀμφίσταται στρ. β'. 1471
διαπρύσιος ὄτοβος.

Ἰλαος, ὦ δαίμων, Ἰλαος, εἴ τι γὰρ
ματέρι τυγχάνεις ἀφειγγὲς φέρων.
ἑναισίῳ δὲ συντύχοι-

μι, μηδ' ἄλαστον ἄνδρ' ἰδὼν, 1475

ἀπερδῇ χάριν μετάσχοιμί πως.

Ζεῦ ἄνα, σοὶ φωνῶ.

ΟΙ. ἄρ' ἐγγὺς ἀνὴρ; ἄρ' ἐτ' ἐμψύχου, τέκνα,
πιχέσεται μοι καὶ κατορθοῦντος φρένα;

ΑΝ. τί δ' ἂν θέλοις τὸ πιστὸν ἐμφῶναι φρενί; 1480

ΟΙ. ἀνθ' ὧν ἑπασχον εὖ, τελεσφόρον χάριν
δοῦναί σφιν, ἥνπερ τυγχάνων ὑπεσχόμεν.

1467. συμβαλὼν ἔχεις:] On the meaning of the participle used with the verb ἔχω, see (E. R. 587.

1473. ἀφειγγὲς φέρων] "Bringing gloom [the darkness of a storm] upon this land."

1474. ἑναισίῳ δὲ] The Scholiast seems to have read ἑναισίῳ, as did Suidas. If ἑναισίῳ be the true reading, "it takes its case from the primitive τῆχοιμι." Brunck. One Ms. has ἑναισίῳ, which Dr. Elmsley has admitted into the text. Turnebus gave ἐν αἰσίῳ, which, in the adverbial sense, propitiiously, seems best adapted to the context.

1477. Ζεῦ ἄνα] Ἄνα may be either the vocative case of ἄναξ, or the ab-

breviated colloquial expression for ἀνάστηθι. Either acceptance will suit this passage, but the latter will suit it probably best. See Matthiæ Gr. Gram. § 205. obs. 5.

1481. τελεσφόρον χάριν] "Grant him the completion of that promise of gratitude which I made him."

1482. τυγχάνων ὑπεσχόμεν] "An hypallage for ἐντυχον ὑποσχομένους. See Eustath. Il. Δ. p. 505. and Koen. de Dialect. p. 35." Brunck. See also Hermann, Adnot. Viger. No. 198, Porson, Hec. 782. "ἥνπερ τυγχάνων ὑποσχομένῳ male cepere interpretes. Sensus est: quam promisi, si ipse a Theseo id, quod peterem, consequeretur."

- ΧΘ. ἰὼ παῖ, . . . βαῖθι, βαῖθ', εἴτ' ἀκρὰν ἀντ. β'.
ἐπὶ γύαλον ἐναλίω
Ποσειδανίῳ θεῷ τυγχάνεις 148 5
βούβυτον ἐστίαν ἀγίζαν, ἴκου.
ὁ γὰρ ξένος σε καὶ πόλι-
σμα καὶ φίλους ἐπαξιῶ
δικαίαν χάριν παρασχεῖν, παθών.
σπεῦσον, αἴσσ', ὦ ἦναξ. 1490
- ΘΗ. τίς αὖ παρ' ὑμῶν κοινὸς ἠχέϊται κτύπος,
σαφὲς μὲν αὐτῶν, ἐμφανὲς δὲ τοῦ ξένου;
μή τις Διὸς κεραυνὸς, ἢ τις ὀμβρία
χάλαζ' ἐπιρράξασα; πάντα γὰρ θεοῦ
τοιαῦτα χειμάζοντος εἰκάσαι πάρα. 1495
- ΟΙ. ἀναξ, ποθοῦντι προὔφάνης, καὶ σοι θεῶν
τύχην τις ἐσθλὴν τῆσδ' ἔθηκε τῆς ὁδοῦ.
- ΘΗ. τί δ' ἐστίν, ὦ παῖ Λαΐου, νέεσθαι αὖ;
ΟΙ. ῥοπή βίου μοι. καί σ', ἄπερ ξυνήνεσα,
θέλω, πόλιν τε τήνδε, μὴ ψεύσας θανεῖν. 1500
- ΘΗ. ἐν τῷ δὲ κεῖσαι τοῦ μόρου τεκμηρίω;
ΟΙ. αὐτοὶ θεοὶ κήρυκες ἀγγέλλουσί μοι,
ψεύδοντες οὐδὲν σημάτων προκειμένων.

1486. βούβυτον ἐστίαν] "The altar where oxen are sacrificed." The word βούβυτος is well illustrated by Abresch, in *Misc. Obs.* vol. iii. p. 82. See Choëph. Gl. 256.

1487. ὁ γὰρ ξένος σε καὶ πόλισμα] The ordo is, ὁ γὰρ ξένος ἐπαξιῶ σε καὶ πόλισμα καὶ φίλους [δοτε] παθὼν παρασχεῖν [δὲ] δικαίαν χάριν. See a similar construction in Porson, *Med.* v. 1306, as referred to by Schæfer. "Solæca videtur oratio, ὁ ξένος ἐπαξιῶ σε παρασχεῖν χάριν." Brunck.

1493. μή τις Διὸς] "Is it some thunderbolt of Jove?" "Mh interrogatively for μὴν. Elmsl. *Heracl.* 483. Adnot." Hermann.

1497. τῆσδ' ἔθηκε τῆς ὁδοῦ] The

common reading in all the Mss. is ἐσθλὴν ἔθηκε τῆσδε τῆς ὁδοῦ. To avoid the omission of the augment, Heath and Pierson gave τῆσδ' ἔθηκε τῆς ὁδοῦ, which is adopted by Brunck. Reinsig and Hermann prefer ἔκε τῆσδε τῆς ὁδοῦ. Elmsl. *Heracl.* v. 934. had once proposed τύχην τις ἐσθλὴν ἔθηκε τῆσδε τῆν ὁδὸν, but in his edition of C. C. he retains Heath's emendation; properly observing that the best mode of emendation seems to be the transposition of these words.

1501. ἐν τῷ δὲ κεῖσαι] "i. e. τινὶ σήματι πένουθας; this usage of κεῖσθαι is rare." Jacobs. "We may compare προσκείσθαι, *Electr.* 240. 1040. *Aj.* 407." Dæderl.

- ΘΗ. πῶς εἶπας, ὦ γεραιῇ, δηλοῦσθαι τάδε;
- ΟΙ. αἱ πολλὰ βροῦνται διατελεῖς, τὰ πολλὰ τε 1505
στράψαντα χειρὸς τῆς ἀνικῆτου βέλη.
- ΘΗ. πείθεις μεῖ· πολλὰ γάρ σε θεσπίζονθ' ὄρω,
κού ψευδόφημα· χῶ τι χρὴ ποιεῖν λέγει.
- ΟΙ. ἐγὼ διδάξω, τέκνον Αἰγέως, ἃ σοι 1510
γῆρας ἄλυπα τῇδε κείσεται πόλει.
χῶρον μὲν αὐτὸς αὐτίκ' ἐξηγήσομαι,
ἄβικτος ἡγητῆρος, οὗ με χρὴ θανεῖν.
* * * * *
- τοῦτον δὲ φράζει μή ποτ' ἀνθρώπων τινι,
μήθ' οὐ κέκευθε, μήτ' ἐν οἷς κεῖται τόποις· 1515
ὥς σοι πρὸ πολλῶν ἀσπίδων, ἀλκὴν ὄδε,
δορός τ' ἐπακτοῦ, γειτόνων αἰεὶ τιβῇ.
ἃ δ' ἐξάγιστα, μηδὲ κινεῖται λόγῳ,
αὐτὸς μαθήσει, κεῖς' ὅταν μόλῃς, μόνος·
ὥς οὐτ' ἂν ἀστῶν τῶνδ' ἂν ἐξείποιμί τω, 1520
οὐτ' ἂν τέκνοισι τοῖς ἐμοῖς, στέργων ὁμῶς.
ἄλλ' αὐτὸς αἰεὶ σῶζε, χῶταν εἰς τέλος
τοῦ ζῆν ἀφικνῇ, τῷ προφειστάτῳ μόνῳ

1506. *στράψαντα*] The same as ἀ-
στράψαντα. The word *στράπτω* rarely
occurs, though we find it in "Apol-
lon. Rhod. i. 544. *Στράπτει δ' ἐπ'*
ἡλίκῳ φλογὶ εἰκελα πρὸς ἰούσης τεύχεα.
Ibid. iii. 1017 and 1215. Oppian,
Cyneg. iii. 349 and 513." Musgrave.
The old reading was *στράψαντα*, which
Pierson altered to *στράψαντα*.

1509. *ἃ σοι γῆρας ἄλυπα τῇδε*] *Σοι*
τῇδε πόλει, the same as *τῇδε σου πόλει*,
this your state: the Scholiast seems
to have read *σοι γῆρας ἄλυπα σῇ τε*
κείσεται πόλει.—*Γῆρας ἄλυπα*, never
afflicted by the pains of old age. Sim-
ilarly, Electr. 1002. *ἄλυπος ἔτης ἐξ-*
απαλαχθήσεται.

1515. *μήθ' οὐ κέκευθε*] "Neither
[the precise apot] where my body is
concealed, nor in what parts of the

country it lies." Dr. Elmsley con-
siders this as tautologous; but the
latter member refers to the field or
plain, the former to the exact spot in
that plain where Œdipus was to be
buried.

1516. *ὅς σοι πρὸ πολλῶν*] "That
instead of many shields and mercenary
[or auxiliary] appears, this may always
give you protection against your neigh-
bors." *Ἀσπίς* and *δόρυ* are used both
by the poets and prose-writers for
ἀσπίς and *δορυφόροι*. So *ἵππος* for
ἵπποις. See Dr. Blomf. Gl. Pers. 320.
Phœn. 76. *Πολλὴν ἀθροίσας ἀσπίδ'*
Ἀργείων. Ibid. 571. *Ἀργεῖδ' ἑ' ἐγχε-*
δόρυ τὸ Καδμείων ἐλκ'... *Πρὸς* is here
used as Anacreon uses *ἀντί*. *Τί οὖν*
δίδωσι; καλλος *ἄντ' ἀσπίδων ἀπέσων*,
ἄντ' ἐγχεῖται ἀπέναντον.

- σήμαιν'· ὁ δ' αἰεὶ τῷ πτόντι δεικνύτω.
 χούτως ἀδῆον τήνδ' ἐνοικήσεις πόλιν 1525
 Σπαρτῶν ἀπ' ἀνδρῶν. αἱ δὲ μυρίαί πόλεις,
 πᾶν εὖ τις οἰκῇ, ραδίως καθύβρισαν.
 θεοὶ γὰρ εὖ μὲν, ὅψ' δ' εἰσορῶσ', ὅταν
 τὰ θεῖ' ἀφείς τις εἰς τὸ μαίνεσθαι τραπῇ·
 ὃ μὴ σὺν, τέκνον Αἰγείως, βούλου παθεῖν. 1530
 τὰ μὲν τοιαῦτ' οὖν εἰδὸς ἐκδιδάσκομεν.
 χῶρον δ', ἐπείγει γὰρ με τοῦκ θεοῦ παρὸν,
 στείχωμεν ἤδη, μὴδ' ἔτ' ἐντρεπώμεθα.
 ᾧ παῖδες, ᾧδ' ἔπισθ'. ἐγὼ γὰρ ἡγεμὼν
 σφῶν αὖ τίφασμαι καινός, ὥσπερ σφὼ πατρί.
 χωρεῖτε, καὶ μὴ ψαύετ', ἀλλ' ἰᾶτέ με 1536
 αὐτὸν τὸν ἱερὸν τύμβον ἐξευρεῖν, ἵνα
 μοῖρ' ἀνδρὶ τῷδε τῇδε κρυφθῆναι χθονί.
 τῇδ', ᾧδε, τῇδε βᾶτε. τῇδε γὰρ μ' ἄγει
 Ἑρμῆς ὁ πομπός, ἧ τε νερέτρα θεός. 1540
 ᾧ φῶς ἀφεγγές, πρόσθε πού ποτ' ἦσθ' ἐμόν·
 νῦν δ' ἔσχατόν σου τοῦμὸν ἄπτεται δέμας.
 ἤδη γὰρ ἔρπω, τὸν τελευταῖον βίον
 κρύψων παρ' Αἰδην. ἀλλὰ, φίλτατε ξείνων,

1524. ὁ δ' αἰεὶ τῷ πτόντι] "And let him point it out to his successor for the time being."

1526. Σπαρτῶν ἀπ' ἀνδρῶν] From the Sparti or Thebans. Dæderlin says that not the Thebans alone are meant, but whoever were not γηγενεῖς or αὐτόχθονες: so that not even the Spartans are excluded.

1527. πᾶν εὖ τις οἰκῇ] "Oikῇ for διοικῇ." Brunck.

1528. θεοὶ γὰρ εὖ μὲν, ὅψ' δ'] The slow though certain punishment of sin is a common place with both Greek and Latin writers. See Gesner, Hor. Od. iii. 2. "Raro antecedentem aculestum Deseruit pede pœna claudo."

1533. μὴδ' ἔτ' ἐντρεπώμεθα] "It is

probable that Sophocles meant to allude to the ἐντροπαλίζεσθαι, Il. 2. 496. which is said of those who depart unwillingly, and linger." Dæderlin.

1537. ἵνα μοῖρ' ἀνδρὶ τῷδε . . .] "Where it is fated for me to be buried in this land." Κρύπτειν χθονί or γῇ is a common expression for to bury. See Helen. 62. 518. 1221. Herc. F. 1356. Alceat. 481. Hec. 885. Antig. 196.

1540. Ἑρμῆς ὁ πομπός] Sc. τῶν νεκρῶν. Hor. Od. i. 10. Hymn to Mercury: "Tu piis lævis animas reponis Sedibus, virgaque levem coërces Aurea turbam."

1544. φίλτατε ξείνων] "Œdipus does not by this term address Theseus and

- αὐτός τε, χάρα θ' ἦδε, πρόσπολοί τε σοί, 1545
 εὐδαίμονες γένοισθε· καὶ εὐπραξία
 μέμνησθ' ἐμοῦ θανόντος εὐτυχεῖς αἰεί.
 ΧΟ. Εἰ θέμις ἐστὶ μοι τὰν ἀφανῆ θεὸν στροφή.
 καὶ σὲ λιταῖς σεβίζειν,
 ἐννυχίαν ἄναξ, 1550
 Αἰδανεῦ, Αἰδανεῦ,
 λίσσομαι, μήτ' ἐπιπόνῳ μήτ'
 ἐπὶ βαρυαχεῖ
 ξέον ἐξανύσαι
 μόρῃ τὰν παγκυεθῆ κάτω 1555
 νεκρῶν πλάκα, καὶ Στύγιον δόμον.
 πολλῶν γὰρ ἄν καὶ μάταν
 πημάτων ἰκνουμένων,
 πάλιν σὲ δαίμων δίκαιος αὔξει.
 ὦ χθόνιαι θεαί, σῶμά τ' ἀνικάτου ἀντιστρ.
 θηρος, ὃν ἐν πύλαισι 1561
 φασὶ πολυξέστοις

his attendants, but the leader of the chorus, from whom he was now departing: they were called πρόσπολοι, because, according to the system of Greek tragedy, they were inferior in situation and dignity to the choragus" [? coryphæus.] Dæderl.

1546. καὶ εὐπραξία... εὐτυχεῖς αἰεί] "Similis verboritas in Eur. Suppl. 204." Hermann.

1548. Elmsley's arrangement of this chorus is here adopted rather than that of Brunck, because the strophe and antistrophe correspond better, though not exact in every part.

τὰν ἀφανῆ θεὸν] Θεὸν, Proserpine. Θεὸς is of two genders, ὁ and ἡ: instances of the latter are Androm. 130. Med. 1376. Truad. 933. Deus is sometimes used in Latin for Dea.

1554. ἐξανύσαι] "Ἀνύω and its compounds are frequently found in

Sophocles in this sense. Antig. 806. τὸν πάγκοιτον θ' ὁρῶ θάλαμον τήνδ' Ἀντιγόνην ἀνύουσαν. Aj. 606. κακὰν ἐλπίδ' ἔχων ἔτι μέ ποτ' ἀνύσειν τὸν ἀπώτροπον ἄθνηλον Αἰδαν. This formula is elliptic: fully, ἐξανύσαι ὁδὸν εἰς τὰν νεκρῶν πλάκα. See Markland. Eurip. Supplices, where a similar expression occurs, v. 1142. πόνταισι δ' ἤνυσαν τὸν Αἰδαν." Brunck. Add Orest. 1702. ἔστρων πόλον ἐξανύσας.

1557. πολλῶν γὰρ ἄν] "For though many undeserved calamities may have come" [upon you heretofore]. On the usage of ἄν with a participle, see Matthiæ Gr. Gram. § 597. b.

1560. ὦ χθόνιαι θεαί] "By these words are meant the Furies, or Ceres and Proserpine, which latter must be understood in Herod. vii. 153. The Furies are called κατὰ χθονὸς θεαί, Eumen. 115." Dæderl.

εὐνᾶσθαι, κνυζᾶσθαι τ'
 ἐξ ἄντρων ἀδάματον
 φύλακα παρ' Αἶδα
 λόγος αἶν ἀνέχει.
 τὸν, ὦ Γᾶς παῖ καὶ Ταρτάρου,
 κατεύχομαι ἐν καθαρῷ βῆναι
 ὀρμωμένῳ νερτέρας
 τῷ ξένῳ νεκρῶν πλάκας.
 σέ τοι κικλήσκω τὸν αἰένυπνον.

1565

1570

ΑΓ. Ἄνδρες πολῖται, ξυντομωτάτως μὲν ἂν
 τύχοιμι λέξας Οἰδίπουν ὀλωλότα·
 ἃ δ' ἦν τὰ πραχθέντ', οὐθ' ὁ μῦθος ἐν βραχεῖ
 φράσαι πάρεστιν, οὔτε τᾶργ' ὅσ' ἦν ἐκεῖ.

1575

ΧΟ. ὀλωλε γὰρ δύστηνος ;

ΑΓ. ὥς λειοπότα
 κεῖνον τὸν αἰεὶ βίοτον ἐξεπίστασο.

ΧΟ. πῶς ; ἄρα θείᾳ καπὸν τάλας τύχη ;

ΑΓ. τοῦτ' ἐστὶν ἥδη καποθαυμάσαι πρέπον.
 ὥς μὲν γὰρ ἐνθὲνδ' εἶρπε, καὶ σύ που παρῶν
 ἔξοισθ', ὑψηγητῆρος οὐδενὸς φίλων,
 ἀλλ' αὐτὸς ἡμῖν πᾶσιν ἐξηγούμενος.
 ἐπεὶ δ' ἀφῖκτο τὸν καταρράκτην ὁδὸν

1580

1572. ξυντομωτάτως μὲν ἂν τύχοιμι] The ἄγγελος or ἐξάγγελος frequently opens his detail of the circumstances which he comes to announce by stating in the first instance the catastrophe. The particulars are asked of him, and he proceeds to narrate them. C. E. R. 1224. ΕΚ. 'Ο μὲν τάχιστατος τῶν λόγων εἰπεῖν τε καὶ Μαθεῖν, τέθηκε θεῶν' Ἰοκάστης κῆρα. See Antig. 1281. Trach. 876.

1573. λέξας Οἰδίπουν ὀλωλότα] "In speaking of Oedipus as dead." This form of speech is called an Oropism. See Valckenaer, Phœn. v. 711. and Matth. Gr. Gr. § 550. "I shall hit

[sc. the mark, I shall be right] in saying most concisely that Oedipus has perished."

1574. ἐν βραχεῖ] "Briefly;" thus above, v. 1568. ἐν καθαρῷ, purely. Χρόνῳ is understood with βραχεῖ; χρόνῳ is sometimes expressed. See Pers. 719. and Dr. Blomfield's note.

1577. τὸν αἰεὶ βίοτον] "Know for certain that he has left life for ever." "Τὸν αἰεὶ may be interpreted either with Suidas, a long life, or as we say, pour jamais." Vauvilliers.

1583. τὸν καταρράκτην ὁδὸν] See above, v. 57.

χαλκοῖς βάθροισι γῆθεν ἑρρίζωμένον,
 ἔσση κελεύθων ἐν πολυσχίστων μιᾷ, 1585
 κοίλου πέλας κρατῆρος, οὗ τὰ Θησείας
 Περίθου τε κῆται πίστ' αἰεὶ ξυνθήματα'
 ἀφ' οὗ μέσος στάς, τοῦ τε Θορικίου πέτρου,
 κοίλης τ' ἀχέρδου, καπὸ λαΐνου τάφου,
 καθέζετ'· εἴτ' ἔλυσε δυσπινεῖς στολάς. 1590
 κᾶπειτ' αὔσας παῖδας, ἡνάγει ρυτῶν
 ὑδάτων ἐνεγκεῖν λουτρὰ καὶ χροᾶς ποθεν'
 τῷ δ' εὐχλόου Δήμητρος εἰς ἐπόψιον
 πάγον μολούσα, τᾶσδ' ἐπιστολάς πατρὶ
 ταχεῖ πορευσαν ξὺν χρόνῳ, λουτροῖς τε νιν 1595
 ἐσθῆτί τ' ἐξήσκησαν, ἣ νομίζεται.
 ἐπεὶ δὲ παντὸς εἶχε δρῶντος ἡδονὴν,
 κοῦκ ἦν ἔτ' ἀργὸν οὐδὲν ὦν ἐφίετο,
 κτύπησε μὲν Ζεὺς χθόνιος, αἱ δὲ παρθένοι
 ῥίγησαν, ὡς ἤκουσαν· ἐς δὲ γούνατα 1600
 πατρὸς πεσοῦσαι κλαῖον, οὐδ' ἀνίσαν
 στέρνων ἀραγμοὺς, οὐδὲ παμμήκεις γόους.
 ὁ δ' ὡς ἀκούει φθόγγον ἐξαίφνης πικρὸν,
 πτύξας ἐπ' αὐταῖς χεῖρας, εἶπεν· ὦ τέκνα,
 οὐκ ἔστ' ἔθ' ὑμῖν τῇδ' ἐν ἡμέρᾳ πατήρ. 1605

1590. καθέζετ'] Not ἐκαθέζετο.
 "The tragic writers do not prefix the
 augment to καθεζόμεν, καθήμην, καθεύ-
 δον. The comic writers ad libitum
 either prefix or reject." Pors. Suppl.
 Hec. p. xviii.

1593. εὐχλόου] Ceres was worship-
 ped in Attica under the name of Χλόη,
 where we are told by Pausanias that
 she had a temple dedicated to her as
 Δημήτηρ Χλόη. See Casaub. in Athe-
 neum, lib. xiv. c. 3.

1594. ἐπιστολάς] "Commands."
 Hesych. Ἐπιστολαί· ἐντολαί, ἐπιταγαί.
 Pers. 784. καὶ μηχανασθεὶ τὰς ἐμὰς
 ἐπιστολάς. Sophocl. Androm. ap. Phry-

nich. Ecl. 164. in the same sense, προσ-
 φάτους ἐπιστολάς." Dr. Blomf. Gloss.
 P. V. 3.

1595. ταχεῖ.....ξὺν χρόνῳ] The
 same as ἐν βραχεί, v. 1574.

1597. δρῶντος] "Δρῶντος, i. e.
 ὑπηρετοῦντος." Musgrave. Brunck at
 v. 74. considers δρῶντος as put for
 δρωμένου, but there is no necessity to
 take it in such an acceptation.

1598. κοῦκ ἦν ἔτ' ἀργόν] "And no-
 thing was left undone."

1599. Ζεὺς χθόνιος] Subterraneous
 Jupiter, i. e. Pluto. See Blomf. Gl. P.
 V. 1029.

ὅλωλε γὰρ δὴ πάντα τὰμὰ, κοῦκ ἔτι
 τὴν δυσπρόνητον ἔξετ' ἀμφ' ἐμοὶ τροφὴν
 σκληρὰν μὲν, οἶδα, παῖδες· ἀλλ' ἐν γὰρ μόνον
 τὰ πάντα λύει ταῦτ' ἔπος μοχθήματα.
 τὸ γὰρ φιλεῖν οὐκ ἔστιν ἐξ ὅτου πλείον 1610
 ἢ τοῦδε τάνδρὸς ἔσχεθ', οὗ τητῶμεναι
 τὸ λοιπὸν ἤδη τὸν βίον διάζετον.
 τοιαῦτ' ἐπ' ἀλλήλοισιν ἀμφικείμενοι
 λύγδην ἔκλαιον πάντες. ὡς δὲ πρὸς τέλος
 γόων ἀφίκοντ', οὐδ' ἔτ' ὠρώρει βοή, 1615
 ἦν μὲν σιωπὴ φθίγμα δ' ἐξαίφνης θεοῦ
 ' θάῤῥξεν αὐτὸν, ὥστε πάντας ὀρθίας
 στῆσαι φόβῳ δέισαντας ἐξαίφνης τρείχας.
 καλεῖ γὰρ αὐτὸν πολλὰ πολλαχῇ θεός·
 ὦ οὗτος, οὗτος Οιδίπους, τί μέλλομεν 1620
 χαρεῖν; πάλαι δὴ τὰπὸ σοῦ βραδύνεται.
 ὁ δ', ὡς ἐπήσθητ' ἐκ θεοῦ καλούμενος,
 αὐδᾷ μολεῖν οἱ γῆς ἀνακτα Θησεία.
 καὶπεὶ προσῆλθεν, εἶπεν ὦ φίλον κάρα,
 δός μοι χερὸς σῆς πίστιν ἀρχαίαν τέκνοις, 1625
 ὑμεῖς τε, παῖδες, τᾶδ' καὶ καταίνεσον
 μή ποτε προδώσειν τάσδ' ἐκὼν, τελεῖν δ' ὅσ' ἂν
 μέλλης φρονεῖν εὔ ξυμφέροντ' αὐταῖς αἰεί.

1610. τὸ γὰρ φιλεῖν οὐκ ἔστιν] "For there is no one from whom you received more love than from me."

1616. θεοῦ θάῤῥξεν] The common reading is τινὸς θάῤῥξεν, where the augment is omitted, which was never done in the iambic senary. Porson, Phœn. v. 5. corrected this passage to φθίγμα δ' ἐξαίφνης τινὸς θεῶν ἐθάῤῥξ'. Elmsley suspects that τινὸς is derived from θεοῦ: and being the easiest emendation, is here retained.

1620. οὗτος, οὗτος] See (E. R. 522. Elmsley appositely quotes Aj. v. 89.

ὦ οὗτος Ἄλκας, δεύτερόν σε προσκαλῶ.

1621. πάλαι δὴ τὰπὸ σοῦ βραδύνεται] On the usage of πάλαι with the present tense, see (E. R. 279.

1622. ἐπήσθητ' καλούμενος] Verbs of perception, such as αἰσθάνομαι, ἴσθμι, &c. take after them a participle and not the infinitive mood. See (E. R. 66.

1628. μέλλης φρονεῖν] This is Kidd's alteration for the common reading φρονῶν, Misc. Crit. p. vii. (Ed. 1817.) and seems to be required. See below, v. 1766.

- ὁ δ', ὡς ἀνὴρ γενναῖος, οὐκ οἴκτου μέτα
κατήνεσεν τάδ' ὄρκιος δράσειν ξένω. 1630
ὅπως δὲ ταῦτ' ἴδρασεν, εὐθύς Οἰδῖπους
ψαύσας ἀμαρμαῖς χερσὶν ὦν παίδων, λέγει·
ὦ παῖδε, τλάσας χρῆ τὸ γενναῖον φρενὶ
χωρεῖν τόπων ἐκ τῶνδε, μηδ' ἄ μὴ θέμις,
λευσσειν δικαιοῦν, μηδὲ φωνούντων κλύειν. 1635
ἀλλ' ἔρπειθ' ὡς τάχιστα· πλὴν ὁ κύριος
Θησεὺς παρίστω μαιθάνων τὰ δρώμενα.
τοσαῦτα φωνήσαντος εἰσηκούσαμεν
ξύμπαντες· ἀστακτὶ δὲ σὺν ταῖς παρβένοις
στένοντες ὠμαρτοῦμεν. ὡς δ' ἀπήλθομεν, 1640
χρόνῳ βραχεῖ στραφέντες, ἐξαπείδομεν
τὸν ἄνδρα, τὸν μὲν οὐδαμοῦ παρόντ' ἔτι,
ἀνακτα δ' αὐτὸν ὀμμάτων ἐπίσκιον
χεῖρ' ἀντίχοντα κρατὸς, ὡς δεινοῦ τινὸς
φόβου φανέντος, οὐδ' ἀνασχετοῦ βλέπειν. 1645
ἔπειτα μέντοι βαιὸν, οὐδὲ σὺν χρόνῳ,
ὀρῶμεν αὐτὸν γῆν τε προσκυνοῦνθ' ἅμα,
καὶ τὸν θεῶν Ὀλυμπον ἐν ταυτῷ λόγῳ.
μόρῳ δ' ὁποῖα κείνος ὤλετ', οὐδ' ἂν εἰς
θητῶν φράσεις, πλὴν τὸ Θησέως κἄρα. 1650
οὐ γάρ τις αὐτὸν οὔτε πυρφόρος θεοῦ

1639. οὐκ οἴκτου μέτα] Not with weakness resulting from mere pity, but (ὄρκιος) faithfully resolving to keep his oath. Oletos has a similar meaning, Sept. Theb. 51. ολκτος οὖτις ἦν διὰ στόμα.

1639. ἀστακτῖ] See above, v. 1248.

1642. τὸν ἄνδρα] "Who would not replace [for τὸν ἄνδρα] τὰ ἄνδρα, if the metre would permit it? So Soph. Antig. 561. Τὰ παῖδε φημι τάδε, τὴν μὲν ἀρτίως ἄνουν πεφάνθαι; τὰν δ' ἀφ' οὗ τὰ πρῶτ' ἔφν. Eurip. Phœn. 1621. Νεκρῶ

δὲ τάδε, τὸν μὲν εἰς δόμους χρεὼν ἦδη κομίζειν, τάνδε δ' διὰ πόρῳ πάλιν." Elmsley.

1643. ἀνακτα δ' αὐτὸν] The ordo is, ἀνακτα δ' αὐτὸν ἀντίχοντα χεῖρα κρατὸς ἐπίσκιον ὀμμάτων.

1646. βαιὸν, οὐδὲ σὺν χρόνῳ] This instance of repetition or redundancy may be added to those which are enumerated, Cæ. R. v. 58. See Suidas, v. ἐπίσκιον, where this passage is quoted.

1648. καὶ τὸν θεῶν Ὀλυμπον] And the Olympus [the abode] of the Gods.

κεραυνὸς ἐξέπραξεν, οὔτε ποντία
 θύελλα κινήθεισα τῷ τότε ἐν χρόνῳ
 ἀλλ' ἢ τις ἐκ θεῶν πομπὸς, ἢ τὸ νερέϊων
 εὔνουν διαστὰν γῆς ἀλύπητον βάβρον. 1655
 ἄνῃ γὰρ οὐ στενακτὸς, οὐδὲ σὺν νόσοις
 ἀλγεινὸς ἐξεπέμπετ', ἀλλ', εἴ τις βροτῶν,
 θαυμαστός. εἰ δὲ μὴ δοκῶ φρονῶν λέγειν,
 οὐκ ἂν παρείμην οἷσι μὴ δοκῶ φρονεῖν.

XO. ποῦ δ' αἶτε παῖδες, χοῖ προτέμψαντες φίλων;

ΑΓ. αἰδ' οὐχ' ἐκὰς. γόνων γὰρ οὐκ ἀσήμενες 1661

φθόγγοι σφε σημαίνουσι δεῦρ' ὀρμωμένας.

ΑΝ. αἶ, αἶ. φεῦ'στιν, ἔστι νῶν δὴ στροφὴ α'.

οὐ τὸ μὲν, ἄλλο δὲ μὴ, πατρὸς ἔμφυτον

ἄλαστον αἷμα δυσμόροιον στενάζειν, 1665

ᾧτινι τὸν πολὺν

ἄλλοτε μὲν πόνον ἔμπεδον εἴχομεν,

ἐν πυμάτῳ δ' ἀλόγιστα παροίσομεν

ιδόντες καὶ παθούσα.

XO. τί δ' ἔστιν;

1652. ἐξέπραξεν] See above, v. 1414.

1657. εἴ τις βροτῶν] This parenthetic form, which gives the force of the superlative to the adjective, with which it is connected, varies in the mode of expression. We have C. R. 1108. εἴπερ τις ἄλλος, πιστός. Call. Hymn. in Dian. 161. λιπαρὴ τε καὶ εὐβοτος εἰ νό τις ἄλλη.

1658. εἰ δὲ μὴ δοκῶ φρονῶν λέγειν] Antig. 469. Χοῖ δ' εἰ δοκῶ νῦν μῶρα δρῶσα τυγχάνειν, Σχεδὸν τι μῶρε μωρίαν ὀφλισκάνω.

1660. χοῖ προτέμψαντες] Προτέμψω, as here, signifies *deduco*, to conduct or accompany a person part of the way. "Where are his daughters and those of his friends who conducted him on the way?" See Steph. Thes.

1664. οὐ τὸ μὲν, ἄλλο δὲ μὴ] "Not

in one way and in another not." Schol. Τὸ ἐξῆς: ἔστι νῶν στενάζειν οὐ τὸ ἔμφυτον μὲν πατρὸς αἷμα, ἄλλο δὲ μὴ, ἀλλὰ πολλὰ δηλονότι. "Compare Phocylides ap. Gaisford. t. i. p. 444. Καὶ τόδε Φωκυλίδεω. Λέριος κακοί, οὐχ ὁ μὲν, ὅς δ' οὐ Πάντες, πλὴν Προκλέους, καὶ Προκλέης Λέριος. The words πατρὸς ἔμφυτον αἷμα can scarcely refer to any thing else than to the death of Œdipus, though αἷμα does not well apply to such a kind of death." Elmsley.

1669. ἰδόντες καὶ παθούσα] The dual masculine adjective is generally applied to two females, as in v. 1665. but here both the masculine and feminine are joined together. Brunck, thinking this inelegant, proposed ἰδόντες καὶ παθόντες, on which Hermann remarks: "Brunck

- AN. οὐκ ἔστιν μὲν εἰκάσαι, φίλοι. 1670
- XO. βίβηκεν;
- AN. ὡς μάλιστ' ἂν ἐν πόθῳ λάβοις.
τί γὰρ; ὅτῳ μὴτ' Ἄρης,
μῆτε πόντος ἀντέκυσεν,
ἄσκοποι δὲ πλάκες ἔμαρψαν
ἐν ἄφανϊ τινι μόρῳ φερόμεναι. 1675
τάλαινα· νῶν δ' ὀλεθρία
νύξ ἐπ' ὄμμασιν βίβηκε.
πῶς γὰρ ἢ τιν' ἀπῖαν γᾶν, ἢ
πόντιον κλύδων' ἀλώμεναι, βίου
δύσοιστον ἔξομεν τροφάν; 1680
στροφὴ β'.
- IS. οὐ κάτοιδα.
πάτα με φόνιος Ἀῖδας
ἔλοι πατρὶ ξυνθανεῖν γεραῖῳ
τάλαιναν· ὡς ἔμοιγ' ὁ μέλ-
λων βίος οὐ βιωτός. 1685
- XO. ᾧ διδύμα τέκνων ἀρίστα,
τὸ φέρον ἐκ θεοῦ καλῶς
φέρειν χρῆ, μηδ' ἄγαν φλέγεςθον·
οὗτοι κατὰμμεμπτα.

was not aware that these forms were adapted to the sweetness of sound, when he thought that Sophocles wrote *ἰδόντε καὶ παθόντε*."

1671. *ὡς μάλιστ' ἂν ἐν πόθῳ*] *Εἰ πόθῳ* is the reading of most Mss. But *ἐν πόθῳ*, suggested by Canter and adopted by Brunn in his first and second edition, and also by Elmsley, is here retained as best adapted to the sense of the passage.

1676. *τάλαινα*] I. e. *οἱμοί·τάλαινα*,—*τάλαινα* being in the singular number, as the accent denotes, and the metre requires.

1678. *ἢ τιν' ἀπῖαν γᾶν*] "Some distant land. Hom. Od. H. 25. *Τηλόθεν Σοφ. CEd. Col.*

ἐξ ἀπίης γαίης, which Hesychius thus interprets: *ἐξ ἀπίης γαίης· ἀλλοτρίας, ἢ ξένης, ἢ μακρὰν οὐσης*." Musgrave. See however Dr. Blomf. Gl. Agam. 247. where he contends that here also the Peloponnese is meant.

1685. *βίος οὐ βιωτός*] This language of deep affliction, "There is nothing in my future life worth the living for," frequently occurs in the tragic writers. See Hipp. 823. 871. Alcest. 248. Ion 672. Antig. 566.

1687. *τὸ φέρον*] "That which comes." The sentiment is common in the tragic writers. Phœn. 393. *δεῖ φέρειν τὰ τῶν θεῶν*. Orest. 1023. *φέρειν ἀνάγκη τὰς παρεστάσας τύχας*.

- AN. πόθος καὶ κακῶν ἄρ' ἦν τις. ἀντιστρ. α'.
καὶ γὰρ ὃ μῆδαμὰ δὴ τὸ φίλον, φίλον· 1691
ὁπότε γε καὶ τὸν ἐν χερσὶν κατεῖχον.
ὦ πάτερ, ὦ φίλος,
ὦ τὸν αἰὶ κατὰ γᾶς σκότον εἰμένος·
οὐδὲ γὰρ ὢν ἀφίλητος ἐμοί ποτε 1695
καὶ τᾶδε μὴ κυρήσης.
- XO. ἔπραξεν οὖν ;
AN. ἔπραξεν οἷον ἠθέλεν ;
XO. τὸ ποῖον ;
AN. ἄς ἔχρηζε γᾶς ἐπὶ ξένας
ἔθανε· ποίταν δ' ἔχει
νέρθεν εὐσπίαστον αἰέν, 1700
οὐδὲ πένθος ἔλιπ' ἄκλαυτον. αἰὶ
γὰρ ὄμμα σε τόδ', ὦ πάτερ, ἐμὸν
στένει δακρύον, οὐδ' ἔχω
πῶς με χρεὶ τὸ σὸν τάλαιναν
ἀφανίσαι τοσόνδ' ἄχος. τῷ μὴ 1705
γᾶς ἐπὶ ξένας θανεῖν ἔχρηζες, ἀλλ'
ἔρημος ἔθανες ὧδέ μοι.
- IS. ὦ τάλαινα, ἀντιστροφὴ β'.
τίς ἄρα με πότμος αὐθις ὧδ'
ἔρημος . . . 1710
ἐπαμμένει, σέ τ', ὦ φίλα,
τὰς πατρὸς ὧδ' ἐρήμας ;
- XO. ἀλλ' ἐπεὶ ὀλβίως γ' ἔλυσεν
τὸ τέλος, ὦ φίλαι, βίου,
λήγεται τοῦδ' ἄχους· κακῶν 1715

1691. ὃ μῆδαμὰ δὴ τὸ φίλον, φίλον] These are the only passages in the A similar form of expression occurs, tragic writers where εἰμένος occurs." Orest. 809. Τὸ καλὸν, οὐ καλόν. Elmsley.

1694. εἰμένος] "For ἀμφισμέτος. 1697. ἔπραξεν οἷον ἠθέλε] "So Ajax, Eurip. Troad. 496. Τρυχηρὰ περὶ τρυ- 967. Ὡν γὰρ ἡράσθη τυχεῖν ἀκτῆσθ' αὐτῇ, θάνατον, ὑπερ ἠθέλε." Brunck.

- γὰρ δυσάλωτος οὐδεὶς.
 ΑΝ. πάλιν, φίλα, συθῶμεν. στροφή γ'.
 ΙΣ. ὥς τί ῥέζομεν;
 ΑΝ. ἡμερος ἔχει με—
 ΙΣ. τίς;
 ΑΝ. τὰν χθόνιον ἐστίαν ἰδεῖν—
 ΙΣ. τίνος; 1720
 ΑΝ. πατρός, τάλαιν' ἐγώ.
 ΙΣ. θέμις δὲ πῶς τὰδ' ἐστί; μῶν
 οὐχ ὄρεᾶς;
 ΑΝ. τί τόδ' ἐπέπληξας;
 ΙΣ. καὶ τόδ', ὥς
 ΑΝ. τί τόδε μάλ' αὖθις;
 ΙΣ. ἄταφος ἔπιτνε, δίχαι τε παντός.
 ΑΝ. ἄγε με, καὶ τῷδ' ἐπειάριζον. 1725
 ΙΣ. .
 ΑΝ. .
 ΙΣ. αἶ, αἶ, δυστάλαινα, ποῖ δῆτ'
 αὖθις ᾧδ' ἔρημος ἄπορος
 αἰῶνα τλάμον' ἔξω;
 ΧΟ. φίλαι, τρέσητε μηδέν. ἀντιστροφή γ'.
 ΑΝ. ἀλλὰ ποῖ φύγω; 1730
 ΧΟ. καὶ πάρος ἀπέφυγε
 ΑΝ. τί;
 ΧΟ. τὰ σφῶν τὸ μὴ πιτνεῖν κακῶς.
 ΑΝ. φρονᾷ.
 ΧΟ. τί δῆθ', ὅπερ νοεῖς;
 ΑΝ. ὅπως μολοῦμεθ' εἰς δόμους
 οὐκ ἔχω. 1735
 ΧΟ. μηδέ γε μάτευσ.
 ΑΝ. μόγος ἔχει.

1715. κακῶν γὰρ δυσάλωτος οὐδεὶς] "For there is no one who is not easily caught by misfortunes."

- ΧΟ. καὶ πάρος, ἐπεὶ.
 ΑΝ. τοτὲ πέρα, τοτὲ δ' ὕπερθεν.
 ΧΟ. μέγ' ἄρα πείλαγος ἐλάχιστόν τι.
 ΑΝ. ναὶ, ναί.
 ΧΟ. ξύμφημι καὺτός.
 ΑΝ. φεῦ, φεῦ. ποῖ μόλωμεν, ὦ Ζεῦ; 1740
 ἐλπίδων γὰρ ἐς τίν' ἔτι με
 δαίμων τανῦν γ' ἐλαύνει;
 ΘΗ. παύετε θρῆνον, παῖδες. ἐν οἷς γὰρ
 χάρις ἢ χθονία ξυναποικεῖται
 πειθεῖν οὐ χρεὶ' νέμεσις γάρ. 1745
 ΑΝ. ὦ τέκνον Αἰγέως, προπύτνομέν σοι.
 ΘΗ. τίνος, ὦ παῖδες, χρεΐας, ἀνύσαι;
 ΑΝ. τύμβον θέλομεν
 προσιδεῖν αὐταὶ πατρὸς ἡμετέρου.
 ΘΗ. ἀλλ' οὐ θεμιτὸν γὰρ κεῖσε μολεῖν. 1750
 ΑΝ. πῶς εἴπας, ἄναξ, κοίραν' Ἀθηνῶν;
 ΘΗ. ὦ παῖδες, ἀπείπεν ἐμοὶ κείνος,
 μήτε πελάζειν ἐς τοῦσδε τόπους,
 μήτ' ἐπιφωνεῖν μηδένα θνητῶν
 θήκην ἱερὰν, ἣν κείνος ἔχει. 1755
 καὶ ταῦτά μ' ἔφη πρᾶσσοντα, καλῶς
 χώραν ἔξειν αἰὲν ἄλυπον.
 ταῦτ' οὖν ἔκλυεν δαίμων ἡμῶν,
 χά' πάντ' αἰὼν Διὸς Ὀρκος.
 ΑΝ. ἀλλ' εἰ τὰδ' ἔχει κατὰ νοῦν κείνου, 1760
 ταῦτ' ἂν ἀπαρκοῖ· Θήβας δ' ἡμᾶς
 τὰς Ὀγυγίους πέμψον, εἴαν πως

1744. ξυναποικεῖται] The common reading is ξυναποικεῖται, which militates against the metre. Bruck, to avoid this, inserts γ' after ξόν; ξόν γ' ἀποικεῖται. Porson proposes νῦν ἀποικεῖται. ξυναποικεῖται is the reading

of Hermann.

1759. χά' πάντ' αἰὼν Διὸς Ὀρκος] The first syllable of αἰὼν is here short, as also Pers. 639. It is long above, v. 298. See Greek Gradus in v.

1762. τὰς Ὀγυγίους] "Ancient

διακωλύσωμεν ἰόντα φόνον
τοῖσιν ὀμαίμοις.

ΘΗ. δρέασω καὶ τάδε, καὶ πάνθ' ὀπόσ' ἂν 1765

μέλλω πράσσειν πρόσφορά θ' ὑμῖν,
καὶ τῷ κατὰ γῆς, ὃς νέον ἔρρει,

πρὸς χάριν· οὐ γὰρ δεῖ μ' ἀποκάμνειν.

ΧΟ. ἀλλ' ἀποπαύετε, μηδ' ἐπὶ πλείω

θρῆνον ἐγείρετε.

1770

πάντως γὰρ ἔχει τάδε κῦρος.

Thebes." "From Ogyges, they say, a very ancient king either of Attica or of Thebes, or (as Schol. Hesiod. Theog. p. 296.) the king of the Gods, all ancient

and venerable things were called Ogygian. Cf. Pers. 7. Eumen. 1034. Soph. Philoct. 143." Dr. Blomf. Gl. Sept. Theb. 810.

QUESTIONS.

1. Give an account of the plot of the *Œdipus Coloneus*.
2. Where was Colonus, and why so called? and to what particular deities was it consecrated?
3. State the circumstances in the life of Sophocles which were connected with this play.
4. What were the *δημοί* at Athens, and how many were they in number?
5. Of the forms *πάθη*, *πάθος*, and *πάθημα*, which are used by each of the Tragic writers?
6. Distinguish between *ήκομεν μανθάνειν* and *ήκομεν μαθησόμενοι*.
7. *πύργοι μὲν, οἱ πόλιν στέγουσι*—what towers and city were these, and how far distant from each other?
8. What is the government of *βρῦν* in the Tragic writers?
9. Illustrate the elliptic phrase *ὡς γέροντι*, and produce similar instances of usage from Greek and Latin writers.
10. What is the force of the preposition *ἐκ* in composition with verbs? Distinguish between *σώζω* and *ἐκσώζω*.
11. What is the difference in usage between *ὄπον* and *ὄποι*?
12. What is the general meaning and usage of verbal adjectives in *ιμος*?
13. Who are meant by *Γῆς τε καὶ Σκόδρον κόραι*? Is any other origin assigned them, and by whom?
14. Who were the *Εὐμενίδες*, and why were they so called?
15. What case or cases does *εὐχομαι* require after it?
16. To what numbers and genders is the accusative *νιν* applied?
17. What is the meaning and government of *ἀτιμάζω*?
18. State the objection which has been made to *ἀτιμος ἐκ γ' ἐμοῦ φανεῖ*, and your opinion of its validity.
19. Why was Prometheus called *πυρφόρος θεός*?
20. What is the difference between *ὁδός* and *ὁδός*? What was the latter at Colonus?
21. Explain the full force of *σοι* and *μοι* in sentences where they are said by grammarians to be redundant?

22. What is meant by *Καλωνὸς ἱππότης*?
23. What is the signification of the article with an adverb? Give instances.
24. What is the difference between *ἔδρας ἐφ' ὑμῶν* and *ἔδρας ἐφ' ὑμῶν*?
25. Explain the phrase *οὐ γὰρ ἂν*, and give instances where it is used.
26. What is the meaning of *ἔχω* with an adverb, or the accusative neuter of an adjective?
27. On what principle does *κρύψον* govern two accusatives in the passage *καὶ σὺ μ' ἐξ ὁδοῦ πόδα κρύψον κατ' ἄλσος*?
28. What is the derivation and meaning of *ἀμαιμάκετος*?
29. How are such expressions as *φωνῇ ὁρῶ* and *κτύπον δέδορκα* explained, and what is remarkable in them?
30. Under what circumstances may a short syllable be lengthened at the end of an anapaestic line? Give instances.
31. Illustrate and correct, if necessary, the passage *κάτ'ι σμικροῖς μέγας ὥρμουν*.
32. *ἐν ἀφθέγκτῳ μὴ προπέσῃς νάπει...* To what ancient opinion does this allude? Quote a similar instance from a Latin author.
33. Give the distinct meanings of *φυλάσσω* in the active and middle voices.
34. Of the expressions (1) *ποῖ τις ἔλθῃ*; (2) *ποῖ τις ἂν ἔλθῃ*; (3) *ποῖ τις ἔλθοι*; (4) *ποῖ τις ἂν ἔλθοι*; which is correct, and which solecistical?
35. In what tenses and persons is the subjunctive used, where we should regularly expect the imperative?
36. What is the difference between *οὐ μὴ* with the future indicative and with the aorist subjunctive?
37. Explain the meaning of the phrase *εὐσεβίας ἐπιβαίνειν*?
38. What is the force and usage of *τί γὰρ πάθω*;
39. Illustrate the force of *γάρ* with or without *ἢ* preceding it, in interrogative sentences.
40. Of the forms *αὔθις* and *αὔρις*, which was used by Homer and by the Attic writers?
41. Under what circumstances has *οἶος* the sense of *possibilis*?
42. v. 270. *ἰκόμην ἴν' ἰκόμην*. Explain and illustrate this and similar idioms.
43. What is the proper meaning and derivation of *ἐχέγγυος*? How is it applied *Œ. C. v. 281.*? and give instances of a similar usage.
44. Explain the accurate meaning of *ρόμαι* in the middle voice.

45. What is the usual government of *ἄσσειν*? How may a different government in the Tragic writers be explained? Quote instances of illustration.

46. Describe the various names of helmets among the Greeks, and thence the materials of which they were originally composed.

47. Explain and illustrate the peculiarity in the expression *τάμὰ δυσσέηνου κακά*.

48. Distinguish between *ἀλᾶσθαι* and *πλανᾶσθαι*.

49. What is the meaning of the future participle after verbs of motion?

50. Give the different meanings of *καὶ μὴν* in the Tragic writers.

51. What is the tense and accentuation of *ἔρεσθαι*?

52. Give the different cases of *Οἰζίπωνι* in the singular.

53. What is the meaning of *σπονδαῖος*, and by which of the scenic writers is it used?

54. What is the signification of *παρὰ* with the genitive, dative, and accusative, and what its primary sense?

55. Give the English of *δι' οὐδενὸς ποιοῦμαι*, and confirm your interpretation by other instances.

56. What is the meaning of *κατέρχομαι* when referred to an exile, and how does it obtain that meaning?

57. What are the futures of *πίνω*, and what the quantity of their first syllable?

58. With what tenses is *πάλαί* found, and what is its strict meaning with each of them?

59. Distinguish accurately between *φίλος*, *ἐταῖρος*, *ξένος*, *πρόξενος*, and *δορύξενος*.

60. State the discrepancies in the accounts given by Euripides and Sophocles of the history of Oedipus and his family.

61. What is the force of the epithet *κοῖλον* as applied to Argos?

62. Explain the difference of *πράσσω*, and of *ποιῶ* or *δρῶ* with an adverb, and give instances.

63. Illustrate with examples the idiom *βαίου, κουχὶ μυρίου χρόνου*.

64. Why have several cities, such as *Ἀθῆναι*, *Μυκῆναι*, &c. the plural form?

65. What is the difference in meaning between *οὐ μὴ λάβῃς* and *οὐ λήψει*?

66. What are the several meanings of *οὐ μὴ*, and *οὐ*?

67. What were the *νηφάλοιοι θυναίαι*?

68. What is the quantity of the first syllable of *ἄνω*, *perficio*, in the Greek poets?

69. What is meant by the abstract being put for the concrete ? Give instances from the *Æ. C.*

70. Who were the *μεγάλοι θεοί* ?

71. Why was the olive called *ἐγγέων φύβημα δαίτων* ?

72. Whence did Jupiter obtain the appellation *Μόριος* ?

73. What epithets of colour are applied to the olive, and which is the most correct ?

74. What is the difference, if any, between *εὖϊκτος* and *εὐπωλος* ?

75. Under what circumstances is the article prefixed to an adjective in the Tragic writers ?

76. What is the nominative singular neuter of *ἄλλος*, *αὐτός*, *ὁ αὐτός*, *τοσοῦτος*, and *τοιούτος* ?

77. What is the force of *ὅμως* at the end of a sentence ?

78. What Ionic forms occur in the Tragic Iambics ?

79. Explain the phrase *σπεύδειν ἀπὸ ῥυτῆρος*, v. 890.

80. What is the meaning of *δίστομοι ὄδοι* ? Produce instances of similar expressions in the Tragic writers.

81. Illustrate the idiom *παιδεύειν τινὰ κακὸν*, and give instances.

82. Give examples of the figure called Hendiadys.

83. What is the meaning of the phrase *κλῆς ἐπὶ γλώσση* ? Give instances of similar expressions.

84. Who were the Eumolpidæ, and what was their office ?

85. What is the quantity of the last syllable of accusatives in *a* from nominatives in *eus* ? Quote exceptions, if any.

86. To which of the Gods was the epithet *γαιόχοος* applied ?

87. Under what circumstances do nominatives or accusatives, put absolutely, generally occur ?

88. Distinguish between *εἰ θέμις* and *ἥ θέμις*.

89. Explain the difference in meaning between *ἐθαύμασα* and *θανυμάσας ἔχω*.

90. When may the nominative plural masculine apply to *one* woman ?

91. What is the quantity of the last syllable of adverbs ending in *ει* or *ι* ? and which is the proper orthography ?

92. Whence was the Peloponnese called *Ἀρία* ?

93. Mention the names of the seven Argive commanders in the Theban war. In what Greek Tragedies are they enumerated ? and do they all give the same list ?

94. Give instances of alliteration in this play, especially of the letter sigma.

95. What is the difference between *ἄστυ* and *πόλις* ? Does the same distinction hold between two similar words in Latin ?

96. Can the iota of the dative singular be elided ? Give in-

stances in proof of your opinion, and explain those which seem to contradict it.

97. What vowels and diphthongs form in scansion only one syllable with *οι*? Quote instances.

98. What cases does *ἄξιος* require after it?

99. *Ζεῦ, ἄνα, σοὶ φωνῶ*. What part of speech is *ἄνα*?

100. What are the various forms of writing, and the different meanings?

101. Who were the Sparti? and who the *χθόνια θεά*?

102. What were the respective offices of the Choregus and the Coryphæus of the Grecian drama?

103. What was the difference between the *ἄγγελος* and *ἐξάγγελος*?

104. Explain and illustrate the figure called Oropism. Whence and why was it so called?

105. Give instances in which the augment was omitted in the Tragic senary.

106. Explain the parenthetic form, *εἰ τις βροτῶν*, and show its meaning by similar examples in Greek and Latin.

107. Derive and explain the following words: *ἀμφιδέξιος, ῥιμφάρματος, διεργάζομαι, ἐκπράσσω, χρησμοδέω, θωύζω, προκέμπω, ιστορέω, παρεγγνάω, ἀμαιμάκετος, ἐχέγγνος, ἡλιοστερής, οἰκουρέω, νηλίπους, ταχύρρωστος, ἀπροσόμελος, ἀκτένιστος, κατασκαφή, θέσφατος, ξύντομος, ἐπιστολή, ἐναρίζω*.

108. What is the force of the prepositions in the composition of the following words: *ἐξαιτέω, παραμβίβομαι, προστίθημι, μεθίστημι, ἀνάτλημι, προφαίνω, κατέχω, ἐπείσπιπτο, ὑπερφέρω, προλαμβάνω, ἐξανέχω, παρασπάω, κατατίθεμαι, ἀφορμάω, συμβάλλω, μετέρχομαι, ἐξηγέομαι, προδίδωμι, ἐπιφωνέω, διακυλύω*.

109. Show the difference in meaning of the following words in the active and middle voices: *ἐκπέμπω, φυλάσσω, ῥύω, χράω, διδάσκω, φαίνω, πορεύω, ἄπτω, ἔχω, παύω*, and state the different usages of the middle voice.

110. State the canons against which the following lines militate, and correct the lines.

α. πᾶς γάρ τις ἡὔδα τοῦτό γ' ἡμῖν ἐμπόρων;

β. ποῖ τις φροντίδοι ἔλθοι;

γ. εἰσω κατ' αὐτῶν εὐστομοῦσιν ἀήδονες.

δ. νήφων ἁοῖνοις, κῆπι σεμνὸν ἐξόμην.

ε. ὕλην ἄσιτος ἀνήλιπός τ' ἄλωμένη.

ζ. νῦν δ' ἐκ θεῶν του κάξ ἀλιθήρου φρενός.

η. ποῖαι φανέλαι, ὧ τέκνον, συναλλαγῆς.

θ. ἀλλ' οὔτε μὴ λάχωσιν τοῦδε ξυμμάχου.

ι. ὧ φίλτατ', ἐπισχεῖς, οὐπερ εἰ.

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FINIS.

ŒDIPUS REX,

CHIEFLY ACCORDING TO THE TEXT OF BRUNCK;

WITH

CRITICAL, PHILOLOGICAL, AND EXPLANATORY NOTES,

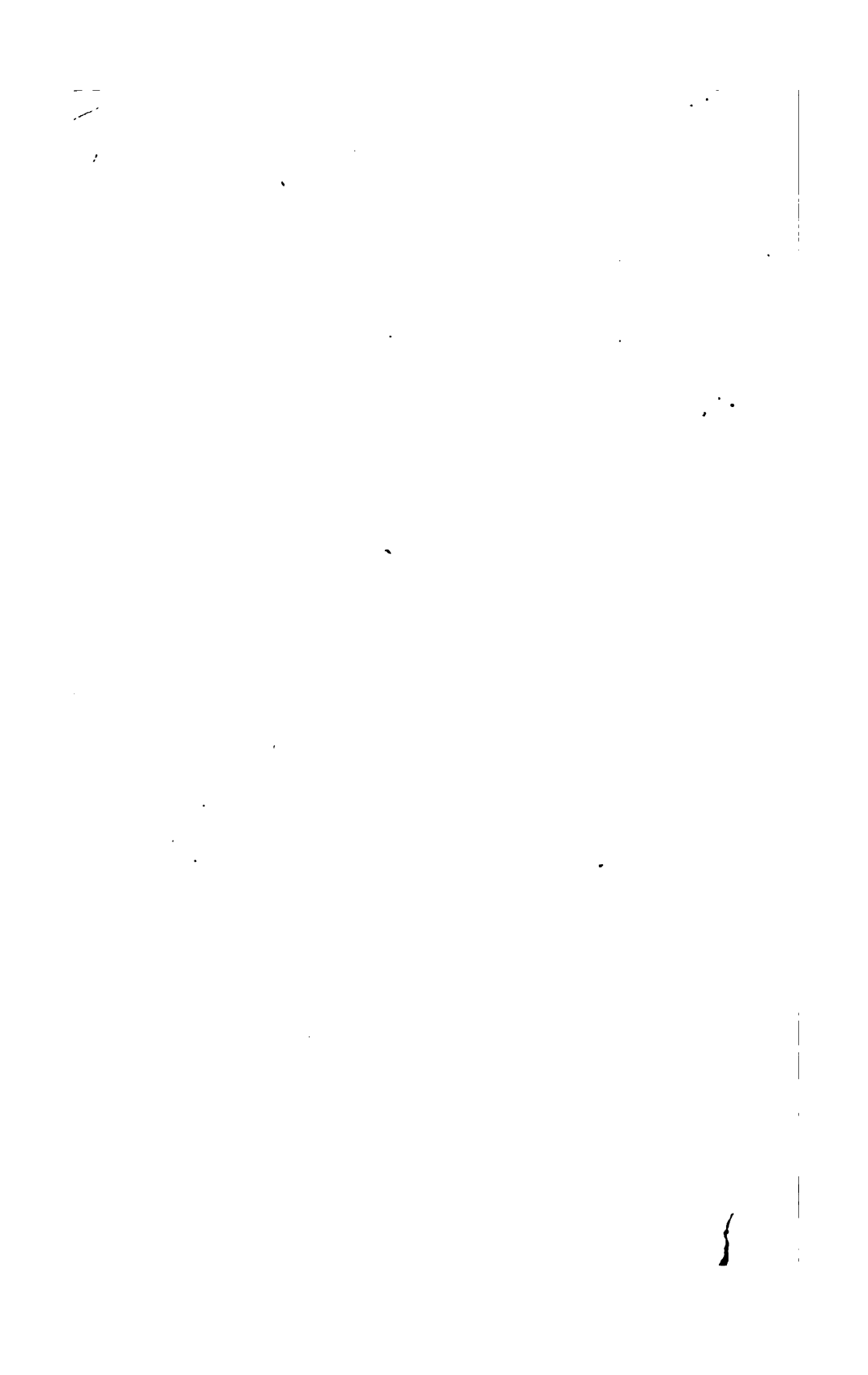
ILLUSTRATIONS OF PECULIAR IDIOMS, AND,

EXAMINATION QUESTIONS.

BY

THE REV. JOHN BRASSE, D.D.

LATE FELLOW OF TRINITY COLLEGE, CAMBRIDGE.



P R E F A C E.

So many excellent editions of Sophocles have within the last twenty years issued from the press, as well in this country as on the continent, under the superintendence of highly-gifted Greek scholars, that some explanation and apology seems necessary for offering the present publication to the notice of the literary world.

The labours of Brunck, Elmsley, Hermann, Erfurdt, and others, are extremely valuable, and exhibit a vast extent of research, soundness of judgment, and accuracy of discrimination. But the notes of these distinguished editors are less useful to the student by being written in Latin, which he is either unable to comprehend, or unwilling to submit to the trouble of reading. As the ancient system of learning and teaching the Greek through the medium of the Latin language is now deservedly and generally sinking into disuse, it seemed desirable to give to the world a cheap edition of those plays of "The Attic Bee" which still remain, in a concise form, with short *English* notes, explaining the more difficult words and passages, and illustrating manners, customs, allusions, and idioms. By this means, the young scholar will not unwillingly seek in his own native tongue, and readily find, that assistance which he formerly declined to accept when presented under the uninviting garb of cumbrous criticism and of a foreign tongue. Such were the considerations which prompted the publication of the *Cædipus Rex*; a

play generally placed the first in the collection, as it is decidedly the best, of the plays of Sophocles. Notes bearing on, or illustrative of any particular passage, have been for the most part translated from the works of the first critics; and a collection of questions on the notes is subjoined for the use of teachers, who may wish to examine their pupils as to the extent of their proficiency.

The utility of the present attempt to facilitate the endeavours of the student in understanding the *Cedipus Rex*, has been satisfactorily proved on a small scale by the Author himself for some years: he therefore ventures to introduce it to the favourable notice of those who are engaged in the arduous and important task of classical tuition.

*Waltham Cross,
February 20. 1829.*

In this Third Edition very considerable additions are made from the notes of Brunck, Musgrave, Erfurdt, and Hermann.

F. V.

ΥΠΟΘΕΣΙΣ ΟΙΔΙΠΟΔΟΣ ΤΥΡΑΝΝΟΥ

ΕΜΜΕΤΡΟΣ ΠΑΡ' ΑΡΙΣΤΟΦΑΝΟΥΣ.

ΛΙΠΩΝ Κόρυθον Οιδίπου, πατὴρς νόθος
πρὸς τῶν ἀπάντων λοιδορούμενος ξένος,
ἦλθεν πυθέσθαι Πυθικῶν δεσπισμάτων,
ζητῶν ἑαυτὸν, καὶ γένους φυτοσπόρον.
εὐρὼν δὲ τλήμων ἐν στεναῖς ἀμαξιτοῖς,
ἔκων ἔπεφρε Λαῖον γεννήτορα.
Χρυγγὸς δὲ δευτῆς δαυδάσιμον λύσας μέλας,
ῥοσχυνε μητρὸς ἀγνοουμένης λέχος.
λοιμὸς δὲ Θήβας εἶλε, καὶ νόσος μακρά.
Κρέων δὲ πεμφθεὶς Δελφικῇ πρὸς ἐστίαν,
ὅπως πόθῃται τοῦ κακοῦ παυστήριον,
ἤκουσε φωνῆς μαντικῆς θεοῦ πάρα,
τὸν Λαίειον ἐκδικηθῆναι φόρον.
ὅθεν μαθὼν ἑαυτὸν Οιδίπου τάλας,
δισσὰς τε χερσὶν ἐξανέλωσεν κίρας,
αὐτὴ δὲ μήτηρ ἀγχόνῃσι διέλετο,

5

10

16

ΔΙΑ ΤΙ ΤΥΡΑΝΝΟΣ ΕΠΙΓΕΓΡΑΨΤΑΙ.

Ὁ Τύραννος Οἰδίπους ἐπὶ διακρίσει διατέρου ἐπιγέγραπται. χαριέντως δὲ τύραννον ἔκριναν αὐτὸν ἐπέγραφον, ὅς ἐξέχοντα πάσης τῆς Σοφοκλέους ποιήσεως, καίπερ ἡττηθέντα ὑπὸ Φιλοκλέους, ὃς φησι Δικαιάρχος. εἰσι δὲ καὶ οἱ πρότερον αὐτὸν, οὐ τύραννον, ἐπιγράφοντες, διὰ τοὺς χρόνους τῶν διδασκαλιῶν, καὶ διὰ τὰ πράγματα· ἀλήτην γὰρ καὶ πηρὸν Οἰδίποδα τὸν ἐπὶ Κολωνῷ εἰς τὰς Ἀθήνας ἀφικνεῖσθαι. ἴδιον δὲ τι πεπόνθασιν οἱ μεθ' Ὀμηρον ποιηταί, τοὺς πρὸ τῶν Τρωϊκῶν βασιλεῖς τυράννους προσαγορεύοντες, ὅψι ποτε τοῦδε τοῦ ὀνόματος εἰς τοὺς Ἕλληνας διαδοθέντος, κατὰ τοὺς Ἀρχυλόχου χρόνους, καθάπερ Ἰσπίας ὁ σοφιστὴς φησιν. Ὀμηρος γοῦν τὸν πάντων παρανομέτατον ἔχετον, βασιλέα φησί, καὶ οὐ τύραννον· εἰς ἔχετον βασιλῆα, βροτῶν δηλήμονα.¹ προσαγορευθῆναι δὲ φασὶ τὸν τύραννον ἀπὸ τῶν Τυρρήνων· χαλεποὺς γὰρ τινας περὶ ληστείας τοῦτους γενέσθαι. [οἱ δὲ λέγουσιν αὐτὸν γενηθῆναι ἀπὸ Τύρου πόλεως. εἰρηται δὲ τύραννος κατὰ τὸ ἔτυμον, οἷον εἰ τείρων τοὺς λαοὺς, καὶ ὥς ἐπιφέρων, καὶ τυρέων δόλους κατὰ τῶν ὀπ' αὐτόν.] ὅτι δὲ νεώτερον τὸ τοῦ τυράννου ὄνομα, δῆλον. οὔτε γὰρ Ὀμηρος, οὔτε Ἡσίοδος, οὔτε ἄλλος οἶδεῖς τῶν παλαιῶν, τύραννον ἐν τοῖς ποιήμασιν ὀνομάζει. ὁ δ' Ἀριστοτέλης ἐν Κυμαίων πολιτείᾳ, τοὺς τυράννους φησὶ τοπρότερον αἰσυνμητὰς προσαγορεύεσθαι. εὐφημότερόν γ' ἐκεῖνο τοῦτομα.

ΧΡΗΣΜΟΣ ΔΟΘΕΙΣ ΛΑΙΩ, ΤΩ, ΘΗΒΑΙΩ.

Λάϊε Λαβδακίδη, παῖδων γένος ἄλλιον αἰτεῖς ;
 δάσω τοι φίλον ἰδὲν ἄνδρ πεπρωμένον ἐστὶ
 σοῦ παιδὸς χεῖραςσι λιπεῖν φάος. ὅς γὰρ ἔκτισσε
 Ζεὺς Κρονίδης, Πέλοπος στυγεραῖς ἀραῖσι πιθόμενος,
 οὐ φίλον ἥρπασας ἰδὲν ὁ δ' ἠῤῥατὸ σοι τάδε πάντα.

Odys. σ. 84.

ΤΟ ΑΙΝΙΓΜΑ ΤΗΣ ΣΦΙΓΓΟΣ.

Ἔστι δίκουν ἐπὶ γῆς καὶ τέτραπον, οὐ μία φωνή,
καὶ τρίπον· ἀλλάσσει δὲ φυὴν μόνον, ὅσσ' ἐπὶ γαῖαν
ἔρποντ' αἰνεῖται, ἀνὰ τ' αἰθέρα, καὶ κατὰ πότον.
ἄλλ' ὅπταν πλεόνεσσιν ἔρειδόμενον ποσὶ βαίνει,
ἔνθα τάχος γυίοισιν ἀφαιρούτατον πέλει αὐτοῦ.

ἸΛΤΣΙΣ ΤΟΥ ΑΙΝΙΓΜΑΤΟΣ.

Κλῦθι, καὶ οὐκ ἐθέλουσα, κακώτερε μοῦσα Δανόντων,
φωνῆς ἡμετέρης σὺν τέλος ἀμπλακίης.
ἄνθρωπον κατέλεξας, ὃς ἥρκα γαῖαν ἐφέρει,
πρῶτον ἔφυ τέτραπος νήπιος ἐκ λαγόνων
γηραλός δὲ πάλιν, τρίτατον πόδα, βάκτρον ἔρειδι,
αὐχένα φορτίζων, γήραϊ καμπτόμενος.

¹ See Jacobs, *Animadvers. ad Anthol. Gr.* vol. iii. p. 2. pag. 350. ΕΞ-
ΣΥΝΔΕΤ.

ΤΑ ΤΟΥΤ
ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.

ΟΙΔΙΠΟΤΣ.

ΙΕΡΕΤΣ.

ΚΡΕΩΝ.

ΧΟΡΟΣ *ἐκ γερόντων Θηβαίων.*

ΤΕΙΡΕΣΙΑΣ.

ΙΟΚΑΣΤΗ.

ΑΓΓΕΛΟΣ.

ΘΕΡΑΠΩΝ *Λαίου.*

ΕΞΑΓΓΕΛΟΣ.

ΟΙΔΙΠΟΥΣ ΤΥΡΑΝΝΟΣ.

ΟΙ. ὦ τέκνα, Κᾶδμου τοῦ πάλαι νέα τροφή,
τίνας πῶθ' ἔδρας τάσδε μοι δοάζετε,

1. The scene opens and represents the Forum at Thebes, with altars placed in different directions; prostrated before which are various groups of people, supplicating the gods to remove the plague then raging so violently. Œdipus, the king (τύραννος) of Thebes, enters and enquires the cause of their supplications, &c.

τοῦ πάλαι νέα] This is an instance of oxymoron or antithesis, where two words of opposite meaning are placed together, and both acquire additional strength by their juxta-position. Valckensæer (Hipp. 1034.) remarks that Euripides was particularly partial to the oxymoron; but it is not peculiar to him. Horace cultivated the same figure in a very successful manner. Od. i. 6. 9. *Conamur tenues grandia*. Od. iii. 1. 22. *Somnus agrestium lenis virorum*. Od. i. 15. 2. *Idæis Helenam perfidus hospitam*, &c.

τροφή] The abstract is here put for the concrete — nourishment for persons nourished: so below, v. 85. Ἀναξ, ἐμὲν κηδεύμα for κηδεστής. Musgrave says that τροφή is very seldom used in the sense of *soboles* or offspring; yet he adduces one instance from the Cyclops of Euripides, v. 189., where it is so applied: μηκάδων ἀνῶν τροφαί.

2. τίνας πῶθ' ἔδρας τάσδε ἐμοὶ δοάζετε; This is Bruck's reading: but Soph. Ed. R.

incorrect — for μοι is here not emphatic, but in some sense redundant, and may be rendered to my sorrow or the like. When the genitive, dative, or accusative of ἐγὼ are emphatic, they are written, ἐμοῦ, ἐμοί, ἐμέ; otherwise μου, μοι, με. Πότε in interrogative and other sentences is used to denote impatience; τίνας ἔδρας τάσδε is the Greek mode of expressing briefly, what we should, according to our idiom, have expected to be written τίνας πῶθ' ἔδρας εἰσὶν, &c. In the Hecuba of Euripides, v. 186. Polyxena, not knowing the fate which threatened her, asks her mother, τί τὸδ' ἀγγέλλεις; that is, what is this news which you are communicating? So Virg. Æn. iv. 10. *Quis novus hic nostris successit sedibus hospes?* See *Classical Journal*, No. lxiii. p. 86. Θοδῶν signifies: (1) to cause to go quickly (from *doōs*), to urge on; as in Orest. 331. *δοῶν σε μέλειον* (see also Herc. F. 382. Iph. T. 1142. Bacch. 65. Erfurdt.); (2) intransitively, to be urged on, to rush; Troad. 307. *δοῶν δειρὸν δρόμῳ* (Bacch. 219. *δοῶν τιμώσας δαίμονα*; where the acc. *δαίμονα*, according to Bruck, is dependent on *τιμώσας*. Troad. 349. *μυῖνας δοῶντος*. Orest. 1542. *δοῶν αἰθέρος ἄνω καπνός*. Phœn. 800. *ἰππέλαισι δοῶντες*. Erfurdt.): (3) here it seems to mean, to sit; though it has no such mean-

ικτηρίοις κλάδοισιν ἐξεστεμμένοι ;
 πόλις δ' ὁμοῦ μὲν θυμιαμάτων γέμει,
 ὁμοῦ δὲ παιάνων τε καὶ στεναγμάτων·
 ἃ γὰρ δικαίων μὴ παρ' ἀγγέλων, τέκνα,
 ἄλλων ἀκούειν, αὐτὸς ᾧδ' ἐλήλυθα,
 ὃ πᾶσι κλεινὸς Οἰδῖπους καλούμενος.
 ἀλλ', ὦ γεραῖε φράζ', ἐπεὶ πρέπων ἔφυς

5

ing in Euripides. The word occurs only once in Æschylus, Suppl. 603. *ἴπ' ἀρχᾶς δ' οὐτινος δόξων*, and is explained by the Schol. *καθήμενος*. The Scholiast on *δοῦσσε* here explains it by *δόσσετε, κατὰ διάλυσιν* as he expresses it. (The same explanation is given by Plutarch de Audiend. Poet. p. 22. E. *Musgr.* et Etymol. M. p. 360. 10. Br.)

3. *ικτηρίοις*] Here is an allusion to the custom of suppliants who held branches of olive bound with fillets in their hands: the chaplets also were worn by the priests, especially of Apollo, as a mark of dignity and office. *Æn.* vii. 237. *Præferimus manibus vittas et verba precantia*. So Homer describes Chryses as, *στέμματα ἔχων ἐν χερσὶν ἐκηδόλου Ἀπόλλωνος*. These chaplets were composed of olive wrapped round with wool, and called by the Greeks *στέμματα*, *στέφη*, and *ειρεσιῶναι*, (and by the Latins *velamina*; Plaut. *Amphitr.* i. 1. *velatis manibus orant*. Brunck.)

ἐξεστεμμένοι] *Completely decorated*. *Ἐκ* or *ἐξ* in composition with a verb denotes completion or success in the action expressed by the verb. *Φεύγω*, I try to escape, I run away; *ἐκφεύγω*, I succeed in running away, I escape. So *σάω*, *ἐσάω*, &c.

5. *Παιάνων*] *Παιάν* was: (1) properly a hymn to Apollo, who was also called *Παιάν*, and to Diana: (2) a hymn addressed to the infernal gods; a funeral dirge; see *infr.* 187. cf. *Alcest.* 436; (3) a hymn in general addressed

to any of the gods; see Proclus, Chrestom. p. 381., Gaiaford's edition.

6. *παρ' ἀγγέλων . . . ἄλλων*] Not "from other messengers," but "from others as messengers or informants." Erfurdt considers *ἄλλων* redundant, and quotes Plato, *Gorg.* § 84. *ὅπῃ τῶν πολιτῶν καὶ τῶν ἄλλων ξένων*; but in that passage *ἄλλων* is scarcely redundant. Elmsley quotes two more apposite passages where *ἄλλος* is really redundant; *Orest.* 531. and *Aristoph.* *Pax*, 759.

8. *ὃ πᾶσι κλεινὸς*] This apparently vain-glorious method of describing himself, adopted by Ædipus, is not unfrequent in the ancient poets. *Εἰμ' Ὀδυσσεὺς Λαερτιάδης, δὲ πᾶσι δόλοισιν Ἀνθρώποισι μέλω, καὶ μὲν κλέος ὀβρανὸν ἵκει*, *Odys.* i. 19. This passage has been imitated by Virgil, *Æn.* i. 379. *Sum pius Æneas, famâ super æthera notus*. See De la Cérda on this passage. Ædipus derived his name (*οἰδέω* and *ποῦς*) from the circumstance of his ankles having been inhumanly fastened together by an iron prong or skewer, when he was exposed on Mount Cithæron. See *infr.* vv. 1010—1015. and *Phœn.* 25. Senec. *Ædip.* v. 812. *Forata ferro gesserat vestigia, Tumore nactus nomen et vitio pedum*.

9. *ἔφυς*] The preterimperf. or 2 aor. is here used, as it very commonly is, in the sense of the present. So Horace uses *erat* for *est*. *Nunc est bibendum, nunc pede libero Pulsanda*

πρὸ τῶνδε φανεῖν, τίνι τρόπῳ καθέστατε, 10
 δέισαντες, ἢ στέρξαντες; ὡς δέλοντος ἄν
 ἐμοῦ προσαρκεῖν πᾶν. δυσάλητος γὰρ ἄν
 εἶην, τοιάνδε μὴ οὐ κατοικτεῖρων ἔδραν.

IE. ἀλλ', ὦ κρατύνων Οἰδίπους χώρας ἐμῆς, 15
 ὁρᾷς μὲν ἡμᾶς ἡλίκοι προσήμεθα
 βωμοῖσι τοῖς σοῖς· οἱ μὲν, οὐδέπω μακρὰν
 πτέσθαι σθένοντες· οἱ δὲ σὺν γήρᾳ βαρεῖς

tellus; nunc Saliaribus Ornare pulvinar Deorum Tempus erat dapibus, sodales! Od. i. 37.

10. τίνι τρόπῳ] Bruck interprets these words by quare, quamobrem? and refers to Markland's Supplices, 147. The meaning, however, seems to be, "in what state or situation are you?" And so Elmsley, a scholar, instar omnium, understood it, by giving the explanation πῶς ἔχετε; The Scholiast says, τίνι τρόπῳ . . . ἀντὶ τοῦ, ἐπὶ ποίᾳ προφάσει λατεῖσθε; The subsequent line shows the propriety of attending to the sense suggested above: "are you in a state of fear or of want?"

11. στέρξαντες] Στέργω primarily denotes the feeling of natural affection, as a parent to his offspring. "To ask, to implore: so the Latins use the word amo. Plautus, Men. ii. 3. 71. Sed scin' quid, te amabo, ut facias." Bruck. OE. C. 1094. Elmsley remarks, "De interpretatione adhuc non-nihil hæreo."

ὡς δέλοντος ἄν] Here is a genitive absolute preceded by ὡς, and qualified by ἄν; "since I should be willing to assist you in every way, did I know" τίνι τρόπῳ καθέστατε. The genitive absolute preceded by ὡς without ἄν is more frequent. See Viger. p. 457. ed. Glasg. 1813.

13. μὴ οὐ] These two words in scanning only form one long syllable, as in the case of ἡ οὐ, μὴ εἶδέναι, ἐπεὶ οὐ, and some others. See Hermann.

Elem. Doctr. Metr. p. 35., and Classical Journal, No. lxiii. 87. Elmsley remarks that "the particles μὴ οὐ are scarcely ever joined together, unless a negative precedes in the same sentence;" and this passage forms no objection to the rule, because a negative is supposed in the word δυσάλητος, which is the same as οὐκ εὐάλητος. See his pref. to the 3d ed. of OE. R.

16. βωμοῖσι τοῖς σοῖς] Not "near altars dedicated to you," but "near altars placed before your palace." "This was a custom well known to the ancients. Plaut. Curcul. i. 1. 71. Nunc ara Veneris hæc est ante horum fores. In general before the house there was an altar of Apollo Ἀγνέως. Aristoph. Vesp. 875. γείτον Ἀγνέω τοῦ μου προθύρου. Plaut. Bacchid. ii. 1. Saluto te, vicine Apollo, qui ædibus Propinquus nostris accolis, veneroque te. See Electr. 637. 1372. Eurip. Phœn. 284. 640." Bruck. Refer also to v. 912. of this play.

οἱ μὲν οὐδέπω μακρὰν πτέσθαι σθένος] The young are here described under the similitude of birds not able to fly far. "Children are frequently called νεοσσοί. See Eurip. Troad. 752. Herc. F. 72. 984. This well-known custom in some degree softens the boldness of Sophocles's metaphor." Musgrave. In the Sept. Theb. 10. we have an account poetically delineated of youth, manhood, and old age: Ὑμᾶς δὲ χρὴ νῦν, καὶ τὸν ἄλλεῖποντ' ἐπὶ Ἡῆς ἀκμῆας, καὶ τὸν ἐξῆρον χρόνον,

ιερῆς, ἐγὼ μὲν Ζηνός· οἶδε τ' ἠθέων
 λεκτοί· τὸ δ' ἄλλο φῦλον ἐξεστημεμένον
 ἀγοραῖσι θακεῖ, πρὸς τε Παλλάδος διπλοῖς 20
 ναοῖς, ἐπ' Ἴσμηνοῦ τε μαντεῖα σποδῶ.
 πόλις γὰρ, ὥσπερ καὐτὸς εἰσορᾷς, ἄγαν
 ᾗδῃ σαλεύει, κἀνακουφίσαι κἀρα
 βυβῶν ἔτ' οὐχ οἶα τε φοινίου σάλου,
 φθίνουσα μὲν κάλυξιν ἐγκάρποις χθονός, 25
 φθίνουσα δ' ἀγέλαις βουνόμοις, τόκοισί τε

Βλαστημὸν ἀλδαίνοντα σώματος πολλόν,
 ὧραν τ' ἔχονθ' ἑκαστον. Elmsley has
 altered πτέσθαι, the reading of Brunck,
 into πτάσθαι, on the ground that "the
 form πτέσθαι no where occurs except
 in this place, and in Aj. 693. where
 MSS. vary." Erfurdt makes πτέσθαι
 the present infin. contracted from
 πτέσθαι. "Whence," he says, "it
 may easily be judged, why Sophocles
 preferred to use πτέσθαι rather than
 πτάσθαι." See, however, R. Porson,
 Med. v. 1.

18. οἶδε τ'] So Erf. rightly for *ol*
de τ'. Construe *hique*. Herm.

20. ἀγοραῖσι] "Images of the gods
 were usually erected in the forum, or
 market-place, as Johnson well remarks,
 comparing Sept. Theb. 258." Mus-
 grave. Below, v. 161. Diana is de-
 scribed as occupying a circular seat in
 the forum. Ἀρτεμιν, ἡ κυκλόντι
 ἀγορᾷς δρόνον ἐνκλέα δάσσει.

διπλοῖς ναοῖς] Two temples, or ra-
 ther shrines of Minerva; the one dedi-
 cated to her as Minerva Oncea, the
 other as Minerva Ismenia. See the
 Scholiast.

21. ἐπ' Ἴσμηνοῦ] "At or near the
 prophetic ashes upon the Ismenus;"
 i.e. at the prophetic altar of Apollo,
 situated on the river Ismenus, and sur-
 rounded with the ashes of the victims
 sacrificed in his honour. See Herod.
 Clio. § 52. "Pausanias in Boeot. c.
 10. describes the temple of Apollo Is-
 menius." Musgr. The young scholar

will bear in mind that σποδῶ is go-
 verned by πρὸς, and Ἴσμηνοῦ by ἐπ'.

23. σαλεύει] Is agitated like the sea.
 A city or state is very frequently
 spoken of in the Attic poets under the
 representation of a ship; and this mode
 of expression seems to have been very
 grateful to the Athenians, who were
 proud of their pre-eminence by sea.
 Antig. 162. Ἄνδρες, τὰ μὲν δὴ πόλεος
 ἀσφαλῶς δεοί, Πολλῶ σάλῳ σείσαντες,
 ἔρθουσιν πάλιν. See also Antig. 190.
 Sept. Theb. 2. and Hor. Od. i. 14.

24. οἶα τε] Οἶός τέ ἐστιν, and οἶός
 ἐστι without the particle τε, signifies
 δύναται, is able, according to Viger. p.
 96. In the tragic writers, the latter
 expression rarely occurs in this sense.
 Viger says, p. 425., that οἶός τε is put
 elliptically for τοῖός τε, οἶος.

25. φθίνουσα] "This description of
 a plague, repeated at v. 168. &c., was
 probably suggested to Sophocles by
 that calamity which befel the Athe-
 nians in the second year of the Pelo-
 ponnesian war; and the particulars of
 which are given by Thucydides, ii. 49.
 and by Lucretius vi." Musgrave.

26. ἀγέλαις βουνόμοις] Ἀγέλαι βο-
 νομοί may mean herds fed in large or
 extensive pastures. Βοῦς and ἵππος
 in composition have the effect of in-
 creasing; thus βουλιμία, Aristoph.
 Plut. 874., is a violent hunger; as
 also βουκείνα, Call. Cer. 103. Βούπις,
 large or full eyed; ἱπποδάμων, large-
 stalking; ἱπποβουκόλος, a principal

ἀγόνους γυναικῶν· ἐν δ' ὁ πυρφόρος θεὸς
 σκῆψας ἐλαύνει, λοιμὸς ἔχθιστος, πόλιν,
 ὑφ' οὗ κενοῦται δῶμα Καδμείων· μέλας δ'
 "Αἰδης στεναγμοῖς καὶ γόοις πλουτίζεται. 30
 θεοῖσι μὲν νυν οὐκ ἰσούμενόν σ' ἐγώ,
 οὐδ' οἶδε παῖδες, ἐζόμεσθ' ἐφέστιοι,
 ἀνδρῶν δὲ πρῶτον ἐν τε συμφοραῖς βίου
 κρίνοντες, ἐν τε δαιμόνων ξυναλλαγαῖς·
 ὅς γ' ἐξέλυσας, ἄστυ Καδμείων μολών, 35

herdsman. See Eustath. II. N. 824. Triclin. Soph. Aj. Fl. 232. and Viger. p. 74.

τόκοις τε ἀγόνους γυναικῶν] So inf. v. 172. ὅθι τόκοισιν ἦσαν καμάτων ἀνέχουσι γυναῖκες. 2 Kings, xix. 3. "And they said unto him, Thus saith Hezekiah, This is a day of trouble and of rebuke, and of blasphemy; for the children are come to the birth, and there is not strength to bring them forth."

27. ἐν δ'] 'En is here used in the sense of simul: "Hesych. ἐν δέ· πρὸς τοῖσι δέ, ἐν αὐτοῖς δέ. See infr. v. 183. (Ed. C. 55. Antig. 420. Trach. 207. Aj. 675." Elmsl. See also Blomf. Gloss. Sept. Theb. 965.

ὁ πυρφόρος θεός] "Ὁ πυρφόρος θεός is Mars, whose star was called by the Greeks πυρρεῖς. See Cic. de Nat. Deor. ii. 20. Hygin. Poet. Astronom. iv. 19. Manethon. Apotelesm. ii. 291. Manil. iv. 501." Musgrave. The scholiast gives a better reason for the term πυρφόρος. The pestilence is so called because it produces fever, λοιμὸς, ὁ πυρτοφόρος. Whatever was hostile or destructive was called by the Greeks ἄρης, ὁ πυρφόρος θεός, as explained by Musgrave and the Schol. Here the destroying object is, ἔχθιστος λοιμὸς. We accordingly find, infr. 191. the chorus praying thus: Ἄρη τε (sc. λοιμὸς) τὸν μάλ' ἐρὸν — παλίσσεντον δρόμημα πωτίσαι πέτρας ἄπυρον. See Musgr. Aj. 706.

28. σκῆψας ἐλαύνει] "Gl. ἐπισκῆψας, βαρύνει ἐμπεσόν." Brunck. Ἐλαύνει, drives or destroys by driving. "Apollonid. Anthol. p. 97. Ἐέρξου — στόλος Ἑλλάδα πᾶσαν ἤλαυνεν. Leonidas, ibid. p. 247. ἤλασε τὰς πολλὰς τῶν ἐνέων δεκάδας. See also Peta. 777." Musgrave.

31. ἰσούμενον] Gl. ἴσον; connect this with κρίνοντες. Brunck, and Toup. This word occurs in the same sense, v. 580.

33. συμφοραῖς — ξυναλλαγαῖς] Συμφοραῖς are the ordinary events, occurrences of life; ξυναλλαγαῖς, the particular instances in which the gods interpose. So infr. 953. Πότερα δόλοισιν, ἢ νόσου ξυναλλαγῇ; see Brunck. Soph. Electr. 1230. "Δαιμόνων ξυναλλαγὰς dicit, immissa ab diis, et nominatim Sphingem intelligens." Herm.

35. ἐξέλυσας] Didst entirely, or for ever release. On the meaning of ἐκ in composition with verbs, see above, v. 3. Some place the comma not after ἐξέλυσας, but after Καδμείων, rendering the passage thus: "who didst come and deliver the city of Cadmus from the tribute." Ἐκλῶν ἔστυ and ἐκλῶν δασμῶν are each proper separately, and therefore conjointly. R. P. Phœn. 300. "If προσπιτνεῖν σε and προσπιτνεῖν ἔδραν are correct expressions separately, why may they not be so in conjunction?" An instance of this double government occurs, Trach. 49. Δέσποινα Δρῶνεια, πολλὰ μὲν σ' ἐγὼ Κατεῖδον

σκληρᾶς αἰδοῦ δασμὸν, ἐν παρείχομεν,
καὶ ταῦθ' ὑφ' ἡμῶν οὐδὲν ἐξειδῶς πλέον,
οὐδ' ἐκδιδασχθεὶς· ἀλλὰ προσθήκη θεοῦ
λέγει νομίζει δ' ἡμῖν ὀρθῶσαι βίον·
νῦν τ', ὃ κράτιστον πᾶσιν Οἰδίου κάρα, 40
ἰκετεύομέν σε πάντες οἶδε πρόστροποι,
ἀλκὴν τιν' εὐρεῖν ἡμῖν, εἴτε του θεῶν
φήμην ἀκούσας, εἴτ' ἀπ' ἀνδρὸς οἰσθά που·
ὥς τοῖσιν ἐμπείροισι καὶ τὰς ξυμφορὰς
ζώσας ὁρᾷ μάλιστα τῶν βουλευμάτων. 45

ἥδη παρ᾽ ἄκρην ὀδύματα, τὴν Ἡρά-
κλειον ἐξοδὸν γουμένην. There is, how-
ever, no necessity for altering the usual
punctuation.

36. αἰδοῦ] The minstrel, sc. Sphinx.
See an account of the Sphinx in Hygi-
nus and Bryant's Mythology.

παρείχομεν] The preterimperfect
here, as generally, denotes frequency
of occurrence: *we used to pay*. Πα-
ρίσχομεν, 2 aor. would have conveyed
the idea of no more than one payment.
The nature of the δασμὸς, or tribute, is
explained, Phoen. 1040.

37. καὶ ταῦθ' "And that too." Here
is an ellipse, which may be supplied
by ἐποίησας, or some similar word;
τάδε is also used under like circum-
stances, infr. 812. καὶ τὰδ' οὐ τις ἄλ-
λος ἢν ἡ γὰρ π' ἐμμαντὶ τάσδ' ἀρὰς ὁ
προστίθεις. Antig. v. 322. καὶ ταῦτ' ἐπ'
ἀργύρῳ γε τὴν ψυχὴν προσδούς.

ἐξειδῶς — ἐκδιδασχθεὶς] Certainly
knowing, fully instructed. See note,
v. 3.

39. The last syllable of ἡμῶν, being
the first part of the fourth foot of an
iambic senary, is necessarily *short*.
In Sophocles, the last syllable of ἡμῶν
and ὅμῶν is generally *short*. They are
written indifferently ἡμῶν, ὅμῶν, or ἡμῖν,
ὅμῖν. Porson says: "hac scribingendi
ratione aspersissime (fortasse semper,
vide Aj. 689. Electr. 255. 454.) usus
est Sophocles." The third of these in-

stances is easily altered; in the first,
a MS. gives ἡμῖν. Another instance
might have been given by the learned
professor in v. 630. of this play. The
same syllable is *long* in Euripides and
Æschylus.

40. κράτιστον πᾶσιν Οἰδίου κάρα]
Οἰδίου κάρα is a periphrasis for Οἰδί-
που. In the Antig. v. 1. ὦ κουνὸν
αὐτάδελφον Ἰσμήνης κάρα. Hor. Od. i.
24. 1. Quis desiderio sit pudor aut
modus Tam cari capitis? There are
two Greek forms of the name Œdipus:
sc. Οἰδῖπου, gen. Οἰδίου or Οἰδίπο-
δος, and Οἰδιπόδης, ου. Elmsley, at v.
406., contends that Οἰδῖπου, not Οἰδί-
που, is the proper vocative. Musgrave
explains πᾶσιν by παντάπασιν, παντε-
λῶς; but Erfurdt more properly inter-
prets it, "among all," "in the judg-
ment of all."

43. φήμην] φήμη is a *voice*, the re-
sponse of an oracle, as in v. 86. τοῦ
θεοῦ φήμην φέρων, and v. 158.

45. ζώσας] "Alive, living, flourishing,
prosperous." The scholiast para-
phrases it by ἀσφαλεῖς, ἀδισταπτότους:
"for with the experienced I perceive
the results of their counsels most safe
or prosperous." Translate: "flourish-
ing with success. So infr. 485. ζῶντα
περιποτᾶται. Æsch. Agam. 828. ἔστις
δύελλα (ζῶν. Τεθνηκέαι is applied in
a contrary sense, as Eurip. Helen. 294.
τοῖς πράγμασιν τέθνηκα." Erfurdt.

ἴθ' ὃ βροτῶν ἄριστ', ἀνόρθωσον πόλιν.
 ἴθ', εὐλαβήθηθ'· ὡς σὲ νῦν μὲν ἤδε γῇ
 σωτήρα κλήζει τῆς πάρος προθυμίας·
 ἀρχῆς δὲ τῆς σῆς μηδαμῶς μεμνόμεθα,
 στάντες τ' ἐς ὄρθον καὶ παύοντες ὕστερον· 50
 ἀλλ' ἀσφαλείᾳ τήνδ' ἀνόρθωσον πόλιν.
 ὄρνιθι γὰρ καὶ τὴν τότε αἰσίῳ τύχην
 παρῆσχος ἡμῖν, καὶ ταυῦν ἴσος γενοῦ.
 ὡς, εἴπερ ἄρξεις τῆσδε γῆς, ὥσπερ κρατεῖς,
 ξὺν ἀνδράσιν κάλλιον ἢ κενῆς κρατεῖν. 55
 ὡς οὐδέν ἐστιν οὔτε πύργος, οὔτε ναῦς,
 ἔρημος ἀνδρῶν μὴ ξυνοικούντων ἔσω.

46. ἀνόρθωσον] This is a metaphor from maritime affairs. See above, v. 23. So Antig. 189. καὶ ταύτης ἐπιπλέοντες ὁρθῆς, τοὺς φίλους ποιούμεθα. 'Ανόρθωσον, right [the vessel of] the state again. 'Αν in composition frequently denotes repetition.

48. τῆς πάρος προθυμίας] This genitive is governed of ἔνεκα, according to L. Bos, or rather denotes the cause. So Soph. Electr. 1027. Ζηλῶ σε τοῦ νοῦ, τῆς δὲ δουλίας στυγῶ.

49. μηδαμῶς μεμνόμεθα] Brunck μεμνήμεθα. Erfurdt reads μεμνόμεθα, the optative, with Eustath. p. 1332, 18 = 1457, 34. But Elmsley says that μεμνήμεθα is the form of the optative, and that the subjunctive is the tense best adapted to the meaning of the passage. "Let us not, or do not allow us to remember." For instances of μὴ with a subjunctive, he has referred to C. C. 174. Trach. 804. Eurip. Herc. F. 1309. See also Viger. p. 371. and Matthias Gr. Gr. p. 763. Hermann thus writes:—"Non assentior Elmsleio, subjunctivum sententiae convenientiorem esse, quem interpretatur: ne sinas nos meminisse. Id si voluisset poeta, aliter, puto, loquutus esset. Nam voluntatis aliquam declarationem contineret μηδαμῶς μεμνόμεθα, juberetque

sacerdos oblivisci Œdipi, per quem servata et rursus perditā esset civitas, quum optare potius debeat, ut servatæ tantum, et non rursus perditæ recordari possint. Sed optativi formam μεμνήμεθα satis videtur defendisse Buttmannus in Gr. Gr. i. 442."

54. ἄρξεις . . . κρατεῖς] "If thou wilt govern the land, as thou now hast possession of it." Ἀρχω denotes to exercise government over; κρατεῖν, to be in possession of. A person may be in possession of a country, and yet consign its government to others.

55. κάλλιον] The penult of comparatives in ἰων is long in the Attic dialect, and short in the others. In Doric, "Ἄδιον, ὃ ποίμαν, τὸ τεὸν μέλος, Theocr. i. 1. In Ionic, Τοῦ καὶ ἀπὸ γλώσσης μέλιτος γλυκίων ἦέν ἀδύ, Il. A. 249.

56. ὡς οὐδέν] Flor. i. 1. Imaginem urbis magis quam urbem fecerat: incola doceant.

ὅττε ναῦς] Dr. Blomfield, Pers. Gl. 355, would remove the comma after ναῦς and place it before ἀνδρῶν.

57. ἔρημος ἀνδρῶν μὴ ξυνοικούντων ἔσω] This line appears to be an instance of repetition; and many such instances occur in the tragic writers. Philoct. 31. 'Ὅρῳ κέρην αἰέτην ἀνθρώπων δίχνα. But if ἀνδρῶν μὴ ξυνοι-

ΟΙ. ὦ παῖδες οἰκτροί, γυντὰ κοῦκ ἄγνωτά μοι
 προσήλθεθ' ἱμείροντες. εὖ γὰρ οἶδ' ὅτι
 νοσεῖτε πάντες, καὶ νοσοῦντες, αἷς ἐγὼ
 οὐκ ἔστιν ὑμῶν ὅστις ἐξ Ἰσου νοσεῖ.
 τὸ μὲν γὰρ ὑμῶν ἄλγος εἰς ἐν ἔρχεται

60

κοῦτων be taken as the genitive absolute, and not governed by *ἔρημοι*, it will convey the reason why the city is desolate; and thereby the notion of redundancy is done away, "for neither tower nor city is [good for] any thing, being desolate, if no inhabitants dwell within it." This interpretation agrees with the remark of Erfurdt, who says, "verba *ἀνδρῶν* — *ἔσω* non ab *ἔρημος* pendere, sed genitivos esse absolutos puto." A similar sentiment to that which is contained in this line occurs in Antig. 737. Πόλις γὰρ οὐκ ἔσθ', ἦτις ἀνδρός ἐσθ' ἐνός. Thucyd. vii. 77. "Ἄνδρες γὰρ πόλις, καὶ οὐ τείχη, οὐδὲ νῆες ἀνδρῶν κεραί." *ἔσω* non ab *ἔρημος* pendere, sed genitivos esse absolutos puto.

58. *γυντὰ, κοῦκ ἄγνωτά*] This is clearly an instance of repetition or redundancy. "So in Homer, Il. Z. 333. "Ἔκτορ, ἐπεὶ με κατ' αἶσαν ἀνελθῶς, οὐδ' ὑπὲρ αἶσαν: on which passage Eustathius, p. 645., remarks, *ἐπιμορὴν δ' λόγος ἔχει τὴν κατ' ἥθος ἀληθευτικὴν. ὅτι ὁμοῖον παρὰ τῷ φιλομήτῳ Σοφοκλεῖ τὸ, γυντὰ κοῦκ ἄγνωτά μοι. καὶ τὸ, ἥδὲ οὐδὲ μητρὶ δυσχερὴς* (Electr. 929.). καὶ τὸ, οὕτε τι τοῦ δανείῳ προμηθεύς, τό τε μὴ βλέπειν ἐτοῖμα (Electr. 1078.). He might have added, Aj. Fl. 289. ἀκλήτος, οὐδ' ὅτ' ἀγγέλων κληθεῖς." Brunck. "The ancients said *γνωστὸς*, *κλεινοστὸς*, *ἡμίκλεινοστὸς*, *καταχρύσματα*, *κρούσμα*; the more modern omitted the sigma. See Dorvill. ad Charit. p. 403." Blomf. *Pera*. 403. This is probably true; but it seems too much to alter *γυντὰ* into *γνωστὰ*, in the absence of MS. authority. Suidas quotes this passage under the word *γνωτὸς*, not *γνωστὸς*. We shall recur to this form below.

60. *νοσεῖτε πάντες*] "The author of the Argonautics, ii. 631. has imitated

this passage: *Αἰεὶ δὲ στενέσσαν ἐν ἡματι νύκτα φυλάσσω, ἔξότε τὸ πρῶτιστον ἐμὴν χάριν ἡγερθεσθε, φραζόμενος τὰ ἕκαστα· σὸ δ' εὐμαρτέως ἀγορεύεις, Ὀϊον ἦν ψυχῆς ἀλόγων ὑπερ' αὐτὰρ ἔγωγε* Εἰς μὲν οὐδ' ἡβαῖον ἀτόζομας ἀμφὶ δὲ τοιοῦ, καὶ τοῦ ὁμῶς, καὶ σείω, καὶ ἔλλων δειδὶ' ἐταίρων." Brunck. Similarly Seneca, *Troad*. 1064. *Sua quemque tantum, me omnium clades premit.*

νοσοῦντες] This is a nominativus pendens, or a nominative without a verb to follow it. Instances of this kind are not uncommon, and proceed from a change of construction made by the writer during the act of composition. When Sophocles wrote *νοσοῦντες*, he probably intended to complete the sentence with *νοσεῖτε*, or some similar word. "Elmsley [after Burton and others] thought that *νοσοῦντες* was put Attic for *νοσοῦντων*. But here is nothing Attic, nor is the nominative put for the genitive. For the sense is, *νοσοῦντες οὐ νοσεῖτε ἐξ Ἰσου ὡς ἐγώ*. But to show that this was to be understood of all without any exception, he changes the mode of expression, and says, *οὐκ ἔστιν ὑμῶν ὅστις*." Erfurdt. The following are examples of a nominativus pendens: *Λόγοι δ' ἐν ἀλλήλοις ἐρρόθοντο κακοί, Φύλαξ ἐλέγχων φύλακα*, Antig. 260. Sept. Theb. 678. "Ἄνδρῶν δ' ὁμαῖον δάνατος ὧδ' αὐτόκτονος, Οὐκ ἔστι γῆρας τοῦδε τοῦ μίσματος." See Monk. Hippol. 22. Valckenaer. *Phœn*. 292. and *Classical Journal*, No. lxi. p. 98.

62. *εἰς ἐν'*] "En is the reading of several MSS. and editions, and preferred by Elmsley to *ἐνα*, the reading of Brunck. But the context *μόνον καὶ αὐτὸν, κοῦδέν' ἄλλον* seems to require

μόνον καθ' αὐτὸν, κούδέν' ἄλλον· ἡ δ' ἐμὴ
 ψυχὴ πόλιν τε καὶ με καὶ σ' ὁμοῦ στένει.
 ὥστ' οὐχ ὕπνω γ' εὐδοντά μ' ἐξεγείρετε, 65
 ἀλλ' ἴστε πολλὰ μέν με δακρύσαντα δῆ,
 πολλὰς δ' ὁδοὺς ἐλθόντα φροντίδος πλάνοις.
 ἦν δ' εὖ σκοπῶν εὕρισκον ἴασιν μόνην,
 ταύτην ἔπραξα. παῖδα γὰρ Μαινοικέως
 Κρέοντ', ἑμαυτοῦ γαμβρόν, ἐς τὰ Πυθικά 70
 ἔπεμψα Φοίβου δώμαθ', ὡς πύθοιθ' ὃ τι
 δρῶν ἡ τί φωνῶν τήνδε ῥυσαίμην πόλιν.

ἴνα, one individual; and this is the opinion of Erfurd.

65. *ὥστ' οὐχ ὕπνω γ'*] This is probably an imitation of the precept given by the *οἶλος δεικνύς* in Homer to Agamemnon, Il. B. 24. *Οὐ χρὴ παννύχιον εἶδεν βουλὴφόρον ἔνδρα*. So also Sept. Theb. l. *Κάδμιον πολῖται, χρὴ λέγειν τὰ καίρια, ὅστις φυλάσσει πρῶτος ἐν πρύμνῃ πόλεως, Οἴακα νωμῶν, βλῆφαρα μὴ κοιμῶν ἔνθα*.

66. *ἴστε . . . με δακρύσαντα*] Not *δακρύσαι*. After the verbs *οἶδα*, *αἰσθάνομαι*, *ἴσημι*, and others of a similar kind, the Greeks place the participle and not the infinitive mood. Thus *ἴστε με δακρύσαι* would not be Greek, though *Pro certo habete me flevisse*, is very good Latin. The Latin poets sometimes imitate this construction. Virg. *Æn.* ii. 376. *sensit medios dilapsus in hostes*. And in English, though affectedly, Milton, *P. L.* ix. 792. And knew not eating death.

67. *πλάνοις*] There are two forms, *πλάνος* and *πλάνη*. The former is never used by *Æschylus* [see Pierseon. *Mæris*. p. 315. *Elmsl.*], the latter never by *Sophocles*; both forms occur in *Euripides*, that of the feminine only once. Brunck calls *πλάνος* the Attic form.

70. *γαμβρόν*] *Γαμβρός* is any relation by marriage; here a brother-in-

law. So *πενθερός*, says Brunck, has a wide sense.

Πυθικά] Of Delphi: so called either from *Πυθών*, the serpent slain by Apollo; [*Stravimus innumeris tumidum Pythona sagittis*:] or more probably from *πύθομαι*, to inquire. "Nomen esse dicitur a serpente confixo ibi sagittis Apollinis, et ibi putrescente, a πύθω, putrescere facio. Sed fortasse verius, a πυθάνομαι, quis ibi oraculum celebre." Damm. in *P. R.*

71. *ὡς πύθοιθ'*] I sent him that he might learn. Where a purpose, end, result, &c., is denoted by the help of the particles *ἵνα*, *ὅρα*, *ὥς*, *μή*, &c. (1) if both the action and the purpose of it belong entirely to time past, the purpose is denoted by the optative mood only, as here: (2) if the action belong to time present or future, the purpose is denoted by the subjunctive, and not otherwise. *Πέμψω* and *πέμψω*, *ὡς πύθεται*: *ἔπεμψα*, *ὡς πύθοιτο*, are correct: *πέμψω* and *πέμψω*, *ὡς πύθοιτο*: *ἔπεμψα*, *ὡς πύθεται*, are incorrect. See Mr. Tate's able and lucid explanation of Dawes's Canon, *Mus. Crit.* vol. i. p. 524. and Dawes. *Misc. Crit.* p. 82.

72. *τήνδε ῥυσαίμην*] The epsilon is here short before the initial *ρ*, otherwise there would be a spondee in the fourth place. When a word ending

καί μ' ἡμαρ ἤδη ξυμμετρούμενον χρόνω
 λυπεῖ, τί πράσσει. τοῦ γὰρ εἰκότος πέρα
 ἄπεστι πλείω τοῦ καθήκοντος χρόνου. 75

ὅταν δ' ἴκηται, τηνικαυτ' ἐγὼ κακὸς
 μὴ δρῶν ἂν εἶην πάνθ' ὅσ' ἂν δηλοῖ θεός.

IE. ἀλλ' εἰς καλὸν σύ τ' εἶπας, οἶδε τ' ἀρτίως

Κρέοντα προσσείχοντα σημαίνουσί μοι.

OI. ὦ "ναξ "Απολλον, εἰ γὰρ ἐν τύχῃ γέ τω 80

with a short vowel precedes a word beginning with *ρ*, the syllable preceding the *ρ* becomes long, *provided the metrical ictus falls upon it*; otherwise the syllable, as in this passage, remains short. Τοῦτ' ἔστιν ἤδη τοῦργον εἰς ἐμὲ βέπον, C.E.R. 847. This limitation of Dawes's Canon, (which like most of his canons requires some restriction,) was communicated to the editor by his able and kind instructor, J. Tate. On this subject, see Kidd's Edition of Dawes, p. 285. Quarterly Review, vol. v. p. 225. Blomf. Prom. 1059.

ῥυσαίμην] ῥύω signifies, to draw or drag; ῥύομαι, in the middle voice, to draw to oneself; and is a term derived from war, when a man drew to himself his wounded friend out of the fight, in order to protect him; hence, to defend, to rescue.

73. καί μ' ἡμαρ] "And the day measured along with [or compared with] the time [of his departure] grieves me [to think] what he is doing." Erfurd has illustrated the construction λυπεῖ, τί πράσσει, by the following references, infr. 155. ἀμφὶ σοὶ ἀλόμενος τί . . . ἐξαρῶσαι χρόνος. Aj. Fl. 794. ὅσπερ μ' ὠδίνει, τί φησ. Hec. 185. δειμαίνω, τί ποτ' ἀναστήσεις. See Schæfer. L. Bos. p. 680.

74. εἰκότος πέρα] *ultra quàm æquum erat*. Musgr.

75. ἄπεστι] This line is considered by Porson (see Kidd) as a gloss or explanation of the preceding words, τοῦ γὰρ εἰκότος περᾶ (which he ingeniously

alters from the common reading πέρα), "for he passes beyond or exceeds the reasonable time," χρόνον being understood from the preceding line. This gloss being placed in the margin, from thence crept into the text. Such also was the opinion of Bentley, which seems to be corroborated by Suidas, τοῦ καθήκοντος πέρα χρόνον, τουτέστι, τοῦ δρισθέντος, λέγεται δὲ καὶ τοῦ εἰκότος πέρα. Besides, the word καθήκω, though so common in the Greek prose writers, does not occur in any other passage of the poets except this. It may not therefore unfairly be inferred that this line is not the composition of Sophocles, but the manufacture of some scholiast or transcriber.

77. δηλοῖ] "Subjunctive. See Matth. Gr. Gr. § 527. not. 2." Erf.

79. προσστ.] All the MSS. προσσείχοντα, and so in C. C. 30. Προσστρατοπεδεύσαντες is rightly read by Schweighæus. Polyb. i. 42. Erf.

80. εἰ γὰρ ἐν τύχῃ γέ τω] *Ei* and *ei γάρ*, with the optative, which are said to be used in the optative sense of the Latin *utinam*, are in reality elliptical: "if he come, &c., I shall be happy," or "all will be well." So Homer, Hymn. in Merc. 309. *Ei γὰρ ἐμοὶ τοσσηνδε θεοὶ δύναντο παραβείν*. Hec. 824. *Ei μοι γένοιτο φθόγγος ἐν βραχίονι*. The Latin writers have *si* in the same sense. *Si nunc se nobis ille aureus arbore ramus Ostendat nemore in tanto*, Æn. vi. 187. *O si angulus ille Proximus accedat, qui nunc denormat agellum*, Hor. Sat. ii. 6. 8.

σωτήρι βαίη, λαμπρὸς ὥσπερ ὄμματι.

ΙΕ. ἀλλ' εἰκάσαι μὲν, ἡδύς. οὐ γὰρ ἂν κᾶρα
πολυστεφῆς ὧδ' εἶρπε παγκάρπου δάφνης.

ΟΙ. τάχ' εἰσόμεσθα· ξύμμετρος γὰρ ὡς κλύειν.

ἄναξ, ἔμδν κῆδευμα, παῖ Μενοιτιάς,

85

τὶν' ἡμῖν ἦκεις τοῦ θεοῦ φήμην φέρων;

ΚΡ. ἐσθλὴν. λέγω γὰρ καὶ τὰ δύσφορ', εἰ τύχοι
κατ' ὄρθον ἐξελθόντα, πάντ' ἂν εὐτυχεῖν.

Markland, Eurip. Suppl. 1145., proposed τὰς for τῶ, to correspond with ὥσπερ. Bruck calls this a most elegant emendation, and admits it into the text. But τῶ for τῶι is generally used in phrases of this kind. Sept. Theb. 468. πέμποιμ' ἂν ἦδη τόνδε, σὺν τύχῃ δέ τῳ. Choeph. 132. ἐλθεῖν δ' Ὀρέστην δεῦρο σὺν τύχῃ τῶι.

81. σωτήρι] The ancients applied the title σωτήρ even to their female deities, though the feminine form σωτήρια was in common use. Ἡγοῦμεθα τῆς πόλεως εἶναι τὰς τας σωτήρας, Pherecrates. See Pearson on the Creed, p. 72. Bruck calls σωτήρ a noun subst. "Compare Agam. 673. Philoct. 1471. Med. 360." Elmsl.

82. οὐ γὰρ ἂν] These particles may be rendered by alioquin non, "otherwise not;" and they always precede an elliptic sentence: "for he would not have come crowned with laurel, &c., if he had not been the bearer of good tidings." Σχολῆ ἂν also is used in similarly elliptic sentences. Σχολῆ σ' ἂν ἀκούς τοὺς ἡμῶς ἐστειλέμεν, C. R. 424.

83. πολυστεφῆς] A messenger of good tidings had his head crowned with branches of laurel or rather bay. Εὐφημῶν νῦν ἰσχύ' ἐνεί καταστροφῇ Σελήχου δρᾶ τιν' ἄνδρα πρὸς χάριν λόγων, Trach. 178. "Theseus in Eurip. Hipp. v. 813, being informed of the death of his wife, says, τί δήνα τοιοῦδ' ἀνίσταμαι κᾶρα πλεκτοῖσι φύλλοις, δυστυχῆς δευρὸς ἔν; Fabius Pictor ap. Liv. xxiii. 11. Se jussum ad templi

antistile, sicut coronatus laurea corona et oraculum adisset, et rem divinam fecisset, ita coronatum navim ascendere, nec ante deponere eam, quam Romam pervenisset." Bruck.

"παγκάρπου, perscunde. A rare meaning, but defended by other compounds of πᾶν." Erf.

84. ξύμμετρος] "The Schol. well: οὐκ ἔστι, φησί, μακράν, ἀλλ' ἔγγυς καὶ μέτρον ἔχων τοῦ ἀκούειν, διὰ τὸ κλησίον γενέσθαι." Erf.

85. ἄναξ] A prince, ὁ ἄνω ἂν, one who is above or over others. "By this name were addressed not only kings, but the sons and relations of kings and the nobility of any state. See infr. 904. Antig. 1091. Hipp. 88." Musgrave.

κῆδευμα] For κηδεστής, relation: the abstract for the concrete: see above, v. 1. τροφή. "Eurip. Orest. 479. ὦ χαῖρε καὶ σὺ, Μεσέλειος, κῆδευμ' ἔμδν. Phoen. 298. ὦ ξυγγένεια τῶν Ἀγήνορος τέκνων. infr. 128. τυραννίδος οὕτω πεσοῦσθης—for τυράννου οὕτω πεσόντος." Bruck.

86. ἦκεις . . . φέρων:] The particle ἔγυν, φέρων, ἔχων, and some others, are found with verbs of motion. See Valckenaer. Phoen. 267.

87. τύχοι . . . ἐξελθόντα] Not ἐξελθεῖν. Some grammarians maintain that τυγχάνω ἐξελθόν is precisely the same in meaning as ἐξῆλθον. But this is not true: for wherever τυγχάνω is used, there is always implied an idea of casualty or chance. See Viger. p. 246.

- ΟΙ. ἔστιν δὲ ποῖον τοῦπος; οὔτε γὰρ θρασύς,
οὔτ' οὖν προδείσας εἰμὶ τῷ γε νῦν λόγῳ. 90
- ΚΡ. εἰ τῶνδε χρήξεις πλησιαζόντων κλύειν,
ἔτοιμος εἰπεῖν, εἴτε καὶ στείχειν ἔσω.
- ΟΙ. ἐς πάντας αὐδα. τῶνδε γὰρ πλέον φέρω
τὸ πένθος, ἢ καὶ τῆς ἐμῆς ψυχῆς πέρι.
- ΚΡ. λέγοιμ' ἂν ὃν ἤκουσα τοῦ θεοῦ πάρα. 95
ἄνωγεν ἡμᾶς Φοῖβος ἐμφανῶς ἀναξ
μῖασμα χόρας, αἷς τεβραμμένον χθονὶ
ἐν τῇδ', ἐλαύνειν, μῆδ' ἀνήμεστον τρέφειν.
- ΟΙ. ποίῳ καθαρμοῷ; τίς ὁ τρόπος τῆς ξυμφορᾶς;
- ΚΡ. ἀνδρηλατοῦντας, ἢ φόνον φόνον πάλιν 100
λύοντας, αἷς τὸδ' αἶμα χειμάζον πόλιν.

90. τῷ γε, &c.] "The dative here marks the cause. See Matth. Gr. Gr. § 403. c." Erf.

92. ἔτοιμος εἰπεῖν] The auxiliary verb εἰμι is frequently omitted, when ἔτοιμος is used. So *Iroad*. 74. ἔτοιμ', & βούλει, τὰπ' ἐμοῦ. *Med*. 612. ὡς ἔτοιμος ἀφ' ὅθεν δοῦναι χερὶ. See also *Demosth.* *Philipp.* iii. 3. and *Aj.* 813.

εἴτε καὶ στείχειν ἔσω] "The complete sentence would be, εἴτε καὶ στείχειν ἔσω χρήξεις, ἔτοιμός εἰμι καὶ τοῦτο δρᾶν." *Eurip.* *Ion*. 1120. *Πεπνυμένα* γὰρ, εἰ δανεῖν ἡμᾶς χρεῶν, ἥδιον ἂν δένοιομεν, εἰδ' ὅρῳ φόνος; where Heath says that ἥδιον ἂν (ῥῆμα) is understood." *Elms*.

95. "Λέγ. ἂν] I will say. See on *El.* 1491." *Bruck*.

99. τρόπος] "*Modus, ratio.* *Aristot.* *Polit.* 2. τίς οὖν ὁ τρόπος ἔσται διαλογῆς τῶν ψήφων; *Eurip.* *Herc. F.* 965. τίς ὁ τρόπος ἐξέσεως τῆςδε;" *Erf*.

100. φόνον φόνον] The juxta-position of these words adds considerably to the force of the passage. *Orest.* 32. *Κἄπειθ' ὁ κείνον γενόμενος φόνον φόνον* λίσσει. See also *Orest.* 807. *Eurip.* *Suppl.* 624. *Κακὸς, πόνος, νόσος*, and other words occur under the same circumstances. *Κακὸν κακὸς νιν ἔμπορον*

ἐκτρίψαι βίον, *CE. R.* 238. *Πόνος πόνον* φέρει, *Aj.* *Fl.* 866. *Infr.* μέλειος μέλειος ποδὶ χρεῖται.

101. ὡς τὸδ' αἶμα χειμάζον πόλιν] *Mudge* altered the common reading τὸδ' into τήνδ', which was adopted by *Bruck*, but *Erfurd* and *Elmsley* defend τὸδε—"this murder" [of which I am going to speak]: "δδε is sometimes so placed, as to refer to what is subsequently mentioned. *Hom.* *Il.* ix. 527. *Μέμνημαι τὸδε ἔργον ἐγὼ πάλαι, οὔτι νέον γε, ὧς ἦν ἐς δ' ὁμῶν ἐρέω πάντεσσι φίλοισι.* *P. V.* 622. *Ja.* *Ὀδῶν πόροις ἂν τήνδε δωρεὰν ἐμοί; Pr. Λέγ' ἦντιν' αἶται.*" *Erfurd*. This usage of δδε, not unfrequent in the tragic writers, is most common in *Herodotus*. . . τὰδε λέγουσι:—they mention the following particulars.

ὧς—αἶμα χειμάζον is the nominative or accusative absolute. The same government occurs without ὧς: as *Hec.* 118. *Τύμβον σφέων, τοῖς δ' οὐχὶ δοκοῖν.* *Hermann* notes: "Pronomen δδε ita spectat ad sequentia, ut proprie sit hic, quem in mente habeo. Itaque h. l. quum nominatus sit jam φόνος, ad hunc refertur: tum demum ad sequentia." *Accusativorum huiusmodi constructionem explicuit Elmsley* ad

- ΟΙ. ποίου γὰρ ἀνδρὸς τήνδε μηνύει τύχην;
 ΚΡ. ἦν ἡμῖν, ὦ ἄναξ, Λαΐός ποθ' ἡγεμὼν
 γῆς τῆσδε, πρὶν σὲ τήνδ' ἀπευθύειν πόλιν.
 ΟΙ. ἔξοιδ' ἀκούων· οὐ γὰρ εἰσεῖδόν γέ πω. 105
 ΚΡ. τούτου θανόντος, νῦν ἐπιστέλλει σαφῶς
 τοὺς αὐτοέντας χειρὶ τιμαρεῖν τινάς.
 ΟΙ. οἱ δ' εἰσὶ ποῦ γῆς; ποῦ τοδ' εὐρεθήσεται
 ἵχνος παλαιᾶς δυστέκμαρτον αἰτίας;
 ΚΡ. ἐν τῇδ' ἔφασκε γῇ. τὸ δὲ ζητούμενον 110
 ἄλωτόν· ἐκφεύγει δὲ τὰ μελούμενον.
 ΟΙ. πότερα δ' ἐν οἴκοις, ἢ ἔν ἀγροῖς ὁ Λαΐος,
 ἢ γῆς ἐπ' ἄλλης τῷδε συμπίπτει φόνω;
 ΚΡ. Θεωρὸς, ὡς ἔφασκεν, ἐκδημῶν, πάλιν

Heracl. 693. et in addendis ad eum locum."

107. "Τιμαρεῖν τινά. Suidas v. Ἐπιστέλλει. The order is ἐπιστέλλει τινὰ τιμαρεῖν τοὺς αὐτοέντας. So δηλοῦν τινά, infr. 1287." Elmsley. Hermann, as in the text, reads τινάς, and thus notes: "Τινά cum Erfurdio edidit etiam Elmsleius, comparans ille v. 1287. probatque Reisigius ad CEd. Col. p. 319. At illius loci alia ratio est. Hic non ut aliquis, sed ut civitas eadem illam puniat, jubere dicitur oraculum. Itaque revocavi τινάς, quod etiam Suidæ cod. Leid. habet. Indicat eo pronomine Creon, incertum esse, qui sint illi, qui occiderint Laium."

108. ποῦ γῆς;] Ubi terrarum? ubi gentium? adverbs of time, place, and quantity require a genitive. There is a somewhat singular application of this in Antig. 42: Ποῖόν τι κινδυνεύμα; ποῦ γράμμις ποτ' εἶ;

110. τὸ δὲ ζητούμενον] "Terence, Heaut. iv. 1. 8. Nihil tam difficile est, quia querendo investigari possiet." Bruck. "Chæremôn Stobæi, i. 9. p. 236. Heer. οὐκ ἔστιν οὐδὲν τῶν

ἐν ἀνθρώποις, ὃ τι, οὐκ ἐν χρόνῳ ζητού-
 σιν ἐξευρίσκειται." Erf.

112. It seems strange, and is one of the improbable circumstances in this beautiful play, that (Edipus should have succeeded to the throne of Laius, and married his widow, without having made himself acquainted with the particulars connected with the death of Laius: they were known to Jocasta; and we are told in the play itself, v. 693., that (Edipus and Jocasta lived on the most confidential and affectionate terms. "Edipus, however, offers an excuse for this, v. 128., and 229., and Aristotle de Art. Poët. xviii. 14. and xxv. 8." Erfurdt.

114. Θεωρὸς] Θεωρὸς was a person commissioned to offer sacrifice to some god, and to consult an oracle. He was always engaged and concerned in the transaction of business relative to the gods; and thus distinguished from πρέσβης, a person charged with civil business. In the council of the Amphictyons, the Θεωρὸς was called *τερομήμων*. Laius went to Delphi: τὸν ἐκτεθέντα παῖδα μαστεύων μαθεῖν εἰ μή-
 κέρ' εἴη. Phœn. 36.

- πρὸς οἶκον οὐκ ἔθ' ἵκεθ', ὡς ἀπεστάλη. 115
- ΟΙ. οὐδ' ἄγγελός τις, οὐδὲ συμπράκτωρ ὁδοῦ
κατεῖδ', ὅτου τις ἐκμαθὼν ἐχρήσατ' ἄν ;
- ΚΡ. θνήσκουσι γάρ, πλὴν εἰς τις, ὅς φόβῳ φυγῶν,
ὣν εἶδε, πλὴν ἓν, οὐδὲν εἶχ' εἰδὼς φράσαι.
- ΟΙ. τὸ ποῖον ; ἐν γὰρ πόλλ' ἄν ἐξεύροι μαθεῖν, 120
ἀρχὴν βραχεῖαν εἰ λάβοιμεν ἐλπίδος.
- ΚΡ. ληστὰς ἔφασκε συντυχόντας οὐ μιᾷ
ῥώμῃ κτανεῖν νιν, ἀλλὰ σὺν πλήθει χερῶν.
- ΟΙ. πῶς οὖν ὁ ληστής, εἴ τι μὴ ξὺν ἀργύρῳ
ἐπράσσειτ' ἐνθένδ', ἐς τοῦδ' ἄν τόλμης ἔβη ; 125
- ΚΡ. δοκοῦντα ταῦτ' ἦν· Λαίου δ' ὀλωλότος
οὐδεὶς ἀρωγὸς ἐν κακοῖς ἐγίγνετο.
- ΟΙ. κακὸν δὲ ποῖον ἐμποδῶν, τυραννίδος
οὕτω πεσούσης, εἴργε τοῦτ' ἐξειδεῖναι ;

ἐκδημῶν] This word is distinguished from *ἀποδημῶν*. *Ἐκδημῶν* is a person who goes out of his own country : *ἀποδημῶν*, an absentee, or one who is living in a foreign country.

117. *ὅτου τις ἐκμαθὼν*] "From whom one might learn, and make use of his information." *ὅτου* is governed of *ἐκμαθὼν*, and *ἔτινι* in the absence of *ἐκμαθὼν* would have been expected with *χρήσατο*. When two verbs, or a verb and a participle governing different cases, refer equally to the same noun, the Greeks, in order to avoid an inharmonious repetition, used the noun only *once* governed by one of the verbs, and omitted with the other. See R. P. Med. 724. and Matthiae Gr. Gr. § 556.

120. *ἐν γὰρ . . .*] The order is—*μαθεῖν γὰρ ἐν ἐξεύροι ἄν πολλά*. "The ascertaining of one fact may be the means of discovering many." Erf. observes that "*εὐρίσκω* often signifies not so much *excogitare* as *rationem invenire, quia fieri aliquid possit*. Lucian.

Parasit. t. ii. p. 860. εἰροῖς εἰπεῖν. Plutarch. *Præc. Reipubl. gerendæ*, p. 798. *Ἡτῶν δὲ παύσασθαι καὶ δεόμενος μεταβολῆς καὶ ἡσυχίας, εἴρε καταθέσθαι τὴν δόξαν*."

122. *ἔφασκε*] "*He used to say*"—he was in the habit of saying. See above, v. 36.

125. *ἐπράσσειτ' ἐνθένδ'*] "Unless he had been tampered with, or acted upon, by money from this country." "Translate, *pecunia hinc transactum esset*, i. e. nisi hinc, ex hac regione, pecunia esset subornatus." Erf.

ἐς τοῦδ' ἄν τόλμης] This expression is elliptical : supply *μέρος* with L. Bos. *Τόδε τόλμης* is nearly the same in meaning as *τὴνδε τόλμην*.

128. *τυραννίδος οὕτω πεσούσης*] "When royalty had thus fallen." Here is the abstract put for the concrete : *τυράννου οὕτω πεσόντος*. *Æsch. P. V. 232. ἔνεστι γὰρ πῶς τοῦτο γῆ τυραννίδι νόσημα, τοῖς φίλοις μὴ πεποιθέναι*. See above, v. 85.

- KP. ἡ ποικιλοδὴς Σφίγξ τὰ πρὸς πασι σκοπεῖν 130
 μεθέντας ἡμᾶς τὰφανῆ, προσήγετο.
- OI. ἀλλ' ἐξ ὑπαρχῆς αὐθις αὐτ' ἐγὼ φανῶ.
 ἐπαξίως γὰρ Φωῖος, ἀξίως δὲ σύ,
 πρὸ τοῦ θανόντος τήνδ' ἔθεσθ' ἐπιστροφῆν·
 ὥστ' ἐνδίκως ὄψεσθε καὶ μὲ σύμμαχον, 135
 γῇ τῇδε τιμωροῦντα, τῷ θεῷ δ' ἅμα.
 ὑπὲρ γὰρ οὐχὶ τῶν ἀπωτέρω φίλων,
 ἀλλ' αὐτὸς αὐτοῦ, τοῦτ' ἀποσκειδῶ μύσος.
 ὅστις γὰρ ἦν ἐκεῖνον ὁ κτανών, τάχ' ἂν
 καὶ μὲ ἂν τοιαύτῃ χειρὶ τιμωρεῖν θέλοι. 140
 κείνῳ προσαρκῶν οὖν, ἑμαντὸν ὠφελῶ.
 ἀλλ' ὡς τάχιστα, παῖδες, ὑμεῖς μὲν, βάθρων
 ἴστασθε, τοῖσδ' ἄραντες ἰκτῆρας κλάδους·
 ἄλλος δὲ Κάδμου λαὸν ὧδ' ἀβροῖζέτω,
 ὡς πᾶν ἐμοῦ δράσοντος. ἡ γὰρ εὐτυχεῖς 145
 σὺν τῷ θεῷ φανούμεθ', ἡ πεπτωκότες.
- IE. ὦ παῖδες, ἰστώμεσθαι τῶνδε γὰρ χάριν
 καὶ δεῦρ' ἔβημεν, ὧν ὅδ' ἐξαγγέλλεται.

138. αὐτὸς αὐτοῦ] Αὐτοῦ is here governed by *ὅστις* in the preceding line. "Ἀποσκειδῶ. Attic. futur. for ἀποσκειδίσω. See on Ran. 298." Brunck.

139. τάχ' ἂν καὶ μὲ ἂν] On the subject of the double ἂν, Hermann, Viger. p. 644. remarks that ἂν seems to be repeated in the same sentence, if the one belongs to the verb, and the other to another word which may be taken doubtfully. In this passage he says the former ἂν refers to the verb θέλοι, the latter to καὶ μὲ; "hic poterit insidias struere fortasse etiam mihi." So also infr. v. 340. Τίς γὰρ τοιαῦτ' ἂν οὐκ ἂν ἐργάζοιτο ἐπὶ κλύων; τοιαῦτ' ἂν κλύων must be taken together; "quis non irascatur, si forte talia audierit!" See Matthiæ Gr. Gr. § 599.

142. "Βάθρων ἴστασθε] I. e. ἀπὸ βάθρων. Antig. 418. (ἀπὸ) χθονός

αἰράς. Oppian. Cynege. iv. 186. αἰρόμενος χθονός." Erf. "They were sitting at the altar in the manner of suppliants. See C. C. 1158." Brunck.

144. Κάδμου λαὸν] The governors of the land of Cadmus: the senate: the same are designated as Χέρας ἄνακτες, infr. 904.

145. ὡς πᾶν ἐμοῦ δράσοντος] This is an instance of the genitive absolute with ὡς. The particle ὡς implies certainty.

146. σὺν τῷ θεῷ] "With the help of the god," sc. Apollo. The words σὺν θεῷ and θεός frequently occur in the tragic and other Greek writers, joined to a verb future. See Med. 625. and 798. and Matth. Gr. Gr. § 577.

148. δδ' Ὅδε here refers to Creon. The object of these suppliants was to ascertain from Œdipus what response

Φοῖβο, δ', ὁ πέμψας τάσδε μαντείας, ἅμα 149
σωτήρ θ' ἵκοιτο, καὶ νόσου παυστήριος.

ΧΟ.

ᾧ Διὸς ἀδυεπὴς φάτι, τίς ποτε τᾶς πολυχρύσου στ. ἅ.
Πυθῶνος ἀγλαὰς ἔβας

Θήβας; ἐκτέταμαι φοβεράν φρένα, δείματι πάλλων,
ἰήϊε Δάλιε Παιάν,

ἅμφι σοὶ ἀζόμενος, τί μοι ἢ νέον, 155

ἢ περιτελλομέναις ὥραις πάλιν

ἑξανύσεις χρεός.

εἰπέ μοι, ὦ χρυσέας τέκνον ἐλπίδος, ἄμβροτε φάμα.

πρῶτά σε κεκλόμενος, δύγατερ Διός, ἄμβροτ' Ἀθάνα,

[ἀντιστ. ἅ.]

of an oracle or other means could produce any alleviation to the pestilence; and Creon had announced to them the particular mode to be adopted.

151. "ᾧ Διὸς — φάτι] *Æschyl.* Eumen. 19. Διὸς προφήτης δ' ἐστὶ Λοξίας πατρός. Add *Virgil.* *Æn.* iii. 251." *Musgr.*

τίς ποτε] "With what possible meaning!" Thus we say, What *ever* could he mean?

πολυχρύσου] Delphi is called πολυχρύσος from the number of offerings presented to it. See an account of some of these given by Gyges and Cræsus, and described by Herodotus, *Clio* § 53. and *Pindar*, *Pyth.* vi. 8. It is also to be remembered that in the temple at Delphi were kept the treasures of several states. Herodotus mentions *θησαυροὶ τῶν Κορυθίων*.

153. ἐκτέταμαι] I am stretched out, or on the rack: "I am racked in my fearful mind." "Properly said of the dead, as Gataker observed." *Erf.* See *R. P. Med.* 585.

πάλων] the active voice is here used where the middle παλλόμενος would be more proper. See *R. P. Orest.* 316. The scholiast reads παλλῶ for πάλων.

154. ἰήϊε Δ. Π.] "Brunck and

Erf. made these words parenthetical. I do not. What he called before Διὸς φάτι, he now calls by the name of Apollo." *Herm.*

ἄζόμενος] "Gl. εὐλαβούμενος, φοβούμενος. *Homer.* *Il.* x. 261. ἄζετο γάρ, μὴ Νυκτὶ θεῶν ἀποθόμα ἔρβοι." *Brunck.*

155. τί μοι ἢ νέον] "What new event thou wilt accomplish, or one recurring (πάλιν) after revolving years." The event about which the chorus is anxious, is one that may have never occurred before, or one which may. *Tac. Hist.* i. 2. Jam vero Italia novis cladibus, vel post longam seculorum seriem repetitis, addicta.

158. χρυσέας] This word is here scanned as a spondee. In *Homer*, *Il.* A. 15. the two concluding syllables of χρυσέων form in scanning only one short syllable: χρυσέων ἀνὰ σκήπτρῳ.

ἄμβροτε φάμα] Immortal response, i. e. an oracle or response sent from an immortal.

159. κεκλόμενος] *Al. κεκλωμένῃ*: the dative case agreeing with μοι after προφάνητέ, v. 163. *Seidler*, *Eurip. Troad.* 117. p. 16. thinks that κεκλόμενος is the true reading; and *Erfurdt* (edit. 1823.) has adopted it into the text on the suggestion of *Hermann*.

γαιάοχόν τ' ἀδελφεῶν

160

Ἄρτεμιν, ἃ κυκλόεντ' ἀγορᾶς θρόνον εὐκλέα θάσσει,

καὶ Φοῖβον ἱκαβόλον, ἰὼ

τρισοὶ ἀλεξιμόροι προφάνητέ μοι,

εἴ ποτε καὶ προτέρας ἄτας ὕπερ

ὀρνυμένας πόλει

165

ἡνύσατ' ἐκτοπίαν φλόγα πῆματος, ἔλθετε καὶ νῦν.

ὦ πόποι, ἀνάριθμα γὰρ φέρω

στροφὴ β'.

160. γαιάοχόν τ'] This epithet is applied to Jupiter, Neptune, and to Mercury, as well as to Diana. See Sept. Theb. 298. *Æsch. Suppl.* 795.

161. ἃ κυκλόεντ'] "Who sits on a splendid circular throne or pediment in the forum." Diana had a temple in the forum at Thebes dedicated to her, where her statue represented her in a sitting posture on a circular pediment or base.

εὐκλέα] "The common reading *εὐκλεᾶ* is wrong. Both forms are correct; but the latter is here inadmissible by the law of the metre. See Eustath. p. 1516. The Scholiast thinks that *Εὐκλεα* is the nominative for *Εὐκλεία*, under which name Diana was worshipped among the Boeotians and their neighbours the Platæans. See Plutarch. in Aristid. p. 317." Brunck. "Recte," says Hermann, "Sophocles epicam, sive mavis lyricam formam ut in chori carmine posuit, in quo *εὐκλεᾶ* pedestre et vulgare fuisset."

θάσσει] *Θάσσω*, though generally intransitive, takes an accusative of the place occupied or seated upon. "Α θέτιδος δάπεδον καὶ ἀνάκτορα θάσσει, Androm. 117. See also *Iph. T.* 278. *Troad.* 138. *Herc. F.* 1205.

162. ἱκαβόλον] Dor. for *ἐκθεόλον*, a Homeric word: *ἐκατθελέτης* also occurs in Homer.

164. εἴ ποτε καὶ προτέρας] The order is, *εἴ ποτε καὶ προτέρας ἄτας ὀρνυμένας ὅπῃ πόλει*. . . "if ever, when former disaster rushed over, or threatened, the state."

ἤνυσαν] H. l. *quod attinet*, as 189. and *περὶ* v. 94. *Æschyl. S. Th.* 425. *τρέμω δ' αἱματηφόρους μύρους ὑπὲρ φίλων ὀλομένων ἰδέσθαι.* *Erf.*

166. ἡνύσατ' ἐκτοπίαν] "You effected the expulsion of calamity." Here *ἐκτοπία* expresses the effect produced upon *φλόγα*. After a verb active, an accusative frequently follows of the object; and an adjective, as here, or a participle agreeing with it, to denote the change which that action produces in its nature or qualities. *Phœn.* 446. *Māter, διαλλάξασαν ὁμογενεῖς φίλους*, "having reconciled relations [so as to make them] friends." So *Virg. Æn.* i. 69. *Incute vim ventis submersasque obrue classes.* In English we have the same idiom: "to strike a man dead." On this subject see Bentley's Epistle to Mill. p. 18. *Toup, Emend. Suid.* iii. p. 320. *Hemsterh. ad Aristoph. Plut.* p. 4.

167. ὦ πόποι] "O Dii. Lycophron v. 943. has the nominative of this word: *τογὰρ πόποι φύηλιν ἠνδρῶσαν σπύρον.* *Plutarch, vol. ii.* p. 22. *Δρύοιες δὲ πόπους τοὺς δαίμονας [καλοῦσιν].* *Musgrave.* *Πόποι* does not occur in *Euripides*, but frequently in *Homer* and *Æschylus.* *Od. A.* 32. *ὦ πόποι, οἷον δὲ νυ θεοὺς βροτοὶ αἰτῶνται.* On this passage the Scholiast observes: "ὦ πόποι, ἃ παλαιά, ἔστι δὲ ἐπιβήρημα σχετλιασμοῦ θηλωτικόν—" it is an adverb expressive of indignation;" and also of alarm, sorrow, and astonishment: but in this latter sense it is written *ποσοῖ*.

πήματα· νοσεῖ δέ μοι πρόπας στόλος, οὐδ' ἔνι
 φροντίδος ἔγχεος, 170
 ὧ τις ἀλλέζεται. οὔτε γὰρ ἔκγονα
 κλυτὰς χθονὸς αὖζεται, οὔτε τόκοισιν
 ἰήτων
 καμάτων ἀνέχουσι γυναῖκες·
 ἄλλον δ' ἂν ἄλλω 175
 προσίδοις, ἅπερ εὐπτερον ὄρνιν,
 κρεῖσσον ἀμαιμακέτου πυρὸς ὄρμενον
 ἄκταν πρὸς ἐσπέρου θεοῦ·

169. οὐδ' ἔνι φροντίδος] Οὐδὲ νῦν is the reading of Suidas and the scholiast, and adopted by Elmsley. The reading of all the MSS. and copies is οὐδ' ἔνι φροντίδος ἔγχεος. Νῦν for νῦν however is a contraction, as Erfurdt remarks, scarcely found in the choral odes. Hermann calls this an Iambic line, except that it has an anapaest in the 5th place.

171. οὔτε γὰρ ἔκγονα] "P. Victorius compares the words of Pacuvius in Nonius: *Nec grandiri frugum fetum posse, nec mitescere*. It was formerly believed that the gods when angry with men for some gross acts of impiety, injured the productions of the earth, and destroyed the offspring of animals, till they were appeased by atonement for the guilt." Brunk.

173. ἰήτων] Mournful, is derived from the ejaculation ἦ, or because women in child-birth ἰᾶσι φωνάς, shriek out. See Hesych, in voc. ἰήτους καμάτων. Eurip. Phœniss. 1046. ἰάλεμον ἐστέρας οἴκοις ἰήτων βοᾶν, ἰήτων μέλος.

174. ἀνέχουσι] Ἄνεσιν ἔχουσιν Hesych. "have respite or deliverance from"—or understand ἑαυτοὺς, and translate, "support themselves under." See above, v. 26. "With καμάτων, ἀπὸ is understood: οὐκ ἀνέχουσιν ἀπὸ ἰήτων καμάτων: non resurgunt iterum a Lucine doloribus. Synes. Epist. 98. ἀπὸ

τῆς κλῆσης σοὶ γέγραφα, μόλις ἀνεχόμενος εἰς διασκευήν," Musgrave. "Arrian. de Rebus Hispan. c. 32. τῆς μάχης οὐκ ἀνασχών. de Reb. Pun. c. 75. ἀνασχεῖν τοῦ πολέμου. ibid. 136. ἀνέσχεν ἡ βουλή τοῦ συνοικισμοῦ." Erf.

175. ἄλλον ἄλλω] "I. e. ἄλλον ἐπ' ἄλλω, alium super alium. Eurip. Troad. 1323. ἄλλω δ' ἄλλο φροῦδον. Vid. Matthiæ Gr. Gr. § 400. g." Erf.

176. ἅπερ] Eurip. Hippol. 840. "Ὅρρις γὰρ ὥς τις ἐκ χειρὶν ἀφαντος εἰ Πήδημ' ἐς Ἄιδου κραπνὸν ὀρμήσασά μοι.

177. κρεῖσσον ἀμαιμακέτου πυρὸς] The same image is expressed by Euripides in relation to the violence of sailors, which here denotes the rapidity with which those afflicted with the plague hurried to the shades: ναυτικὴ τ' ἀναρχία κρείσσω πυρὸς. Hec. 605. Ἀμαιμακέτος, ὁ πᾶν μέγας, ἔγαν μακρός: from μάκος is derived μάκετος, and with the reduplication μα, and the insertion of the iota μαιμακέτος, and with the intensive α, ἀμαιμακέτος. This is Damm's derivation. To this it may be urged as an objection that the antepenult of ἀμαιμακέτος is short, whereas it would be long if derived from μάκος. A more probable derivation is from μαίμω, cum impetu feror in aliquid, and α intensive: it then would signify, rushing very violently, violent, irresistible.
 178. ἄκταν] From ἔγω, frango; so

ὣν πόλις ἀνάριθμος ἔλλυται· ἀντιστρ. β'.
 νηλέα δὲ γένεθλα πρὸς πέδῳ θανατηφόρῳ 180
 καῖται ἀνοίκτως·
 ἐν δ' ἄλοχοι, πολιαί τ' ἐπι ματέρες,
 ἀκτὰν παρὰ βώμιον ἄλλοθεν ἄλλαι
 λυγρῶν πόνων 185
 ἱκτῆρες ἐπιστενάχουσιν.
 παιὰν δὲ λάμπει
 στονόεσσά τε γῆρυς ὄμαυλος·
 ὦν ὕπερ, ὦ χρυσέα θύγατερ Διὸς,
 εὐῶπα πέμψον ἀλκάν· 190
 Ἄρεά τε τὸν μαλερόν, στροφὴ γ'.

αἰγιαλὸς, from the same: that on which the sea breaks: ἀκτὴ is a rugged or rocky shore.

ἐσπέρος] Ἑσπερος is generally used as a substantive, though here it is an adjective, signifying western, evening, dark, gloomy. Æschylus, P. V. 356. has ἐσπερος an adj. Τέλουσ' Ἀτλαντος, ὅς πρὸς ἐσπέρους τόπους ἔστηκε. "I know no one who thus denominates Pluto. We find Πόρεν' Ἀχέροντος ἀκτὰν παρ' εὐσκιον in Pindar, Pyth. xi. stroph. 2. See also Antig. 806, 807." Musgr.

179. ὦν πόλις] Translate: "in whom the state suffers an unnumbered or incalculable loss." "So Electra, 227. ἀνάριθμος ὥδε θρήνων. In the same manner Trach. 247. should probably be read *ἡμερῶν ἀνθήριμος*." Erfurdt.

180. νηλέα] "Neut. plur. for an adverb. Gl. νηλέως. νηλέα δὲ καὶ ἀνοίκτως ἐκ παραλλήλου." Brunck. "It is not for an adverb, but should be taken with γένεθλα." Herm.

184. ἀκτὰν παρὰ βώμιον] "*Ad altarium gradus*. Ἀκτὴ is *eminentia*, ἔξοχῃ, as the Scholiast explains. So Æschyl. Choeph. 718. ἀκτὴ χόματος, *sepulchri tumulus*. Ald. and some MSS. ἀκτὰν παραβώμιον." Erf.

187. παιὰν δὲ λάμπει] Here a verb

of sight is joined with a noun of hearing, and the object heard is thereby described more strongly as being heard. For, Segnius irritant animos demissa per aures Quam quæ sunt oculis subjecta fidelibus, Hor. A. P. 180. There is a similar instance below: "Ἐλαμψε γὰρ τοῦ νιφόντος Ἀρτίως φανείσα Φάμα Παρνασσού, and Sept. Theb. 99. Κτόπον δέδορκα πάταγος οὐχ ἐνὸς δορός." "So λαμπρὰ φωνή, *clara vox*, in Polluc. lib. iii. sect. 116. Plutarchus de Virtute Mulier. ὡς δὲ εἶδε πεπωκότα, λαμπρὸν ἀνωλόλυξε, vol. ii. p. 285." Musgr. "Bacchylides (ap. Stobæum Serm. liiii. and Plutarch. Numa. p. 158.) v. 12. παυδικοί δ' ὅμοιοι φλέγονται." Erf.

188. ὄμαυλος] Gl. *συμμηγής*. Brannck.

189. χρυσέα] This word is to be scanned as a spondee. See above v. 158.

190. εὐῶπα] is here the accusative from εὐώψ, agreeing with ἀλκάν, not the vocative from εὐώπης, agreeing with θύγατερ, as Brunck contends: because εὐώπης could scarcely be joined to a feminine noun, and the fem. form εὐώπης occurs, as also the masc. εὐωπός; εὐώψ is ὁ καὶ ἡ. Antig. 530. τέγγουσι εὐῶπα παρείδω.

191. Ἄρεά] Mars, sc. the plague,

ὅς νῦν ἄχαλκος ἀσπίδων
 φλέγει με περιβόητος ἀντιάζων,
 παλίσσυστον δράμημα νωτίσαι πάτρας
 ἄπουρον, εἴτ' ἐς μέγαν
 θάλαμον Ἀμφιτρίτας,
 εἴτ' ἐς τὸν ἀπόξενον ὄρμον
 Θρήκιον κλύδωνα·
 τέλει γὰρ εἴ τι νύξ ἀφῆι,

195

which is denominated above v. 27. δ πυρφόρος δέος. Ἀρη is the accusative after νωτίσαι.

192. ἄχαλκος ἀσπίδων] "Hic est Atticus idiotismus, in quo, pro adjectivo voculam ἔκην si substitutas, sensus evadit simillimus." "Hujus generis alia nonnulla sunt apud Euripidem; sed apud Sophoclem longe plura." Valckenaer. Phoen. 328. Ἀπεκλος φαρῶν λευκῶν. Hipp. 147. ἀνίερος ἀθῶτον πελῶνων. Eur. Electr. 310. Ἀνίερος ἱερῶν. OE. C. 786. κακῶν ἄνατος. Aj. Fl. 321. Ἀψόφητος ὀξύν κωκυμάτων. Soph. Electr. 1002. Ἄλυπος ἔτης. Brunck and Elmsley.

193. περιβόητος] Active, as v. 880. ἄψαντος, v. 962. It means then περιβοῶν. Antipater, Anthol. p. 62. Ἀμμων, ἀμφιβόητος ὄφης. Muson. Scholiast: περὶ ὃν ἕκαστος βοᾷ, which explanation Passow thinks the true one. Erf. Perhaps ἀντιδῶ. Alia voce precor in fugam vertas. Herm.

194. νωτίσαι] Brunck after the Scholiast understands ὅς before νωτίσαι, but νωτίσαι is really governed by πέμψον. v. 190.

πάτρας ἄπουρον] Gl. τῆς πατρίδος τῆς ἡμῶν δηλαδὴ μακρῶν. "Ἄπουρος is the same as ἐξήριος, exortis. The root is the Ionic οἶρος, whence τηλούς." Musgr.

195. μέγαν θάλαμον] Amphitrite was the fabled wife of Oceanus. The bed of Amphitrite may mean the Ægean or Mediterranean sea, as contradistinguished from the Πόντος or Euxine sea: though Musgrave understands it

to be the Atlantic, "as well because no other was equally deserving of mention on account of its magnitude; as because it was at the greatest distance from the Greeks of all the seas which were then known, and therefore best adapted as a place of banishment for the plague." The Scholiast says, θάλαμος Ἀμφιτρίτης — ἦγον ἔνθα αἱ Συμπληγάδες πέτραι εἰσίν. A similar distinction prevails, Hipp. 3. Ὅσοι τε Πόντου τερμύνων ἢ Ἀτλαντικῶν Ναιουσιν εἰσω. In his note on this latter passage Dr. Monk denies that Πόντος is properly explained by Musgrave after the Scholiast as meaning the Euxine sea.

197 ἀπόξενον] Referring to the Pontus, called Εἰξείνος, κατ' ἀντίφρασιν; either from the dangers attending the navigation of it, or from the cruelty of the nations which dwelt along its coasts.

199. τέλει γὰρ εἴ . . .] Translate "if the night leave any thing at its close, this the day assails." Elmsley says that "τέλει means τελείως, ἀτέλως, omnino, absolute." But there is no necessity to take τέλει in any other than its ordinary acceptation. The chorus is describing the dreadful effects of the plague, and says, if any thing or being escapes its attacks during the night, it is sure to be assailed by it in the day, and thus it is explained by the Scholiast: εἴ τι ἢ νύξ ἀγαθὸν καταλείπεται, τοῦτο ἐν ἡμέρᾳ ἀναερεῖται. Herm. coincides with Erfurd, who notes that ἐν belongs to ἐρχεται.

τοὔτ' ἐπ' ἡμαρ ἔρχεται· 200
 τὸν, ὃ τῶν πυρφόρων.
 ἀστραπαῖν κράτη
 νέμων πάτερ, ὑπὸ σῷ φθίσον κεραυνῷ.
 Λύκει' ἀναξ, τά τε σὰ ἀντιστρ. γ'.
 χρυσοστρόφων ἀπ' ἀγκυλῶν 205
 βέλεια θέλοιμ' ἂν ἀδάματ' ἐνδατεῖσθαι
 ἀρωγὰ προσταθέντα, τάς τε πυρφόρους
 Ἀρτέμιδος αἴγλας, ξὺν αἷς
 Λύκι' ὄρεα διάσσει·
 τὸν χρυσομίτραν τε κικλήσκω, 210
 τᾶσδ' ἐπώνυμον γᾶς,

201. τὸν, ὃ] The lines in the strophe and antistrophe here do not metrically agree. Hermann would read and arrange them in the following manner: Stroph. τὸν, ὃ τῶν πυρφόρων Ἀστραπαῖν κράτη νέμων, Ζεῦ Πάτερ, ὑπὸ τεῷ φθίσον κεραυνῷ. Antistr. Πελασθῆναι φλέγοντ' . . . ἀγλαῶπι πεύκε Ἐπὶ τὸν ἀπὸ τιμον ἐν θεοῖς θεόν.

204. Λύκει'] Apollo was called Λύκειος, either because he was more particularly worshipped in Lycia (viz. at Patara, whence his appellation Patareus in Horace), or because he slew wolves, and thereby proved a deliverer. In this sense the term is used, Sept. Theb. 133. Καὶ σὺ, Λύκει' ἀναξ, Λόκειος γενεῷ. Or most probably from λύκη, diluculum, from whence is derived the Latin *lux*. See Dr. Blomfield's able note, Sept. Theb. 133.

205. ἀγκυλῶν] Genitiv. plur. of ἀγκύλη. Gloss. in membr. τὰ νευρὰ λέγει. Bruck.

206. ἀδάματ' Ἀδάμαστ', which is the reading of nearly all the MSS., destroys the metre. Elmsley contends that ἀδάματος, and not ἀδάμαστος, is the form always used by the tragic writers. Ἀδάμαστος occurs in Homer, Il. I. 158. See Blomf. Sept. Theb. 219. and Hermann, Obs. Crit. p. 57.

ἐνδατεῖσθαι] "Ενδατεῖσθαι, in this passage, seems to signify, to mention, or celebrate." Elmsl. Translate: "I wish that I could celebrate thy invincible arrows, set forth from thy goldentwined strings, as our assistants."

207. ἀρωγὰ προσταθέντα] I. e. in one word προστατήρια. Erf.

208. Musgrave has the following learned note: "Αἴγλας. Vide Spanhem. ad Callim. H. in Dian. v. 11. ubi Dea facem utraque manu gestans ex veteri nummo exhibetur. Διτῶρους ἀνέχουσα λαμπράς depingitur Aristoph. Ran. 1406. —Λύκει' ὄρεα διάσσει. Hujus fabulæ origo quæ fuerit, ex simili de Baccho fabula conijcere licet. Auctor est Scholiastes ad Eurip. Phœn. 237. spontaneum ignem in quodam Parnassi vertice vulgo visum esse, non dissimilem forte iis quibus Castoris et Pollucis nomen tribuit Antiquitas. Hoc arripiens Euripides, Ion. 725. Bacchum fingit noctu in eo loco tripudiare, tædam utraque manu gestantem."

209. Λύκει'] The Lycian mountains; not the Lyceum, a mountain in Arcadia.
 210. χρυσομίτραν] He is described also by Lucian as μίτρα — ἀναδεξιμένος τὴν κόμην, in Dialog. Jovis et Junonis, vol. i. p. 247. Musgr.

οἰνώπα Βάχχον εὖιον,
Μαινάδων ὁμόστολον,
πελασθῆναι φλέγοντ'
ἀγλαῶπι σὺν

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πέυκα 'πὶ τὸν ἀπότιμον ἐν θεοῖς θεόν.

- ΟΙ. Αἰτεῖς· ἃ δ' αἰτεῖς, τὰμ' ἐὰν θέλης ἔπη
κλύων δέχεσθαι, τῇ νόσῳ θ' ὑπηρετεῖν,
ἀλκὴν λάβοις ἂν κἀνακούφισιν κακῶν·
ἃ γὰρ ξένος μὲν τοῦ λόγου τοῦδ' ἐξερῶ, 220
ξένος δὲ τοῦ πραχθέντος. οὐ γὰρ ἂν μακρὰν
ἴχνηον αὐτός, μὴ οὐκ ἔχων τι σύμβολον.
νῦν δ', ὕστερος γὰρ ἀστὸς εἰς ἀστὸς τελῶ,
ὕμῃν προφωνῶ πᾶσι Καδμείοις τάδε.
ὅστις πόθ' ὕμῶν Λαῖον τὸν Λαβδάκου 225

216. ἀπότιμον] The same as ἔτιμον, (Hesych.) dishonoured; not receiving the honours paid to the gods. The scholiast adds: θεῶν γὰρ ἐστὶ τὸ εὐεργετεῖν τοὺς ἀνθρώπους.

218. τῇ νόσῳ θ' ὑπηρετεῖν] To minister to the disease. So Shakespeare, Macbeth, act v. sc. iii. "Canst thou not minister to a mind diseased?" Musgrave renders τῇ νόσῳ ὑπηρετεῖν, by "ea facere, quæ morbi natura et ratio exigit." Eurip. Autol. fr. iii. 7. ἐξυπηρετεῖν τύχαις.

219. κἀνακούφισιν] For καὶ ἀνακούφισιν. The verb ἀνακουφίζω, "to raise lightly or gently up," occurs v. 23. supra, and twice in Euripides, viz. Orest. 212. and Hippol. 139.

222. μὴ οὐκ] μὴ οὐκ coalesce into one syllable. See above, v. 13. "Gloss: ἐπεὶ οὐκ ἔχω τι σημῆον." Brunck. "Immo," says Erfurdt, "nisi aliquod haberem indicium." And he notes thus in the Addenda: "Hermannus in Museo ant. Stud. verba οὐ γὰρ — σύμβολον, quæ ad omnem, quæ præcedit, Œdipi orationem spectant, aptissime vertit: parum ipse investigando profecerem, nisi

aliquid indicii reperirem. Particulas enim μὴ οὐ cum participio ita jungunt Græci, ut incertum relinquantur, utrum res aliqua non sit; quod ipsum ut certum sumitur, ubi solum μὴ et participium conjuncta sunt."

σύμβολον] A mark or sign by which a person is known; in the same sense is σῆμα, Hom. Il. Z. 168. Here it signifies a hint.

223. ἀστὸς] Elmsley here reads ἀστὸς contrary to the authority of all MSS. and in p. xxviii. of the preface to his third edition of this play, he says, "Mirari se ait Hermannus, quod ἀστὸς in ἀστὸς mutarim. Hoc habet Laur. B. a prima manu." But little seems to be gained by the alteration: the common reading is therefore here retained.

εἰς ἀστὸς τελῶ] "I.e. εἰς ἀστῶν τέλος (rank) ἔρχομαι. See Ruhnck. ad Timæum, p. 261." Erfurdt. Τελῶ signifies to pay (tribute), and therefore to be ranked among the citizens. In the same sense it is used infr. 234. and Hom. Il. A. 156.

225. Λαῖον . . κἀννοῖεν] This idiom

κάτοιδεν, ἀνδρὸς ἐκ τίνος διώλετο,
 τοῦτον κελεύω πάντα σημαίνειν ἐμοί·
 κεί μὲν φοβεῖται, τοῦτίπλημ' ὑπεξελὼν
 αὐτὸς καθ' αὐτοῦ· πείσεται γὰρ ἄλλο μὲν
 ἄστεργές οὐδέν· γῆς δ' ἄπεισιν ἀβλαβής. 230
 εἰ δ' αὖ τις ἄλλον οἶδεν ἐξ ἄλλης χθονός,
 τὸν αὐτόχειρα μὴ σιωπάτω· τὸ γὰρ
 κέρδος τελῶ γῶ, χῆ χάρις προσκίσεται.
 εἰ δ' αὖ σιωπήσεσθε, καὶ τις ἡ φίλου
 δείσας ἀπάσῃ τοῦπος ἡ χαυτοῦ τόδε, 235

does not occur in Latin and English, where in both languages we should expect *δοῦναι* *κάτοιδεν*, *ἀνδρὸς ἐκ τίνος διώλετο*. The peculiarity is this: after verbs of knowing, describing, speaking of, &c., an accusative is subjoined, *descriptive of*, or *concerning*, the person or thing alluded to; where we should place the same word in the subsequent sentence in such case as the construction would admit. So Hom. II. Z. 479. *Καὶ ποτὲ τις εἴποι, πατὴρ δ' ὄγε πολλὸν ἔμεινον*, 'Εκ πολέμου ἀνιόντα. Plautus has imitated this idiom, Rud. ii. 3. 59. *Eam veretur, ne perierit*. See Mus. Crit. p. 532. and Dawes Misc. Crit. 149.

228. *κεῖ μὲν φοβεῖται*] The order, according to Elmsley, is this: *Κεῖ μὲν φοβεῖται (σημαίνειν)*, also supplied by Brunck] *αὐτὸς καθ' αὐτοῦ, τοῦτίπλημ' ὑπεξελὼν*. "And though he fears the consequences, let him give the information against himself, thereby averting the consequences of the charge." Erfurdt and Hermann reject this interpretation; the former rendering it "si metuat (sc. *πάντα σημαίνειν ἐμοί*) interverna suimet ipsius delatione, i. e. qui alium non potuerit, quam se ipsum deferre; the latter, "Si metuit, si ei contra se ipsum promendum est iudicium," and adds, that *ὑπεξελὼν* is properly, *condita promere*. The pas-

sage may be connected with the preceding without the necessity of supposing any ellipsis: "I recommend every one to give me information, even though he should be afraid to do so, through a wish of suppressing the charge against himself;" or after *αὐτὸς καθ' αὐτοῦ*, we may understand *οὐ καλῶς ταρβεῖ*, which is expressed Trach. 457.

230. *ἄπεισιν*] Abibit, he *shall* depart; *εἰμι* and its compounds have a *present* form, but a *future* meaning; so *ἤκω* has a *present imperfect* form, and a *perfect* meaning. "*ἄπεισιν*, gloss. *ἀπελεύσεται*." Brunck.

231. *ἄλλον*] The reading of all the MSS. is altered by Elmsley to *ἄλλος*, for no sufficient reason, as Erfurdt thinks; but if we examine the context, we shall be induced to think that Elmsley has done justice in this instance; for (Edipus having issued the proclamation, as far as regarded the Thebans, then proceeds to foreigners, and says, "and if any other belonging to another land knows the assassin, let him not be silent." The common reading, however, makes very good sense.

233. *τελῶ*] The Attic future. *τελέω*, f. *τελέσω*, Ion. *τελέω*, Attic. *τελέω*. For an account of Attic futures, see Dawes, Misc. Crit. p. 117. edit. Kidd.

ἀ' κ τῶνδε δράσω, ταῦτα χρὴ κλύειν ἔμοῦ.
 τὸν ἄνδρ' ἀπαυδῶ τοῦτον, ὅστις ἐστί, γῆς
 τῆσδ', ἧς ἐγὼ κράτη τε καὶ θρόνους νέμω,
 μήτ' εἰσδέχεσθαι μήτε προσφωνεῖν τινά,
 μήτ' ἐν θεῶν εὐχαῖσι μήτε δύμασιν
 κοινὸν ποιεῖσθαι, μήτε χέρνιβας νέμειν
 ὠθεῖν δ' ἀπ' οἴκων πάντας, ὡς μιάσματος

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236. ἀ' κ τῶνδε] Sc. ἀ' ἐκ τῶνδε, what I shall do *after*, or in consequence of this; *ἐκ*, in the sense of *after*, is frequently used. Hec. 55. φεῖν δ' μήτερ, ἦτις ἐκ τυραννικῶν δόμων, *after* [having lived in] a royal palace. The Latins use *ex* in the same sense. See Donat. Terence Andr. i. 1. 10. Brunck says: "ἐκ τῶνδε, μετὰ ταῦτα, dehinc, postea, a usage very frequent in Sophocles. So Alciphron Epist. 33. ἐκ τοσαύτης συνθείας, *after* so great an intimacy."

237. τὸν ἄνδρ' ἀπαυδῶ] There are many passages which contain similar excommunications. Orest. 46. Μῆθ' ἡμῖς στέγαις, Μὴ πυρὶ δέχεσθαι, μήτε προσφωνεῖν τινά. Choëph. 285. Καὶ τοῖς τοιαῖτοις οὕτε κρατῆρος μέρος εἶναι μετασχεῖν, οὐ φιλοσπόνδου λιθὸς, Βωμῶν τ' ἀπειργεῖν οὐχ ὀρωμένην πατρὸς Μῆνιν δέχεσθαι δ', οὕτε συλλέγειν τινά. Πάντων δ' ἔτιμον κἀφίλον δῆσκειν χρόνῳ Κακῶς ταριχευθέντα παμφόβρτῳ μόρῳ. The Druids had a similar mode of excommunication, as we learn from Cæsar, Bell. Gall. vi. 12. Si quis aut privatus aut publicus eorum [sc. Druidarum] decretis non steterit, sacrificiis interdicunt. Hæc poena apud eos est gravissima. Quibus ita est interdictum, ii numero impiorum et sceleratorum habentur: iis omnes decedunt; aditum eorum sermonemque defugiunt, ne quid ex contagione incommodi accipiant: neque iis petentibus jus redditur, neque honos ullus communicatur. See also the curse imprecated upon those who should cultivate the Crisean plain after it had

been consecrated. Æschines against Ctesiphon, § 36. "The construction is: ἀπαυδῶ μήτ' εἰσδέχεσθαι τινά τῆσδε γῆς — τὸν ἄνδρα τοῦτον." Erf.

γῆς τῆσδε] This word is strictly in the possessive case, "I forbid any one of or belonging to this land, of which I possess the authority and throne, to receive into his house, or address this man" (sc. the assassin of Laius).

241. χέρνιβας νέμειν] "Athenæus, lib. ix. p. 409. tells us what is the meaning of χέρνιβας νέμειν. His words are the following: "Ἔστι δὲ χερνιβὶς ὄψωρ, εἰς δ' ἀπέβαπτον δαλὸν ἐκ τοῦ βωμοῦ λαμβάνοντες, ἐφ' οὗ τὴν θυσίαν ἐπετέλουν· καὶ τοῦτ' ἐπεφράζοντες τοὺς παρόντας ἡγνίζον." Brunck.

242. ὠθεῖν] "This word is governed by κελεύω, which is contained in ἀπαυδῶ. See Eurip. Orest. 514. 898. Phœn. 1224." Elmsley. "Sometimes an infinitive requires a word to be supplied which is the opposite to the preceding one, as Herod. vii. 104. ὁ νόμος . . . ἀνάγει τὰντὸ ἀεὶ, οὐκ ἔων φεῖγειν οὐδὲν πλῆθος ἀνθρώπων ἐκ μάχης, ἀλλὰ μένοντας ἐν τῇ τάξει ἐπικρατεῖν ἢ ἀπόλλυσθαι — sc. κελεύω, the contrary to οὐκ ἔων, as Cicero, Fin. ii. 21. 68." Matthiæ's Gr. Gr. § 534.

ὡς μιάσματος] Ὡς is found not only with the genitive, but with the nom. and acc. absolute, in the sense of the Latin, tanquam, ut, quippe, quia, utpote, &c. "as if," "on the ground that," "because," "since." See above, v. 101. and Viger. p. 459. Ed. Glasg. 1813.

τοῦδ' ἡμῖν ὄντος, ὡς τὸ Πυθικὸν Θεοῦ
 μαντεῖον ἐξέφηγεν ἀρτίως ἐμοί.
 ἐγὼ μὲν οὖν τοιόσδε τῷ τε δαίμονι 245
 τῷ τ' ἀνδρὶ τῷ θανόντι σύμμαχος πέλω.
 κατεύχομαι δὲ τὸν δεδρακότ', εἴτε τις
 εἷς ὢν λέληθεν, εἴτε πλειόνων μέτα,
 κακὸν κακῶς νιν ἄμορον ἐκτρίψαι βίον.
 ἐπέυχομαι δ', οἴκοισιν εἰ ξυνέστιος 250
 ἐν τοῖς ἐμοῖς γένοιτ' ἐμοῦ συνειδότης,
 παθεῖν, ἅπερ τοῖσδ' ἀρτίως ἤρασάμην.
 ὑμῖν δὲ ταῦτα πάντ' ἐπισκήπτω τελεῖν,
 ὑπὲρ τ' ἐμαυτοῦ, τοῦ Θεοῦ τε, τῇσδ' ἐ τε
 γῆς, ὧδ' ἀκάρπως ἀθέως ἐφθαρμένης. 255
 οὐδ', εἰ γὰρ ἦν τὸ πρᾶγμα μὴ θεήλατον,
 ἀκάθαρτον ὑμᾶς εἰκὸς ἦν οὕτως εἶναι,

249. κακὸν κακῶς] See above, v. 100.
 νιν ἄμορον] Brunck's reading ἄμοι-
 ρον, which is also found in Suidas, as
 also ἄμορον, are equally objectionable,
 the former making an anapaest in the
 3d, and the latter in the 4th place.
 R. P. proposed ἄμορον, which is adopted
 by Erfurdt and Elmsley. Burton had
 recommended the omission of νιν, and
 then would retain ἄμοιρον, on which
 Porson remarks "that νιν is here so
 elegantly added, that he would prefer the
 application of any other remedy rather
 than expunge it." Suppl. Præf. p. 158.
 Priestley's Edition of Euripides. The
 same repetition of νιν occurs Trach.
 287. Ἀδὸν δ' ἐκείνον, εἴτ' ἂν ἀγνὰ
 δόματα Πέτρ πατρός Ζηνὶ τῆς ἀλώσεως,
 φρόνει νιν ὡς ἤσονται. Both ἄμορος
 and ἄμοιρος are used by Euripides. See
 Phoen. 619. and Med. 1392. "Ἐκ-
 τρίψαι, ad finem usque conterere."
 Musgr.

251. γένοιτ' ἐμοῦ συνειδότης] "γέ-
 νοιτο μὴ οὐ ξυνειδότης — Markland,
 Suppl. 390. The common reading
 is properly defended by Heath and

others. Schol. Ἀγνοῶν δὲ ἐπαρᾶται
 εἰς τὸν οἶκον τὸν φονέα διὸ περι-
 παθέστερος γίγνεται ὁ λόγος." Elmsley.
 Translate: "and I pray besides, that
 if he be an inmate in my house with my
 knowledge, that I may suffer, &c."

254. τῇσδ' ἐ τε γῆς] Elmsley, Præf.
 p. xxix. says, "fortasse legendum τῆς
 τε γῆς τῇσδ'."

255. ἀκάρπως ἀθέως] "In a man-
 ner unblest with fruits (see v. 25. and
 172.), and unblest by [the protection
 of] the Gods." "Ἀθέως—sublato Deo-
 rum subsidio—sic ἄθεος ὀλοῖμαι, infr.
 Adde Electr. 1178." Musgrave.

256. τὸ πρᾶγμα] "Though τὸ πρᾶγμα
 may denote either the murder of Laius
 or the search for his murderer, yet the
 former signification alone suits the
 context; for by adopting the latter,
 ἀκάθαρτον would be absurd. Brunck
 has therefore inaccurately translated
 the passage *etsi Deus non jussisset*.
 In fact θεήλατον is always what ap-
 pertains to the Gods, as Eurip. Ion
 1306." Erfurdt.

ἀνδρός τ' ἀρίστου βασιλέως τ' ὀλωλότος,
 ἀλλ' ἐξερευνᾶν· νῦν δ' ἐπεὶ κυρῶ τ' ἐγὼ
 ἔχων μὲν ἀρχάς, ἄς ἐκεῖνος εἶχε πρὶν, 260
 ἔχων δὲ λίκτρα, καὶ γυναῖχ' ὁμόςπορον,
 κοινῶν τε παίδων κοῖν' ἄν, εἰ κείνῳ γένος
 μὴ 'δυστύχησεν, ἣν ἂν ἐκπεφυκότα·
 νῦν δ' ἐς τὸ κείνου κρᾶτ' ἐνήλαθ' ἡ τύχη.
 ἀνθ' ὧν ἐγὼ τὰδ, ὥσπερ εἰ τοῦ 'μοῦ πατρός, 265
 ὑπερμαχοῦμαι, κἀπὶ πάντ' ἀφίξομαι,
 ζητῶν τὸν αὐτόχειρα τοῦ φόνου λαβεῖν,
 τῷ Λαβδακείῳ παιδί, Πολυδῶρου τε, καὶ

259. νῦν δ' ἐπεὶ κυρῶ τ'] This passage has been variously altered. Brunnck on the authority of one MS. has νῦν δὲ γ' ἐκυρῶ τ'. Aldus and others νῦν δ' ἐκυρῶ τ', making the antepenult of ἐκυρῶ long: whence Burton seems to have elicited the true reading, νῦν δ' ἐπεὶ κυρῶ τ'. The sentence on which this depends is, ἀνθ' ὧν . . . ὑπερμαχοῦμαι.

262. κοινῶν τε παίδων . . .] "The sense of this passage is, if *Laius* had left children, his race and mine would have had a common parent—[sc. *Jocasta*,] they would have been brothers to my children. εἰ κείνῳ γένος εὐτύχησεν, κοινῶν παίδων κοινὰ ἦν ἂν ἐκπεφυκότα γένη." Brunnck. "I would rather take κοινῶν παίδων κοινὰ pleonastically for κοινὸς παῖδας: *habere communes cum illo fortasse ipsius quoque liberos ut meos.*" Erf.

264. ἐς τὸ κείνου κρᾶτ'] Κρᾶτα the acc. neuter from κᾶρα. The Scholiast on Hec. 432. says, that these are the forms: τοῦ and τῆς κρατὸς, τῷ and τῇ κρατί, τὸν and τὸ κρατα, as also τὸ κᾶρα, κᾶρα being the more recent form. "This verse prepares us for the consequent conclusion. *Jam vero occisus ille est, non relictis liberis, (hoc enim ex prægressis mente et cogitatione repetendum) ergo tanquam pro patre meo*

pugnabo. The word κείνος refers not to γένος, but to *Laius*, in the same way as in Cœd. Col. 1760. Ὁ παῖδες, ἀπείπεν ἐμοὶ κείνος, Μῆτε πελάζειν ἐς τοὺςδε τόπους, Μῆτ' ἐπιφωνεῖν μηδένα θνητῶν Θήλην ἱερὸν, ἢν κείνος ἔχει." Erf. But Erf. says in the Addenda: "Non ex omni parte recte hunc versum explicui. Dicendum erat, Græcos, si quid hypothetice protulissent, idem solere iterum definite enuntiare. Conf. Ajac. 1057. seqq. cuius loci eadem ratio est."

ἐνήλαθ'] From ἐνέλλομαι—"hath made a [destructive] leap upon." "So infr. 1300. τίς δ' ἐπηθήσας—μείζονα δαίμων τῶν μακίστων πρὸς σὴ δυσδαίμονι μοῖρᾳ; Antig. 1346. τὰ τ' ἐπὶ κρατί μοι—πτόμος δυσκόμοστος εἰσήλατο. Apoll. Rhod. ii. 220. ἐπ' ὀφθαλμοῖσιν Ἑρινὸς Διὸς ἐπέθη." Musgrave.

265. τὰδ. Brunnck conjectured τοῦδ', which is easily understood. Τὰδ is sic. Homer. Il. A. 257. τὰδ πάντα μαρναμένοιν. Noster Ajac. 1346. σὺ ταῦτ', Ὀδυσσεῦ, τοῦδ' ὑπερμαχεῖς ἐμοί. Erf.

266. κἀπὶ πάντ' ἀφίξομαι] So Eurip. Hippol. 286. ἐς πάντ' ἀφῶμαι. Musgr.

268. Λαβδακείῳ παιδί] Poetically for Λαβδάκου παιδί. "Eustathius employs this passage twice to illustrate similar constructions in Homer, Il. B. 54. Νεστορέῃ παρὰ νηὶ Πυλῆγεντος

τοῦ πρόσθε Κάδμου, τοῦ πάλαι τ' Ἀγήνορος·
καὶ ταῦτα τοῖς μὴ δρῶσιν εὐχομαι θεοὺς 270
μήτ' ἄροτον αὐτοῖς γῆς ἀνιέναι τινά,
μήτ' οὖν γυναικῶν παῖδας· ἀλλὰ τῷ πότμῳ
τῷ νῦν φθερεῖσθαι, κατὶ τοῦδ' ἐχθίονι.
ὕμιν δὲ τοῖς ἄλλοισι Καδμείοις, ὅσοις
τάδ' ἔστ' ἀρέσκονθ', ἣ τε σύμμαχος Δίκη 275
χοῖ πάντες εὖ ξυνεῖεν εἰσαεῖ θεοί.

ΧΟ. ὥσπερ μ' ἀραῖον ἔλαβες, ᾧδ', ἀναξ, ἐρῶ.
οὐτ' ἔκτανον γάρ, οὔτε τὸν κτανόντ' ἔχω
δεῖξαι. τὸ δὲ ζήτημα τοῦ πέμψαντος ἦν
Φοίβου τόδ' εἰπεῖν, ὅστις εἰργασταὶ ποτε. 280

Βασιλῆος, and Il. E. 741. 'Ἐν δέ τε Γοργεῖη κεφαλῇ δεινοῖο πελάρου.' Brunck. Infr. v. 400. we have δρόνοις τοῖς Κρεονταίοις.

270. καὶ ταῦτα τοῖς μὴ δρῶσιν] In this line some wish to alter θεοὺς into θεοῖς, because εὐχομαι requires a dative after it of the person prayed to. But if with Vauviller, Musgrave, Spalding, and Elmsley, we read γῆς for γῆν in the subsequent line, θεοὺς will be the accusative before ἀνιέναι, and not, according to Brunck, joined with εὐχομαι; "and for those who will not do this, (sc. join in the endeavour to discover the murderer of Laius,) I pray that the Gods may not rear for them any crop from the earth, nor children from their wives." "The Gods are said γῆς ἀνιέναι καρπὸν: So Ceres in Hymno Mosquensi 331. Οὐ μὲν γὰρ ποτὲ φάσκε δεινός Οὐλύμποιο Πρὶν ἐπιδήσεσθαι, καὶ πρὶν γῆς καρπὸν ἀνήσειν." Elmsley. "Ἀνιέναι καρπὸν is a more correct expression than ἀνιέναι παῖδας; but as Brunck well remarks, nothing is more common than a verb proper of one thing being applied less properly to others.

273. φθερεῖσθαι] The Scholiast on this passage proposes the reading

φθαρῆναι, adding that εὐχομαι in the sense of promising, requires a future tense. Elmsley remarks that, with this exception, he cannot readily refer to any passage where εὐχομαι in the sense of praying is prefixed to the future infinitive: yet he is very properly unwilling to adopt the conjecture of the Scholiast against the authority of all the MSS. and editions.

277. ὥσπερ μ' ἀραῖον ἔλαβες] "As you have involved me in the curse:" sc. if I do not endeavour to discover the murderer of Laius. See above, v. 270.

278. ἔχω] Gl. δύναμαι. Brunck.

279. τὸ δὲ ζήτημα] Brunck calls this a nominativus solutus, or governed of κατὰ; "as for the investigation." There are four ways in which this passage may be taken: (1) τὸ δὲ ζήτημα, τοῦ πέμψαντος ἦν φοῖβου τόδ' εἰπεῖν. (2) ἦν δὲ τοῦ πέμψαντος φοῖβου τόδε ζήτημα, εἰπεῖν, &c. (3) ἦν δὲ τοῦ πέμψαντος φοῖβου τὸ ζήτημα, εἰπεῖν, ὅστις ποτὲ εἰργασταὶ τόδε. (4) ἦν δὲ τοῦ πέμψαντος φοῖβου τὸ ζήτημα, εἰπεῖν τόδε. Of the 2d, Brunck says, "prima ratio omnium videtur optima." Erfurdt, however, and Elmsley, rightly prefer the 4th.

- ΟΙ. δίκαι' ἔλεξας. ἀλλ' ἀναγκάσαι θεοὺς
 ἂν μὴ θέλωσιν, οὐδ' ἂν εἰς δύναιτ' ἀνὴρ.
 ΧΟ. τὰ δευτέρ' ἐκ τῶνδ' ἂν λέγοιμ', ἃ μοι δοκεῖ.
 ΟΙ. εἰ καὶ τρίτ' ἐστί, μὴ παρῆς τὸ μὴ οὐ φράσαι.
 ΧΟ. ἄνακτ' ἄνακτι ταῦθ' ὁρῶντ' ἐπίσταμαι 285
 μάλιστα Φοῖβω Τειρεσίαν, παρ' οὗ τις ἂν
 σκοπῶν τάδ', ὧ' νᾶξ, ἐκμάθοι σαφέστατα.
 ΟΙ. ἀλλ' οὐκ ἐν ἀργοῖς οὐδὲ τοῦτ' ἐπραξάμην.
 ἔπεμψα γὰρ, Κρέοντος εἰπόντος, διπλοῦς
 πομπούς· πάλαι δὲ μὴ παρῶν θαυμάζεται. 290
 ΧΟ. καὶ μὴν τά γ' ἄλλα κωφὰ καὶ παλαι' ἔπη.
 ΟΙ. τὰ ποῖα ταῦτα; πάντα γὰρ σκοπῶ λόγον.
 ΧΟ. θανεῖν ἐλέχθη πρὸς τινῶν ὁδοιπόρων.
 ΟΙ. ἤκουσα κάγω· τὸν δ' ἰδόντ' οὐδεὶς ὁρᾷ.
 ΧΟ. ἀλλ' εἴ τι μὲν δὴ δείματός γ' ἔχει μέρος, 295
 τὰς σὰς ἀκούων οὐ μενεῖ τοιάσδ' ἄρα.

282. οὐδ' ἂν εἰς] Trach. 1072. καὶ τὰδ' οὐδ' ἂν εἰς ποτὲ τόνδ' ἄνδρα φαίη πρόσθ' ἰδεῖν δεδρακότα.

285. ταῦθ' ὁρῶντ'] Ταῦτ' here governs a dative case. Viger observes, that the Greeks have no single word by which they can express the Latin *idem*. The Latin writers not unfrequently imitate the Greek construction, i. e. *idem* with a dative case. See Drakenborch, Sil. xv, 400. We have in Hor. Art. Poet. 466. *Invitum qui servat, idem facit occidenti*.

287. σκοπῶν] Gl. (ἡγῶν, ἐρευνῶν, and 292. σκοπῶ, ἐξετάζω. Brunck.

290. πάλαι . . . θαυμάζεται] "And he not being present, or, his non-arrival has been long exciting my wonder." Πάλαι is frequently found with a present tense, to denote that the fact contained in the verb now exists, and has existed for some time. Hipp. 1087. Οὐχ ἔλκετ' αὐτὸν δμῶες;

οὐκ ἀκούετε Πάλαι ξηνοῦσθαι τόνδε προδύνεοντά με; Dr. Monk would in this passage connect πάλαι with ξηνοῦσθαι; but it surely expresses the impatience of Theseus more strongly by joining it with ἀκούετε: "have you not long been hearing, and therefore ought you not now with all speed to obey my orders?" Πάλαι in this usage corresponds with the Latin *jamdudum*, also joined to a present tense. Hor. Od. iii. 29. 1. *Tyrrhena regum progenies, tibi Non ante verso lene merum cado Cum flore, Mæcenas, rosarum, et Pressa tuis balanus capillis Jamdudum apud me est.*

291. κωφά] Gl. ἀνυπόστατα—παλαιά, σαθρά. Brunck.

295. ἔχει] Hoc verbo non τὸν ἰδόντα, sed, qui loquentis animo obversabatur, interfectorem respici putes. Erf.

296. τὰς σὰς ἀκούων] "When he

- ΟΙ. ὦ μή 'στι δρῶντι τάρβος, οὐδ' ἔπος φοβεῖ.
 ΧΟ. ἀλλ' οὐξελέγξαν αὐτὸν ἔστιν· οἶδε γὰρ
 τὸν θεῖον ἤδη μάντιν ἄδ' ἄγουσιν, ὧ
 τάληθες ἐμπέφυκεν ἀνθρώπων μόνω. 300
- ΟΙ. ὦ πάντα νωμῶν Τειρεσία, διδακτά τε,
 ἄρρητά τ', οὐράνιά τε, καὶ χθονοστιθῆ,
 πόλιν μέν, εἰ καὶ μὴ βλέπεις, φρονεῖς δ' ὅμως
 οἷα νόσω σύνεστιν· ἥ σε προστάτην
 σωτήρά τ', ὧ νᾶξ, μοῦνον ἐξευρίσκομεν. 305
- Φοῖβος γάρ, εἰ καὶ μὴ κλύεις τῶν ἀγγέλων,
 πέμψασιν ἡμῖν ἀντέπεμψεν, ἔκλυσιν
 μόνην ἂν ἐλθεῖν τοῦδε τοῦ νοσήματος,
 εἰ τοὺς κτανόντας Λαῖον, μαθόντες εὖ,
 κτείναιμεν, ἣ γῆς φυγάδας ἐκπεμψαίμεθα. 310
- σύ δ' οὖν, φθονήσας μήτ' ἀπ' οἰωνῶν φάτιν,

hears of such curses of thine, he will not remain [but confess his crime]." The Schol. says: εἰ ἔχει μέρος δειματος, ἦτοι, εἰ ποσῶς φοβεῖται ἀκούων τὰς σὰς ἀράς, οὐ μενεῖ, ἀλλ' ἐξαγγελεῖ.

298. οὐξελέγξαν] Gl. ὁ φανερώσαν αὐτόν. Brunnk.

299. θεῖον] Tiresias is here called θεῖος; because he foreknew the future, a faculty belonging to the gods alone. Schol.

301. νωμῶν] "Hesych. νωμῶν . . . κρίνων. So Æsch. Sept. Theb. 25. ἐν ὧσι νωμῶν καὶ φρεσὶν, χρηστηρίους ἐρυνίθας. Eurip. Phœn. 1271. ῥήξεις τ' ἐνώμων. Plato in Cratylus § 61. τὸ γὰρ νωμῶν καὶ σκοπεῖν ταυτόν." Musgrave.

303. πόλιν] Πόλιν is not the accusativus pendens, as some would have it, similar to the instance in Virgil, Urbem, quam statuo, vestra est; but the accusative after φρονεῖς. "Though thou canst not see, yet thou understandest with respect to the city." On

this peculiar construction, see above, v. 225.

305. μοῦνον] Ion. for μόνον: this is one of the few Ionic forms, which occur in the tragedians. There is βόττας for βότας, κούρος for κόρος, ξείνος for ξένος, γούνατα for γόνατα, δουρὶ for δορὶ, and some few others. See R. P. Suppl.

310. κτείναιμεν] This agrees with the oracle brought by Laius, v. 100. Ἀνδρηλατοῦντας, ἢ φόνον φόνῳ πάλιν Λαόντας.

311. φθονήσας] φθονέω governs (α) a genitive of the thing grudged, and (β) a dative of the person; (γ) sometimes both genitive and dative are found together. The instances are very rare in the tragic writers in which φθονέω governs an accusative. (α) Τοῦ χρόνου γὰρ οὐ φθονῶ. (β) Τούτοις οὐ φθονῶ. Hipp. 20. (γ) Μηδὲ μοι φθονήσῃς ἐνγμάτων, ἄναξ. Horace, Sat. ii. 2. 83. has invideo with a genitive of the thing: Quid multa? neque ille Sepositi ciceris, nec longæ invidit arenæ.

μήτ' εἴ τιν' ἄλλην μαντικῆς ἔχεις ὁδόν,
 ῥῦσαι σεαυτὸν καὶ πόλιν, ῥῦσαι δ' ἐμέ,
 ῥῦσαι δὲ πᾶν μίasma τοῦ τεθνηκότος.
 ἐν σοὶ γάρ ἐσμεν· ἄνδρα δ' ὠφελεῖν ἀφ' ὧν 315
 ἔχοι τε καὶ δύναιτο, κάλλιστος πόνων.

TE. φεῦ, φεῦ· φρονεῖν ὡς δεινόν, ἔνθα μὴ τέλη
 λύει φρονοῦντι. ταῦτα γὰρ καλῶς ἐγὼ
 εἰδὼς διώλεσ'· οὐ γὰρ ἂν δεῦρ' ἰκόμεην.

OI. τί δ' ἔστιν; ὡς ἄθυμος εἰσεληλυθας. 320

TE. ἄφες μ' ἐς οἴκουσ'· ῥᾶστα γὰρ τὸ σὸν τε σύ,
 καὶ γὰρ διοίσω τοῦμόν, ἣν ἐμοὶ πίθη.

OI. οὐτ' ἔννομ' εἶπας, οὔτε προσφιλὲς πόλει
 τῇδ', ἣ σ' ἔθρεψε, τήνδ' ἀποστερῶν φάτιν.

TE. ὁρῶ γὰρ οὐδὲ σοὶ τὸ σὸν φώνημ' ἰδὼν 325
 πρὸς καιρόν· ὡς οὖν μῆδ' ἐγὼ ταυτὸν πάθω.

312. ὁδόν] Way, mode, method. In this sense ὁδός repeatedly occurs: *ὁδὸν βουλευμάτων*, Hec. 732. *ἔκουε δεσφάτων ἐμῶν ὁδόν*, Phoen. 925. See Hipp. 291. 324. Heracl. 237. Brunck.

314. *μίasma τοῦ τεθνηκότος*] "The pollution [arising to the state] from the dead Laius." "So τὸ Τροίας μῖσος Eurip. Orest. 426. See Matthiae Gr. Gr. § 349." Erf. By *πᾶν μίasma* he understands, says Hermann, "omnia, quæ propter eandem Laii ut impura indigent expiatione."

315. *ἐν σοὶ γὰρ ἐσμεν*] "For we are in thy hands, or depend upon thee." So Demosth. Philipp. i. § 16. *τὰ λοιπὰ ἐν ἡμῶν αὐτοῖς ἐστίν*. Alcest. 289. *Ἐν σοὶ δ' ἐσμεν καὶ ζῆν καὶ μὴ*. Κεῖμαι is also used in a similar manner with *ἐν*. OE. C. 247. *ἐν ὑμῖν, ὡς δεφ' κείμεθα τλάμορες*. Homer Od. 267. *τάδε πάντα δεῶν ἐν γούνασι κείμεναι*. See Valcke-naer, Phoen. 1256.

316. *ἔχοι τε καὶ δύναιτο*] This is an apparent, not a real hendiadys or repetition: *ἔχοι*, "may know." See Viger, p. 206.

ἔχοι] *Τις* might be supplied, were it not that *ὠφελεῖν* is said absolutely: *prodesse aliquem (alii)*. Erf. Thus he might have said also *κάλλιστος πόνων ἀνδρί, ὠφελεῖν ἀφ' ὧν ἔχοι τε καὶ δύναιτο*. Herm.

317. *φεῦ, φεῦ*] This interjection is not confined in usage to denote, as here, the ejaculation of one in sorrow: but is uttered in cases of surprise, wonder, triumph, or admiration. See infr. v. 956., as also Iph. A. 710. Hipp. 433. Hec. 1220.

319. *διώλεσ'*] "Gl. *ἐπελαθόμεν*:" Brunck. Oblitus sum, "I lost them from my memory." In the same manner, *σώω* signifies, to keep in memory. Παρήκα δεσμῶν οὐδὲν, ἀλλ' ἐσωζόμεν, Trach. 684.

οὐ γὰρ ἐν] See above, v. 82. "*Alioquin huc non venissem: nempe ei ἐσωζόμεν αὐτά: ei μὴ ἐπελαθόμεν*." Brunck.

326. *ὡς οὖν μῆδ' ἐγὼ*] This dependent sentence is governed of *ὁρατέον*, or some similar expression understood. Aristophanes has supplied the ellipsis

- ΟΙ. μὴ, πρὸς θεῶν, φρονῶν γ' ἀποστραφῆς, ἐπεὶ
πάντες σε προσκυνοῦμεν οἷδ' ἰκτῆριοι.
- ΤΕ. πάντες γὰρ οὐ φρονεῖτ'. ἐγὼ δ', οὐ μὴ ποτε,
τᾶμ' ὡς ἂν εἰπὼν μὴ τὰ σ' ἐκφῆνω κακά. 330
- ΟΙ. τί φῆς; ξυνειδῶς οὐ φράσεις, ἀλλ' ἐννοεῖς
ἡμῶς προδοῦναι, καὶ καταφθεῖραι πόλιν;
- ΤΕ. ἐγὼ οὐτ' ἐμαστόν, οὔτε σ' ἄλγυνῶ. τί ταῦτ'
ἄλλως ἐλέγχεις; οὐ γὰρ ἂν πύθοιό μου.
- ΟΙ. οὐκ, αἷ κακῶν κάκιστε, καὶ γὰρ ἂν πέτρου 335
φύσιν σύ γ' ὀργάνειας, ἐξερεῖς ποτέ,

Eccles. 300. "Ὁρα δ' ὅπως ὠθήσομεν τοῦσδε τοὺς ἐξ ἡστέος. In the Phœn. 732. μέμνησο or the like must be understood: 'Ὡς οὖν καθέλω τειχέων ἐσω στρατόν. 'Ὡς and ὅπως with or without μὴ and οὐ μὴ precede the future indicative, or second aor. subjunctive. See Daves, Misc. Crit. p. 405. R. P. Hec. 402.

329. ἐγὼ δ' οὐ μὴ ποτε] The reading of this passage is manifestly corrupt. Brunnck has τᾶμ' ἐξερεῖται, thereby introducing the word ἐξερεῖται, which no where occurs. Schæfer, τᾶμ' εἰς σ' [i. e. contra te] ἀνείπω; Erfurdt, ἐγὼ δ' οὐ μὴ ποτε τᾶμ', ὡς ἂν εἰπὼν μὴ τὰ σ', ἐκφῆνω κακά. "I will never exhibit my own misfortunes that I may not mention thine." In this the position of μὴ is objectionable. Hermann, ἐγὼ δ'—οὐ μὴ ποτε, τᾶμ' ὡς ἂν εἰπὼν μὴ τὰ σ' ἐκφῆνω κακά, but I—[i. e. shall I speak?] never, that I may not by telling my own misfortunes, &c. The sentence will thus contain an aposiopesis. Elmsley takes ὡς in the sense of ὅπως. We insert the note of Hermann in his own words:—"Quidquid adhuc tentatum est in his versibus, aut augeat vitium, aut orationem reddit durissimam. Mihi videtur hic locus a grammaticis depravatus esse, qui quum eum non intelligerent, εἰπω scripserint, ut esset, quo referri posset οὐ μὴ ποτε. Nam verba sententiamque consideranti vix poterit dubium esse, quin Sophocles

εἰπὼν scripserit. Quo reposito acio quidem ad οὐ μὴ ποτε intelligi ex sequentibus posse εἰπω vel ἐκφῆνω, sed ea foret narrantis potius vel disserentis, non graviter loquentis oratio. Quamobrem interpunxi, recepto εἰπὼν, ita, ut ipsa recitatio, quæ sit via verborum, ostendat. Ego vero? inquit, reticeas quod in mente habet, dicam: nullo pacto, ne mea promens, tua prodam mala. Nemo non videt, aposiopesin illam hic magnam vim habere. Alio modo οὐ μὴ sine verbo, quoniam ex præcedentibus repetendum est verbum, posuit in Philocteta, ubi quum Philoctetes, v. 1271. dixisset: τοιοῦτος ἦσθα τοῖς λόγοισι χεῖτε μου τὰ τόξ' ἐκλεπτες, πιστός, ἀτηρὸς λάθρα? respondet Neoptolemus: ἀλλ' οὐτι μὴ νῦν."

333. ἐγὼ οὐτ'] "Ἐγὼ οὐ frequently occurs as a dissyllable. See C. C. 939. Antig. 458. Aristoph. Lysistr. 284. 876. Ran. 33. Vesp. 416. Equit. 340. The final ω of any word coalesces into a monosyllable with οὐ following: Lysist. 1171. Οὐ τῶ σῶν, οὐχὶ πάντα γ' ᾧ λυσσάνει. In like manner, ᾧ εἰ coalesces, as in Philoct. 585. ἐγὼ εἰμ' Ἀτρεΐδαις δυσμενής; and Vesp. 1224. ἐγὼ εἶσομαι." Brunnck. See Dunbar's Prosodia Græca, p. 37.

τί ταῦτ'] Elmsley remarks that he has not met with an example of a similar elision in the tragic writers.

336. ὀργάνειας] Gl. εἰς ὀργὴν κινήσεις. Brunnck.

- ἀλλ' ὥδ' ἄτεγκτος κατελεύτητος φανεί ;
 TE. ὀργὴν ἐμέμψω τὴν ἐμήν· τὴν σὴν δ' ὁμοῦ
 ναίουσαν οὐ κατεῖδες, ἀλλ' ἐμὲ ψέγεις.
 OI. τίς γὰρ τοιαῦτ' ἂν οὐκ ἂν ὀργίζοιτ' ἔπη 340
 κλύων, ἃ νῦν σὺ τήνδ' ἀτιμάζεις πόλιν ;
 TE. ἤξει γὰρ αὐτά, κἂν ἐγὼ σιγῇ στέγω.
 OI. οὐκοῦν ἃ γ' ἤξει καὶ σὲ χρὴ λέγειν ἐμοί.
 TE. οὐκ ἂν πέρα φράσαιμι. πρὸς τὰδ', εἰ θέλεις.
 θυμοῦ δι' ὀργῆς, ἣτις ἀγριωτάτη. 345
 OI. καὶ μὴν παρήσω γ' οὐδὲν, ὡς ὀργῆς ἔχω,
 ἅπερ ξυνίημι. ἴσθι γὰρ δοκῶν ἐμοί
 καὶ ξυμφυτεῦσαι τοῦργον, εἰργάσθαι θ', ὅσον
 μὴ χερσὶ καίνων· εἰ δ' ἐτύγχανες βλέπων,
 καὶ τοῦργον ἂν σοῦ τοῦτ' ἔφην εἶναι μόνου. 350
 TE. ἄληθες ; ἐνέπω σε τῷ κηρύγματι,
 ὥπερ προεῖπας, ἐμμένειν, κἀφ' ἡμέρας
 τῆς νῦν προσαυδᾶν μήτε τούσδε, μήτ' ἐμέ,

337. ἄτεγκτος κατελεύτητος] "Ἀτεγκτος, unmelting, unbending ; ἀτελεύτητος, interminable, persevering, obstinate.

338. τὴν σὴν δ' ὁμοῦ] Eustathius, as quoted by Brunck, remarks that an ambiguity is here intended, that Tiresias seems to say, "you do not observe the temper which dwells with you ;" but really means τὴν σὴν μητέρα, "you do not know that your mother is dwelling with you." Hermann says : "Hæc est mens Tiresias : iræ tuæ causam, quæ in me sita sit, vituperas : quæ autem tecum habitat iræ tuæ causam, eam non cognovisti, sed me culpas. Ea est autem Jocasta, quam quoniam nominare verens Tiresias tacet, propterea irascitur Œdipus."

342. ἤξει] Gl. παραγνήσεται, φανήσεται. Brunck.

ἀτλή] Sponte, of themselves. The Latin ipse is used in the same sense.

Ipsæ lacte domum referent distenta capellæ Ubera, Virg. Ecl. iv. 21.

345. ἣτις ἀγριωτάτη] Æschyl. S. Th. 65. καὶδὲν ὅστις ἔκιστος. Pers. 830. κόσμον ὅστις εὐπρεπής. See Matthiæ Gramm. Gr. § 445. a. coll. § 461. p. 638. Cicero in Pison. c. 21. raras — eas quæ gravissime sunt. Etf.

346. ὡς ὀργῆς ἔχω] "Gl. ὡς δίδκειμαι ἔνεκα ὀργῆς. Alia, ὡς δυνατός εἰμι ὀργίζεσθαι." Brunck. Neither of these explanations appears to be correct. "ἔχω with an adverb signifies, to be ; and adverbs also govern a genitive case : "in such a state of anger am I." See Matthiæ, Gr. Gr. p. 21.

351. ἄληθες ;] This must not be mistaken for ἀληθές, the neuter of ἀληθής, true. "Ἀληθες ; is used to express astonishment, indignation, or contempt. See Brunck, Ran. 840. Antig. 758. "Ἀληθες ; ἀλλ' οὐ, τόνδ' Ὀλύμπου, ἴσθ' ὅτι, Χαίρων ἐπὶ ψόγοις δειννάσεις ἐμέ.

ὡς ὄντι γῆς τῆσδ' ἀνοσίφω μιάστορι.

ΟΙ. οὕτως ἀναιδῶς ἐξεκίνησας τὸδε 355

τὸ ῥῆμα ; καὶ που τοῦτο φεύξεσθαι δοκεῖς ;

ΤΕ. πέφευγα· τάληθες γὰρ ἰσχύον τρέφω.

ΟΙ. πρὸς τοῦ διδαχθεῖς ; οὐ γὰρ ἔκ γε τῆς τέχνης.

ΤΕ. πρὸς σοῦ. σὺ γάρ μ' ἄκοντα προὔτρέψω λέγειν.

ΟΙ. ποῖον λόγον ; λέγ' αὖθις, ὡς μᾶλλον μάθω. 360

ΤΕ. οὐχὶ ξυνήκας πρόσθεν ; ἡ κπειρᾷ λέγειν ;

ΟΙ. οὐχ ὥστε γ' εἰπεῖν γνωστόν· ἀλλ' αὖθις φράσον.

ΤΕ. φονέα σε φημὶ τάνδρὸς οὐ ζητεῖς, κυρεῖν.

ΟΙ. ἀλλ' οὔτι χαίρων δῖς γε πημονὰς ἐρεῖς.

354. *ὡς ὄντι*] Agreeing with *σοι* after *προσαυδῶν*, if indeed *προσαυδῶν* ever governs a dative case, of which there is probably not a single instance in the tragedians. *Ὡς ὄντι... μιάστορι* must therefore be taken either as the dative absolute (see Matthiæ, Gr. Gr. p. 861.) or the reading is corrupt for *ὄντα μιάστορα*. Erfurdt says that the construction is changed on account of ambiguity : but there does not appear to be more ambiguity in *ὄντι μιάστορι* than in *ὄντα μιάστορα*.

355. *ἐξεκίνησας*] In the *Electra* of Euripides, v. 302. we find the verb *κινέω* used in the same sense : *Ἐπεὶ δὲ κινεῖς μῦθον, ἱκετεύω, ξένη*. As also *Med.* 1314. *Τί τοῖσδε κινεῖς, κἀναμοχλεῖς λόγους* ; on which line see Porson's note.

356. *Που*] An enclitic : and not, as Johnson translates it, the adverb *quo*. Bruckn.

359. *προὔτρέψω*] Gl. *παρεκίνησας*. Bruckn.

361. *Οὐχί*] *Non prius intellexisti ? aut tentas me, ut revera dicam ?* Erf. "Recte Erfurdus," says Hermann : "nam quod Elmsleius quaerit, quis unquam *πειράσθαι* *τινα* pro *tentare aliquem* dixerit, num quem accusativum intelligi voluit Erfurdus ? *Λέγειν*

autem additum, quum res ipsa doceat de Tiresia sermonem esse, nihil potest offensionis habere."

362. *Οὐχ ὥστε*] That is, *ξυνήκα μὲν, ἀλλ' οὐχ οὕτως, ὥστε εἰπεῖν γνωστόν*, *ὥτερ ξυνήκα*. Bruckn.

γνωστόν] others *γνωτόν*. "That the Attics used the form *γνωτός*, may be fairly supposed from the proper names, Augnotus, Diognotus, Polygnotus." Elmsley. Hermann makes a distinction between *γνωστός* and *γνωτός*, the former, according to him, denoting one who may be known, the latter, one who is known. See above, v. 58.

363. *ὃς (ζητεῖς)*] *Ὁς* is the genitive, not by attraction to *τάνδρὸς*, but governed by *φονέα* understood : the order is, *φημὶ σε κυρεῖν φονέα τάνδρὸς, ὃς [φονέα] ζητεῖς*. "I assert that you are the murderer of that man whose murderer you are seeking to discover." Hermann and Erfurd support the attraction. So the Scholiast : *δῖον εἰπεῖν, ὃν ζητεῖς, πρὸς τὸ 'ΑΝΔΡΟ'Σ ἐπήνεγκαν' ὍΤ ΖΗΤΕΙ' Σ*.

364. *χαίρων*] Impunè, with impunity. So *Med.* 399. *Χαίρων τις αὐτῶν τοῦμὸν ἀλγυνεῖ κέαρ*. See Toup's Longinus, p. 318. To this word *κλῶων*, *to your cost*, is opposed, *infr.* v. 402. 1145. *πημονὰς*] Gl. *λοιδορίας*. Bruckn.

- TE. εἶπω τι δῆτα κάλλ', ἵν' ὀργίξῃ πλέον ; 365
 OI. ὅσον γε χρήξεις· ὡς μάτην εἰρήσεται.
 TE. λεληθέναι σε φημι σὺν τοῖς φιλτάτοις
 αἴσχισθ' ὁμιλοῦντ', οὐδ' ὄρᾳν ἵν' εἴ κακοῦ.
 OI. ἦ καὶ γεγηθῶς ταῦτ' αἶε λέξῃεν δοκεῖς ;
 TE. εἴπερ τί γ' ἐστὶ τῆς ἀληθείας σθένος. 370
 OI. ἀλλ' ἔστι, πλήν σοί. σοὶ δὲ τοῦτ' οὐκ ἔστ', ἐπεὶ
 τυφλὸς τά τ' ὦτα, τὸν τε νοῦν, τά τ' ὄμματ' εἶ.
 TE. σὺ δ' ἄθλιός γε ταῦτ' ὀνειδίζων, ἃ σοὶ
 οὐδεὶς ὅς οὐχὶ τῶνδ' ὀνειδιεῖ τάχα.
 OI. μιᾷς τρέφῃ πρὸς νυκτός, ὥστε μήτ' ἐμέ, 375
 μήτ' ἄλλον, ὅστις φῶς ὄρᾳ, βλάψαι πότ' ἄν.
 TE. οὐ γάρ σε μοῖρα πρὸς γ' ἐμοῦ πεσεῖν, ἐπεὶ
 ἱκανὸς Ἀπόλλων, ᾧ τάδ' ἐκπράξαι μέλει.

So ἡ (ἡμία τοῦ λόγου τούτου, v. 519. Erf.

365. εἶπω τι] *dicamne etiam aliud quid?* Erf.

366. ὡς μάτην] Gl. *εἰσεῖ ἀκαίρως*. Brunck.

367. τοῖς φιλτάτοις] Τὰ φίλτατα is used in the tragic writers, to denote the nearest domestic relations, as parent, child, husband, wife. Here it has a twofold allusion, since Jocasta was both the wife and mother of Œdipus. The plural number is very commonly placed for the singular, either for the sake of (1) ambiguity, as here, (2) respect, (3) amplification of horror. (2) Antig. 65. Ἐγὼ μὲν οὖν αἰ- τοῦσα τοὺς ἐπὶ χθονὸς Ἑλλήνοισιν Ἰσ- χεω. (3) infr. 1391. Ἐφύσαθ' ἡμᾶς, καὶ φυτεύσαντες πάλιν Ἀνείτε ταῦτον σπέρμα, κάπεδεῖλατε Πατέρας, ἀδελ- φούς, ναῖδας, αἰμ' ἐμφύλιον, Νύμφας, γυναῖκας, μητέρας τε. See Longinus's comment on this passage, § 23.

372. τυφλὸς] This line is remark- able for the alliteration of the letter τ.

Muretus, Var. Lect. i. 15. aptly quotes the line of Ennius, preserved in Cicero de Senectute: O Tite, tute Tati tibi tanta, tyranne, tulisti. Heath. Euripides was satirized for his repetitions of the sigma: but the same fault may be attributed to Sophocles. In this play, v. 426. and v. 1468. the prevalency of the sigma is remarkable. See R. P. Med. 476. also Œd. C. v. 1339.

375. μιᾷς τρέφῃ] "You are kept in one continued night or blindness, so that you will not injure either me or any other who sees the light. Tires. No, for it is not fated for you to die by my hand," &c.

378. ἐκπράξαι] "The words τὰ ἐμά βήματα must be understood with ἐκ- πράξαι. Eurip. Alcest. 298. ἀλλὰ ταῦτα μὲν Θεῶν τις ἐξέπραξεν, ὅσθ' ὀβτως ἔχειω." Elmsley. We give a long note of Hermann, sent in a letter to Erfurd, in his own words:—"Nihil est, quod me movere possit, ut vulgatam lectionem sanam esse credam. Illa quidem, μιᾷς τρέφει πρὸς νυκτός, ὥστε μήτ' ἐμέ,

ΟΙ. Κρέοντος, ἡ σοῦ ταῦτα τάξευρήματα ;

ΤΕ. Κρέων δέ σοι πῆμ' οὐδέν· ἀλλ' αὐτὸς σὺ σοί. 380

ΟΙ. ὦ πλοῦτε, καὶ τυραννί, καὶ τέχνη τέχνης

μήτ' ἄλλον, ὅστις φῶς ὀρεῖ, βλέπει ποτ' ἂν, si significarent, neque ego, neque alius te ledere vult, necessario addi debuisset σέ, quo pronomine omisso δ βλέπων non potest alius intelligi, quam Tiresias. Deinde eorum, quæ Tiresias in vulgata lectione respondet, hæc quidem, οὐ γὰρ με μοῖρα πρὸς γὰ σοῦ πνεῖν, per se probari possent : sed cur, obsecro, addendum fuit, ἐπεὶ ἰκάνος Ἀπόλλων, ὃ τὸδ' ἐκπράξει μέλει ; Si non est in fatis, ut Tiresias ab Œdipo puniatur, cur ad eam rem Apolline opus est ? Hoc sic tantum dicere posset Tiresias, si tamquam certum poneret, se esse puniendum. Tunc enim recte diceret, permitte hoc Apollini. Nunc tantum abest, ut ab Apolline puniendum se esse dicat, ut ne cogitet quidem de poena, quippe vera dicens. Jam vero, quod summum est, omnis ista interpretatio, quam vulgata lectio efflagrat, et præcedentibus et sequentibus repugnat. Dixerat Œdipus, ἡ καὶ γεγηθὸς ταῦν' αἰεὶ λέξω δοκίς ; iisque verbis poenam minatus erat Tiresias. Itaque contrarium nunc diceret, si negaret, se poena affici velle Tiresiam. Quod ne forte sic excuses, ut ab indignatione ad contemptionem progredi Œdipum dicas, considera quæso nexum et ordinem dictorum. Tiresias respondet, se non iri punitum, si quidem veritati suus mansurus sit honor. Jam Œdipus hunc negat mente plus videre quam oculis. Idem convicium regent Tiresias, eoque efficit, ut Œdipi suspicio, Creontis istam esse machinationem, etiam augeatur. Quid ergo nunc aliud potest respondere, quam provisurum se esse, ne Creon, ejusque administrator Tiresias, id, quod hos inter se composuisse putat, efficiant. Quare, cæcitatem simul Tiresiæ ex-

probrans, ita dicit : te cæcum ego non metuo, qui nec me, neque alium quemquam, qui lucem cernit, eoque tutum se præstare potest, lædere possis. Vides jam nihil aliud Tiresiam posse respondere, quam hoc : at non ego tibi perniciem paro, neque ita volunt fata, sed satis idoneus est Apollo, qui, quod oraculo suo edidit, puniendum esse occisorem Laii, effectum reddat. Sic vero quadrat etiam responsio Œdipi, Κρέοντος, ἡ σοῦ ταῦτα τάξευρήματα ; quæ ille hoc significat, num eo me terere vis, quod oraculum mihi obtendis ? Multoque magis, quæ deinde Tiresias dicit, Κρέων δέ σοι πῆμ' οὐδέν, ἀλλ' αὐτὸς σὺ σοί, recte emendasse Brunnium ostendunt, quod his verbis aperte indicatur, sermonem antea non de Tiresia, sed de lædendo Œdipo fuisse."

380. Δέ, in replies, often marks objections, as Trach. 782. τοιαῦτα δ' ἂν λέγειεν οὐχ ὁ τοῦ κακοῦ κοινωνὸς κ. τ. λ. Œd. Col. 395. γέροντα δ' ὀρθοῦν φλαῦρον, δς νέος πέσῃ. Aj. 951. ἔγωγ δ' ὑπερβριθὲς τὸδ' ἀχθος ἤνυσαν. Eurip. Orest. 383. δεινὸν δὲ λεβασεὶς ὀμμάτων ξηραὶς κόρας. ERR. See Poræ, ad Med. 139. xiii.

381. τέχνη τέχνης ὑπερφέρουσα] So Philoct. v. 137. τέχνη γὰρ τέχνας —ἐτέρας προύχει. "ὑπερφέρω, to excel, to surpass, requires a genitive case. See Herod. viii. 138. ix. 96. Thucyd. i. 81. Ælian. Var. Hist. i. 3. The following expressions are similar : — προφέρειν τινος in Eur. Med. 1092. — ὑπερβάλλειν τινος, Æsch. P. V. 922." Elmsley. "This passage has been sadly misunderstood. Τέχνη, which Œdipus here employs, means ingenii solertia, quæ ipse, quod alii frustra tentaverant, Sphingis ænigma solvit. Hence it is clear that he means to say thus :

ὑπερφέρουσα τῷ πολυζήλω βίῳ,
 ὅσος παρ' ὑμῖν ὁ φθόνος φυλάσσεται,
 εἰ τῆσδ' ἄρχῃς οὐνεχ' ἦν ἐμοὶ πόλις
 δαρητὸν, οὐκ αἰτητὸν, εἰσεχείρισεν, 385
 ταύτης Κρέων ὁ πιστός, οὐξ ἄρχῃς φίλος,
 λάθρα μ' ὑπελθὼν ἐκβαλεῖν ἰμείρεται,
 ὑφείς μάγον τοιόνδε μηχανορράφον,
 δόλιον ἀγύρτην, ὅστις ἐν τοῖς κέρδεσιν
 μόνον δέδορκε, τὴν τέχνην δ' ἔφυ τυφλός. 390
 ἐπεὶ, φέρ' εἰπέ, ποῦ σὺ μάντις εἰ σαφής;
 πῶς οὐχ, ὅθ' ἡ ῥαψωδὸς ἐνθάδ' ἦν κύων,
 ἡὔδας τι τοῖσδ' ἀστοῖσιν ἐκλυτήριον;
 καίτοι τό γ' αἰνιγμ' οὐχὶ τοῦ 'πιόντος ἦν

— *O opes, et regnum, et ars ante alias artes eminens in hac diversissimis studiis plena vita, quante exposita estis invidia.*” Herm.

383. ὅμῳ] Suidas in quoting this passage under the word *δαρητὸς* reads ἡμῶν.

386. *ὅξ ἄρχῃς φίλος*] Said sneeringly perhaps. It might, at first sight, appear very unreasonable in Œdipus to suspect Creon of plotting against him; but a little attention to v. 377. &c. will satisfactorily obviate the objection. Tiresias says, *ἰκανὸς Ἀπόλλων, ὃ τὰδ' ἐκπράξει μέλει*. Œdipus, despising the threats and prophecies of Tiresias, and recollecting that Creon had returned from the oracle at Delphi with certain directions, in his passion imagines that they were not genuine, and that he had been imposed upon by Tiresias, in conjunction with Creon, who had suggested the necessity of sending for the seer. See v. 289.

387. *ὑπελθὼν*] “*Τὸ ὑπελθὼν ἀπὸ μεταφορᾶς τῶν παλαιόντων λέγεται, ὅταν τοὺς ἀντιπάλους ὑπέρχωνται λα-*

όντες, ἵνα ἐχχειρότους ὄντων ποιήσαντες καταστρέψωσι.” Brunck. “*Philoct. 1007. οἷός μ' ὑπῆλθες.*” Erfurd.

389. *ἀγύρτην*] *Ὀχλαγωγόν*. Schol. *Ἀγύρτης* is allied to *ἀγείρω*, because such persons collect crowds around them.

ἐν τοῖς κέρδεσιν μόνον δέδορκε] Cicero, *Tusc. Disputt. v. 39. de Cn. Aufidio cæco: videbat in lîteris*. Erf.

391. *ἐπεὶ*] *aliocui, si secus est*. Gl. *εἰ δὲ μή, ἔγε ἐπέ*. Brunck.

392. *κύων*] “All terrible monsters were by the Greek poets called *κύωνες*. Herc. F. 1277. *Τὴν τ' ἀμφίκρανον καὶ παλιμβλαστὴ κύνα ἴδραν φονέσας*. Apollonius, ii. 289. calls the Harpies *μεγάλαι Διὸς κύνας*. The Furies in Soph. *Electr. 1387. ἀρε μεταδρομοὶ κακῶν πανουργημάτων ἐφυκτοὶ κύνες*.” Brunck. “*Fragmentum Æschyleæ Sphingis, 2. Σφίγγα, δυσαμερίαν πρότανιν κύνα*.” Both.

394. *τοῦ 'πιόντος*] Of one who comes up casually, of a chance or common person. In this sense *ὁ τυχὼν* also is used. See Viger, p. 248.

- ἀνδρὸς διαιπεῖν, ἀλλὰ μαντείας ἔδει· 395
 ἦν οὐτ' ἀπ' οἰωνῶν σὺ προῦφάνης ἔχων,
 οὐτ' ἐκ θεῶν του γνωστόν· ἀλλ' ἐγὼ μολῶν,
 ὁ μὴδὲν εἰδὼς Οἰδίπους, ἔπαυσά νιν,
 γνώμη κυρήσας, οὐδ' ἀπ' οἰωνῶν μαθάν·
 ὃν δὴ σὺ πειρᾶς ἐκβαλεῖν, δοκῶν θρόνοισ 400
 παραστατήσῃν τοῖς Κρεοντείοις πέλας.
 κλαίων δοκεῖς μοι καὶ σύ, χῶ συνθεῖς τάδε,
 ἀγῆλατῆσιν· εἰ δὲ μὴ ᾄδεις γέρων
 εἶναι, παθὼν ἔγνωσ' ἂν οἶα περ φρονεῖς.
 XO. ἡμῖν μὲν εἰκάζουσι καὶ τὰ τοῦδ' ἔπη 405
 ὀργῇ λελέχθαι καὶ τὰ σ', Οἰδίου, δοκεῖ.
 δεῖ δ' οὐ τοιούτων, ἀλλ' ὅπως τὰ τοῦ θεοῦ
 μαντεῖ' ἄριστα λύσομεν, τόδε σκοπεῖν.
 TE. εἰ καὶ τυραννεῖς, ἐξισωτέον τὸ γοῦν
 ἴσ' ἀντιλέξαι· τοῦδε γὰρ κάγω κρατῶ. 410
 οὐ γάρ τι σοὶ ζῶ δοῦλος, ἀλλὰ Λοξία·
 αἶσ' οὐ Κρέοντος προστάτου γεγράφομαι.

395. *μαντείας ἔδει*] On the different usages of *χρή* and *δεῖ*, see R. P. Orest. 659., or Classical Journal, No. lxi. p. 138.

401. *παραστατήσῃν*] So Eumen. 220. *μέγας γὰρ ἔμπας παρ Διὸς θρόνοισ λέγει*.

402. *κλαίων*] "To your cost." It is opposed in meaning to *χαίρων*. See above, v. 364.

403. *ἀγῆλατῆσιν*] "Schol. 'Ἀγῆλατῆσιν ἔαν δασύς, τὸ ἔγος ἀπελάσῃν τὸ περὶ τὸν Λάϊον· ἔαν δὲ ψιλῶς, ἀπὸ τοῦ βασιλεύσειν. Eustath. p. 1704, 5. quoted by Brunnck: τὸ ἀγῆλατῆν παρὰ Σοφοκλεῖ ἐκείνο μέντοι δασύνεται παρὰ τὸ ἔγος. The ancients aspirated ἔγος, which word in modern MSS. is always marked with the soft breathing. Yet the aspirate remained

in the derivatives *ἔγος*, *ἀγρός*, *καθ-αρίζω*. Triclinius acknowledges *ἀγῆλατῆν*, *regnare*, to reign: *ἀγῆλατῆσιν*, καὶ *δασύσειν* *χθονός*. Gl. in Aug. B. *βασιλεύσειν*: but this seems to be an invention of the grammarians." Elmsley. "Tiresias receives from Pentheus, Bacch. 254., a threat similar to that which is contained in the subsequent passage: *Εἰ μὴ σε γῆρας πολὺν ἐξέρωτο, Κόθησ' ἂν ἐν Βάκχαισι δέσ-μους μέσαις Τελετὰς ποτηρὰς εἰσάγων*." Brunnck.

411. *Λοξία*] Derived from *λοξά*, obliquely; because Apollo or the sun proceeds obliquely in the heavens, or because his oracular responses were ambiguous.

412. *γεγράφομαι*] Suidas explains this word by *δεήσομαι*, "I shall not

λέγω δ', ἐπειδὴ καὶ τυφλὸν μ' ὠνειδίσας·
 σὺ καὶ δέδορκας, κοῦ βλέπεις ἴν' εἴ κακοῦ,
 οὐδ' ἔνθα ναίεις, οὐδ' ὅτων οἰκεῖς μέτα. 415
 ἄρ' οἶσθ' ἀφ' ὧν εἴ; καὶ λέλθας ἐχθρὸς ὧν
 τοῖς σοῖσιν αὐτοῦ νέρθε, κάπῃ γῆς ἄνω.
 καὶ σ' ἀμφιπλήξῃ μητρός τε καὶ τοῦ σοῦ πατρός
 ἐλᾷ ποτ' ἐκ γῆς τῆσδε δεινόπους ἀρά,
 βλέποντα νῦν μὲν ὄρθ', ἔπειτα δὲ σκότον. 420
 βοῆς δὲ τῆς σῆς ποῖος οὐκ ἔσται λιμήν,
 ποῖος Κιθαιρῶν οὐχὶ σύμφωνος τάχα,

stand in need of Creon as my defender ;" but it rather means, "I shall not be enrolled under Creon as my προστάτης : " referring to the law in force among the Athenians, which required every μέτοικος to choose a προστάτης or patron among the citizens. A μέτοικος was liable to an action, δίκη ἀπροστασίου, if he neglected or refused to do this. See Hesych. in voc. Προστάτου as quoted by Elmsley, and Potter's Antiq. vol. i. p. 153.

413. τυφλὸν μ' ὠνειδίσας] "You have upbraided me with being blind." This is a somewhat singular mode of expression ; ὠνειδίζω generally governs a dative of the person reviled and an accusative of the subject of reproach. See Androm. 970. Hec. 664. Troad. 432. Τυφλὸν με therefore must be considered as the accusative of the thing reproached.

414. Ἄν καὶ δέδορκας] That is, tu non modo non es cæcus, et nihil cernis, sed etiam vides, et cernis nihil : which is the same as to say, tu non modo nihil cernis, quia cæcus sis, sed etiam nihil cernis, quum sis videntis." Herm. Brunck had altered the text into σὺ καὶ δέδορκας οὐ βλ. Aj. Fl. 86. Ἐγὼ σκοτάσω βλέφαρα καὶ δέδορκάνα.

418. ἀμφιπλήξῃ] This word is here used in an active signification, as in Trach. 932.

419. δεινόπους ἀρά] To Ἄρα and Ἐρινός are joined epithets compounded of ποὺς and χεῖρ, to denote the speed, force, &c. with which vengeance pursues the guilty. Soph. Electr. 488. Ἥξει καὶ πολέπουσ Καὶ πολύχειρ, ἃ δεινοῖς Κροντομένα λόχοις, Χαλκόπουσ Ἐρινός. So Hor. Od. iii. 2. 31. Raro antecedentem scelestum Deseruit pede ræna claudo.

420. βλέποντα νῦν μὲν ὄρθ'] "Now looking aright or properly ; but afterwards looking on darkness, or having darkness in your look." So Sept. Theb. 53. λεόντων ὡς Ἄρην δέδορκόντων, "like lions carrying Mars or war in their looks." Odys. T. 446. πῦρ δ' ὀφθαλμοῖσι δέδορκας. See also Med. 190. Pers. 82. Sept. Theb. 494.

βλέποντα—σκότον] So σκότον δέδορκας Eurip. Phœn. 391. εἰσορᾷ κλέφας Bacch. 510. See below, v. 1273. Musgr. Add Jacobs. ad Anthol. vol. ii. P. iii. p. 203. Erf.

421. λιμήν] Instead of a mark of interrogation after λιμήν, Musgrave places a comma, that the genitive βοῆς may be governed of σύμφωνος. This punctuation is adopted by Erfurdt and Elmsley.

422. Κιθαιρῶν] A mountain in Boeotia, to the south of the river Asopus, where (Edipus was exposed ; and to this event Tiresias here slightly alludes.

- ὅταν καταίσθῃ τὸν ὑμέναιον, ὃν δόμοις
 ἄνορμον εἰσέπλευσας, εὐπλοίας τυχῶν;
 ἄλλων δὲ πλήθος οὐκ ἐπαισθάνει κακῶν, 425
 ἃ σ' ἐξισώσει σοί τε καὶ τοῖς σοῖς τέκνοις.
 πρὸς ταῦτα καὶ Κρέοντα καὶ τοῦμὸν στόμα
 προπηλάκιζε. σοῦ γὰρ οὐκ ἔστιν βροτῶν
 κάκιον ὅστις ἐκτριβήσεται ποτε.
 ΟΙ. ἦ ταῦτα δῆτ' ἀνεκτὰ πρὸς τούτου κλύειν; 430
 οὐκ εἰς ὄλεθρον; οὐχὶ θάσσον; οὐ πάλιν
 ἄψορρος οἶκον τῶνδ' ἀποστραφεῖς ἄπει;
 ΤΕ. οὐδ' ἰκόμην ἔγωγ' ἄν, εἰ σὺ μὴ κάλεις.
 ΟΙ. οὐ γάρ τι σ' ἤδη μῶρα φωνήσонт', ἐπεὶ
 σχολῇ γ' ἄν οἶκους τοὺς ἐμοὺς ἐπτεϊλάμην. 435

424. ἄνορμον] Here the adjective, which should regularly agree with ὑμέναιον, is placed in the relative sentence. So Livy, i. 26. Sic eat, quæcunque Romana lugebit hostem. Juvenal, Sat. v. 99. Virroni muræna datur, quæ maxima venit Gurgite de Siculo.

426. ἃ σ' ἐξισώσει] Hermann approves the following explanation of Erfurdt: "Sensus, ni fallor, hic est: quæ ubi ænties, fallaci specie ablata is, qui vere es (ἴσος σοί), parricida, incestus, et liberorum frater (ἴσος τοῖς σοῖς τέκνοις) judicabere. Quum enim ipsa facinorum deprehensione, non malis, quibus affigebatur, par sibi et liberis fieret Œdipus, verbum ἐξισοῦν prægnanti significatione accipiat necesse est. Quid autem ἄλλων πλήθος κακῶν? Intelligo mutuum occisionem fratrum mortemque Jocastæ et Antigonæ. Non enim urgendam arbitror vocem πλήθος, Tiresia per iram acerbis comminante." "A σ' has been variously altered by Markland, Elmsley, Porson, &c.—Remark the number of sigmas in this line. See above, v. 37.

427. τοῦμὸν στόμα] "My words."

"Στόμα in the tragic writers very often signifies words. Infr. 667. τὸ σὸν ἐποικτεῖρω στόμα, i. e. τοὺς σοὺς λόγους ἐλέους ἀέλους." Brunck.

429. ἐκτριβήσεται] "Shall be worn out;" "shall wear out his life."

430. Ἡ ταῦτα δῆτ' ἀνεκτὰ] "H in interrogative sentences expresses surprise or indignation in the speaker, and may be rendered in English by, *What?* Ταῦτα is the accusative after κλύειν, and ἀνεκτὰ the nom. plur. neut. for ἀνεκτόν. So Εὐγγνωστα for Εὐγγνωστον, Hee. 1089. Εὐγγνωσθ', ὅταν τις κρείσσον' ἢ φέρειν κακὰ. See Matthiæ Gr. Gr. § 443. The construction however, ἡ ταῦτα δῆτ' ἔστιν ἀνεκτὰ κλύειν πρὸς τούτου, is defensible. Xenoph. Cyrop. lib. i. ἀναμνησθήτω, πᾶς μὲν ἡδὺ μάλα καὶ ἕρως πεινῶντι φαγεῖν.

431. οὐκ εἰς ὄλεθρον;] Sc. ἔπει, v. 432. or ἀπερρήσεις. "Cratinus ap. Ruhnkens. Timas. p. 121. οὐκ ἀπερρήσεις σὺ θάττον; ἀποτιλῶ σε τήμερον. Add Hom. Od. K. 72. Aristoph. Nub. 1253. and others." Elmsley.

435. σχολῇ γ' ἂν] See above, v. 82. Elmsley aptly illustrates this usage of

- TE. ἡμεῖς τοιοῖδ' ἔφουμεν, ὡς μὲν σοὶ δοκεῖ,
μῶροι· γονεῦσι δ', οἳ σ' ἔφυσαν, ἔμφρονες.
- OI. ποίοισι; μεῖνον· τίς δέ μ' ἐκφύει βροτῶν;
- TE. ἦδ' ἡμέρα φύσει σε, καὶ διαφθερεῖ.
- OI. ὡς πάντ' ἄγαν αἰνικτὰ κάσαφ' ἡ λέγεις. 440
- TE. οὐκ οὖν σὺ ταῦτ' ἄριστος εὐρίσκειν ἔφυσ;
- OI. τοιαῦτ' ὀνειδίζ', οἷς ἔμ' εὐρήσεις μέγαν.
- TE. αὐτὴ γε μέντοι σ' ἡ τύχη διώλεσεν.
- OI. ἀλλ' εἰ πόλιν τήνδ' ἐξέσωσ', οὐ μοι μέλει.
- TE. ἄπειμι τοίνυν· καὶ σὺ παῖ κόμιζέ με. 445
- OI. κομιζέτω δὴθ'· ὡς παρὼν σὺ γ' ἐμποδῶν
ὀχλεῖς, συθεῖς τ' ἄν, οὐκ ἂν ἀλγύναις πλέον.
- TE. εἰπὼν ἄπειμ', ὃν οὐνεκ' ἦλθον, οὐ τὸ σὸν
δείσας πρόσωπον. οὐ γὰρ ἔσθ' ὅπου μ' ὀλεῖς.

σχολῶ from Tit. Andron. ii. 2. I'll trust by *leisure* him that mocks me once.

[ἐστειλάμην] "Gl. μετεστειλάμην, the simple for the compound. *Στέλλειν* and *στέλλεσθαι* are frequently used by Sophocles in this sense. See below, v. 853. Cf. C. 298. Antig. 165. Philoct. 69. 495." Brunn. "Σ' ἐστειλάμην is proposed by Porson: but the pronoun had already been expressed." Herm.

439. φῶσει σε] *Will show you your birth*: "Gl. δείξει σε ὅθεν ἐγεννήθης." Brunn.

441. ἄριστος εὐρίσκειν] Tiresias here sneers at Oedipus for his boast (v. 394.) that he had talent in discovering the enigma of the Sphinx, of which Tiresias was reminded by the word *αἰνικτὰ* in the preceding line.

442. οἷς ἔμ' εὐρήσεις μέγαν] *Quibus me, si diligentius rem pendere volueris, magnam invenies*. Erf.

443. αὐτὴ . . . τύχη] *This good fortune or greatness, alluding to μέγας in the preceding line*. The Scholiast ex-

plains *τύχη* to mean *τό σε διαγνῶναι τὸ ἀνέγμα*.

445. παῖ] The term *παῖ* is ambiguous: it may signify either child or servant: we should be inclined to adopt the former sense from Phoen. v. 848. where Tiresias is led in by his daughter: Ἥγου πάροιθε, θυγάτηρ, ὡς τυφλῷ ποδὶ Ὀφθαλμὸς εἰ σὺ, ναυτίλοι-σιν ἕστρον ἔς.

446. σὺ γ'] Hermann observes: — "Σὺ γε indignabundi est; et ὀχλεῖς ἐμποδῶν, usitata hujus adverbii constructione, est, turbas, ut sis impedito."

447. υθεῖς τ' ἄν, οὐκ ἂν ἀλγύναις] On the usage of the double *ἄν*, see above, v. 139.

449. πρόσωπον] "Gl. ἀξίωμα." Brunn; rather *face*, or presence. Hermann understands *πρόσωπον* to mean audacity and impudence, comparing v. 531. *τόσονδ' ἔχεις τόλμης πρόσωπον*; but there also *πρόσωπον* signifies *face*.

οὐκ ἔσθ' ὅπου] "Ἐστὶν is often used

λέγω δέ σοι· τὸν ἄνδρα τοῦτον, ὃν πάλαι 450
 ζητεῖς ἀπειλῶν, κἀνακηρύσσων φόνον
 τὸν Λαίειον, οὗτος ἐστὶν ἐνθάδε,
 ξένος λόγῳ μέτοικος, εἴτα δ' ἐγγενὴς
 φανήσεται Θηβαῖος· οὐδ' ἡσθήσεται
 τῇ ξυμφορᾷ. τυφλὸς γὰρ ἐκ δεδορκότος, 455
 καὶ πτωχὸς ἀντὶ πλουσίου, ξένην ἔπι,
 σκῆπτρῳ προδεικνύς, γαῖαν ἐμπορεύσεται.
 φανήσεται δὲ παισὶ τοῖς αὐτοῦ ξυνῶν
 ἀδελφὸς αὐτὸς καὶ πατήρ, κἄξ ἧς ἔφθ
 γυναικὸς υἱὸς καὶ πόσις, καὶ τοῦ πατρὸς 460
 ὁμόσπορος τε καὶ φονεύς. καὶ ταῦτ', ἰὼν
 εἶσω, λογίζου· κἂν λάβῃς μ' ἐψευσμένον,
 φάσκειν ἔμ' ἤδη μαντικῇ μηδὲν φρονεῖν.

with a relative adverb following, in which case the two are put for an adverb." *Matthiae Gr. Gr.* § 482. "You will no *where* or *never* destroy me." Demosth. *Οὐκ ἔστιν, οὐκ ἔστιν, ὃ ἄνδρες Ἀθηναῖοι, ὅπως ἡμάτετε*. See *Viger*, p. 192. Terent. *Phorm.* V. 7. *est ubi vos ulciscar probe*. The usage of *ἔστιν* or *ἐστ' ὅτε* is similar.

450. λέγω δέ σοι] I have stopped after σοι with Schæf. on *Bos*, p. 726., where he treats of the acc. absol. Erf.

456. ξένον ἔπι—γαῖαν] This alludes to the departure of Œdipus from Thebes after he had put out his eyes, and his sojourn at Colonus, near Athens, till his death.

457. σκῆπτρῳ προδεικνύς] Suidas says that σκῆπτρον is a royal staff; but this is not necessarily the case; its meaning being an instrument to lean upon, whether borne by a king or others. It is, however, though not here, frequently the ensign of kingly power, as in *Homer*, *Il. A.* 234. Προδεικνύς in this passage is used abso-

lutely, τὴν ὁδὸν being understood, "groping on." The word itself is not of frequent occurrence in this sense, though we find it in *Theocritus*, 22. 102. as quoted by *Erfurdt*: *Τὸν μὲν ἄναξ ἐτάρραξεν, ἐτάσια χερσὶ προδεικνύς Πάντοθεν*. The usual meaning is, to point out before. See v. 623. and *P. V.* 804. "Senec. *Œdip.* v. 656. *repet incertus viæ Baculo senili triste prætentans iter*." *Burton*.

458. ξυνῶν] Gl. *συνπαρχων*. ὃν ὁμοῦ ἀδελφὸς καὶ πατήρ. *Brunck*. *Malè*, addis *Herm*.

460. τοῦ πατρὸς ὁμόσπορος] Gl. ὁμόγαμος, the husband of the same wife as his father. Ὁμόσπορος is applied, v. 261. to *Jocasta* in a somewhat different sense, καὶ γυναιχ' ὁμόσπορον, and a wife who has been the wife of both. Ὁμογενής seems to be used in the same sense, v. 1351.

463. φάσκειν] The infinitive is here put for the imperative, as it very frequently is, especially in the poets. *Θαρσὼν νῦν, Διόμηδες, ἐπὶ Τρῶεσσι μάχεσθαι*, *Il. E.* 124. *Εἰκετε, μηδὲ θεοῖς*

- ΧΟ. Τίς, ὄντιν' ἄ
 θεσπίεπεια Δελφίς εἶπε πέτρα
 ἄρρητ' ἄρρη-
 των τελέσαντα φοινίαισι χερσίν ;
 ὦρα νιν ἀελλάδων
 Ἰππων σθεναρώτερον
 φυγᾷ πόδα νωμᾶν. 465
 ἐνοπλος γὰρ ἐπ' αὐτὸν ἐπενθρόσκει
 πυρὶ καὶ στεροπαῖς ὁ Δίδς γενέτας·
 δειναὶ δ' ἅμ' ἔπονται
 Κῆρες ἀναπλάκητοι.
 ἔλαμψε γὰρ 470
 τοῦ νιφόντος ἀρτίως φανεῖσα
 φάμα Παρνασ-
 σοῦ, τὸν ἀδῆλον ἄνδρα πάντ' ἰχνεύειν.
 φοιτᾷ γὰρ ὑπ' ἀγρίαν
 ὕλαν, ἀνά τ' ἄντρα καὶ 480
 πέτρας, ὡς ταῦρος,

μενεαίνμεν ἱπὶ μάχασθαι, Π. Ε. 606. On this idiom, see Moeris, Atticist. v. λαμβάνειν. Koen. ad Gregor. p. 198. Hemst. ad Arist. Plut. p. 196.

465. Δελφίς πέτρα] The city itself and the Temple of Apollo were built on Mount Parnassus. See Strabo, ix. p. 418. Justin. xxiv. 6. Liv. xlii. 15. Erf.

466. ἄρρητ' ἄρρητων] "A deed without a name," a most shocking deed. This is a mode of expressing the superlative very strongly. Soph. Electr. 849. δειλαία δειλαιῶν κυρεῖς, where Brunck remarks, "geminatio ejusdem adjectivi pro superlativo est."

468. ἀελλάδων] The common reading ἀελλοπόδων is indefensible as mili-

tating against the metre; and originated probably in ἀελλάδων and πόδα, found in the next line; or from Pind. Nem. i. 6. αἶνον ἀελλοπόδων μέγαν Ἰππων. Hesych. ἀελλάδων Ἰππων, ταχέων.

469. σθεναρώτερον] Of rapidity, as Homer. Il. ix. 501. Ἄτη σθεναρὴ τε καὶ ἀρτίως. Erf.

472. γενέτας] Son, as Eur. Ion 916. Otherwise it signifies father. Erf.

475. ἔλαμψε—φάμα] See note on v. 182.

478. τὸν ἀδῆλον] The ordo is, πάντ' ἰχνεύειν τὸν ἀδῆλον ἄνδρα, "that every one should endeavour to trace out the [as yet] undiscovered murderer."

479. ἀγρίαν ὕλαν] "The wild wood."

μέλεος μελέω ποδὶ χηρέων,
τὰ μεσόμφαλα γᾶς ἀπονοσφίζων

μαντεῖα· τὰ δ' αἰεὶ

ζῶντα περιποτᾶται.

485

δεινὰ μὲν οὖν, δεινὰ ταρασσει

στροφῇ β'.

σοφὸς οἰωνοθέτας, οὐ-

τε δοκοῦντ' οὔτ' ἀποφάσκονθ'.

ὃ τι λέξει δ', ἀπορῶ.

490

πέτομαι δ' ἐλπίσιν, οὔτ' ἐν-

In OE. C. 348. we have the same expression: πολλὰ μὲν κατ' ἀγρίαν "Ἰλῆν ἕσπετος νηλπίους τ' ἀλαμένη.

482. μέλεος μελέω] See above, v. 100.

483. μεσόμφαλα] (1) From μέσος and ὀμφαλος, umbilicus, a boss, navel, or point; or (2) from ὀμφή, vox, a voice, response, or oracle. The former appellation is applied to Delphi, as the middle point of the earth. See Schol. Orest. 325. Phœn. 224. παρὰ μεσόμφαλα γάλα φέλου.

ἀπονοσφίζων] "Fraudans, fallens." Musgrave. Endeavouring to keep apart from himself, avoiding. φεύγων. Schol.

485. ζῶντα] Living, in full force. See above, v. 45. "So Antig. 453. ἀέ ποτε Ζῆ ταῦτα. Trach. 1169. Eurip. Suppl. 223. Bacch. 8. Æschyl. Agam. 828. Suppl. 995." Musgr.

486. δεινὰ μὲν οὖν] Erfurdt would render this passage by, horrenda turbat augur neque affirmantia neque negantia, making δοκοῦντα and ἀποφάσκοντα the acc. plur. after the Scholiast; but it seems more simple and easy to understand με after ταρασσει, and then δοκοῦντα acc. sing. will agree with it. Μὲν οὖν is here used in the sense of "at vero," but yet. See Viger, p. 442. The passage may be thus rendered:

"But [though I am sure that the murderer of Laius is lurking about in distant caves, τὰ μεσόμφαλα γᾶς ἀπονοσφίζων μαντεῖα] yet the wise soothsayer dreadfully disturbs me, as I neither think his charge against (Edipus) true, nor am I able to contradict it."

488. ἀποφάσκονθ'] *Negantem, inficiantem.* Aristot. *Metaphys.* iii. cap. 7. ἀνάγκη ἢ φάναι ἢ ἀποφάναι ἐν καθ' ἑνὸς ὁτιοῦν. Idem *Categor.* c. 8. ἡ κατάφασις πρὸς τὴν ἀπόφασιν ἀντίκειται, ὡς τὸ, ΚΛΕΗΤΑΙ, τῷ, Οὔ ΚΛΕΗΤΑΙ. Musgr.

491. πέτομαι] *I flutter.* Hermann notes: "Utuntur Græci hac metaphora de quovis animi motu, exemplaque hujus similitumque verborum exstant innumerabilia."

ἐνθὰ δ' ὁρῶν . . .] Seeing or understanding neither the present nor the future. Ὀρίσσω is frequently used in the sense of the future. Hermann maintains that it is never expressive of the past. He understands the passage thus: *Quid dicam, nescio: sed anxius sum expectatione, qui neque in presentia quidquam, neque futura perspiciam.* "Stob. xxii. p. 188. Θνητὸς πεφυκὸς τέπλω πειρῶ βλέπειν. See Philoct. 1105. Æsch. Suppl. 625. Eurip. Alex. fr. 8." Elmsley.

θάδ' ὁράων, οὐτ' ὀπίσω.
 τί γὰρ ἡ Λαβδακιδαις,
 ἡ τῷ Πολύβου νεῖκος ἔκειτ', οὔτε πάροισιν
 ποτ' ἔγωγ', οὔτε τανῦν πα 495
 ἔμαθον, πρὸς οὗτου δὴ βασάνω
 ἐπὶ τὰν ἐπίδαμον φάτιν εἴμ' Οἰδιπόδα
 Λαβδακιδαις ἐπίκουρος ἀδήλων θανάτων.
 ἀλλ' ὁ μὲν οὖν Ζεὺς, ὃ τ' Ἀπόλλων ἀντ. β'.
 ξυνετοί, καὶ τὰ βροτῶν εἰ- 500
 δότες· ἀνδρῶν δ' ἔτι μάντις
 πλέον ἡ γὰρ φέρεται,
 κρίσις οὐκ ἔστιν ἀληθής·
 σοφία δ' ἂν σοφίαν
 παραμείψειεν ἀνὴρ· 505
 ἀλλ' οὔ ποτ' ἔγωγ' ἄν, πρὶν ἴδοιμ' ὀρθὸν ἔπος, μεμ-
 φομένων ἂν καταφαίην.

493. τ[] Here for ποῖον. See Hermann. ad Viger. p. 726. Erf.

496. βασάνω] After this word Brunck inserts χρησόμενος, and Musgrave δλιθόμενος, on account of the metre. The whole passage is manifestly corrupt. Πρὸς οὗτου may be rendered "from," "in consequence of" or "on account of which." In this sense πρὸς is used, Phœn. 64. πρὸς δὲ τῆς τύχης νοσῶν Ἀρὰς ἀρᾶται πασιὼν ἀνοσιωγράτας, and Antig. 51. Πρὸς αἰτοφάρων ἀμπλακημάτων διπλᾶς Ὀφείας ἀρᾶς. Hermann finally notes as follows: "Sustuli comma post Οἰδιπόδα, quo εἴμ' ἐπίκουρος jungantur. Postrema ita debebam interpretari: quo explorato contra laudem, quam apud omnes habet Œdipus, Labdacidis vindeat eam cadis, cuius ignotus auctor est. Χρησόμενος, quamvis a scholiasta in explicatione huius loci usurpatum delevi, ut neque idonea auctoritate firma-

tum, et satis languidum, quum multo elegantius oratio procedat sine eo participio. Neque habuit scholiastes codd. Lips. qui ita scribit: παρ' οὗ σὺν βασάνω ἐλεύσομαι ἐπὶ τὴν ἐπιδημήσαντων μαντείαν τοῦ Τειρεσίου τῷ Οἰδίποδι, ἡγοῦν κατὰ τοῦ Οἰδίποδος, ἐπίκουρος τοῖς Λαβδακιδαις, ἡγοῦν τῷ Λαῶν, ἕνεκα τῶν ἀδήλων θανάτων. Elmsleius post βασάνω lacunæ signa posuit."

498. ἐπίκουρος θανάτων] As αἰμμάτων ἐπίκουρος, Eurip. Electr. 138. Λαῶν ἀρωγός, above, v. 127. Orestes is called by Seneca paternæ mortis auxilium unicum, Agam. 905. Musgr.

506. ἀλλ' οὐ ποτ' ἔγωγ'] "But, till I have seen the prophet's words proved correct, I will never assent to those who blame the king."

507. μεμφομένων ἂν καταφαίην] I. e. οὐκ ἂν καταφαίην τῶν μεμφομένων τὸν μάντιν. Non contradicerem illis, qui vatem incusarint, flocci fecerint.

φανερὰ πτερόεσσ' ἦλθε κόρα

ποτὲ, καὶ σοφὸς ὤφθη, βασάνω θ' ἠδύπολις. 510

τῷ ἀπ' ἐμᾶς φρενὸς οὐποτ' ὀφλήσει κακίαν.

ΚΡ. Ἄνδρες πολῖται, δεῖν' ἔπη πεπυσμένους

κατηγορεῖν μου τὸν τύραννον Οἰδίπουν,

πάρειμι' ἀτλητῶν. εἰ γὰρ ἐν ταῖς ξυμφοραῖς

Hesych. καταφάναι, κατεπεῖν. Brunn. Καταφαλῆν, assentiar. Aristot. Metaphys. iii. cap. 7. ἡ διάνοια ἡ κατάφησις, ἡ ἀπόφησις. Musgr. Musgrave's interpretation is the true one. Μεμφομένων not Tiresias, but Œdipus. Erf. The Scholiast says rightly : ἐγὼ δὲ οὐκ ἔν ποτε ἐπαυέσασαι τοὺς μεμφομένους τὸν βασιλέα, πρὶν ἴδοιμι σαφῆ τὰ ἔργα καὶ τὴν ἀπόδασιν. Herm.

509. φανερὰ] We give the note of Hermann in his own words : "Libri, φανερὰ γὰρ ἐπ' αὐτῷ πτερόεσσ' ἦλθε κόρα. Triclinius, quod metra strophicis non responderent, verba ἐπ' αὐτῷ ab se deleta esse ait. Unde in hujus recensione omissa sunt. Ei viro injuriam faciunt, qui omnes ejus emendationes improbant. Non fuit ille profecto hodiernis criticis deterior : sed contemnitur, quia ex antiquioribus libris fere de vera scriptura constat. Hoc quidem loco in eo tantum mihi peccasse ille videtur, quod non etiam γὰρ delevit. Nam nisi egregie fallor, perturbata hic est librorum scriptura interpretamentis. Scholiastes : φανερὰ γάρ. ἃ μὲν ἐγκαλοῦσιν αὐτῷ, ἄλλα, καὶ οὐ πάντως ἀληθῆ. ἃ δὲ κατέρωθε, φανερὰ, ὅτε ἐπελθούσης αὐτῷ τῆς Σφηγγὸς ὤφθη σοφός. Mira vero interpretatio, quæ non in vulgata, sed in talem potius scripturam quadrat : φανερὰ γάρ. ἐπεὶ αὐτῷ πτερόεσσ' ἦλθε κόρα. Glossæ Codd. Lips. ad φανερὰ habent, ἀντὶ τοῦ φανερώς : ad ἐπ' αὐτῷ autem, κατ' αὐτοῦ. Omnino quæro, quid sit illud ἐπ' αὐτῷ. Nam quod Elmsleio placet, hoc dici, in potestatem ejus venit, eum sensum nec possunt habere verba ista, et, si haberent, parum apte iis usus esset verbis

poëta, quæ urbi potius captæ convenirent. Quare ego quidem verba γὰρ ἐπ' αὐτῷ delevi, quorum et γὰρ interpretibus deberi puto, ἐπ' αὐτῷ autem adscriptum fuisse conjicio ad verba καὶ σοφὸς ὤφθη, sive ἐπ' αὐτῷ τούτῳ, sive ἐπ' αὐτῇ, i. e. τῇ Σφηγγί, scripserat explanator. Jam et recte omnia procedere, et graviter significatam esse chori fiduciam, apertum est."

510. βασάνω] Βάσανος is properly a stone on which the purity and excellence of gold are tried ; a touchstone, a test, a proof.

511. ὀφλήσει] Ὀφλέω and ὀφλισκάνω in prose writers govern a genitive, and in the tragic writers always an accusative of the crime, fault, or imputation incurred. See Viger, p. 223. Ruhnken, Timæ. v. ὀφλω. In the Agam. 517. ὀφλων is followed by δίκην, and is rightly explained by Dr. Blomfield, "damnatus judicio ; debitor ob rem judicatam."

513. κατηγορεῖν] Κατηγορεῖν governs an accusative of the charge alleged, and a genitive of the person against whom it is brought. In the Agamem. 262. κατηγορεῖν occurs with the genitive only : Εὐ γὰρ φρονούντος ὀμμά σου κατηγορεῖ, the order of which Dr. Blomfield gives : ὀμμα γὰρ κατηγορεῖ σου εὐ φρονούντος, "yes, your eye proves your kind disposition." He quotes a similar construction from Stobæus ; Κρατοῦσι δ' οἷσπερ καὶ κατηγοροῦσι σου.

τὸν τύραννον Οἰδίπουν] "This verse and v. 918. seem to have given the name of Οἰδίπους Τύραννος to this play." Hermann.

- ταῖς νῦν νομίζει πρὸς γ' ἐμοῦ πεπονθέναι 515
 λόγοισιν εἴτ' ἔργοισιν εἰς βλάβην φέρον,
 οὔτοι βίου μοι τοῦ μακραίωνος πόθος,
 φέροντι τήνδε βάξιν. οὐ γὰρ εἰς ἀπλοῦν
 ἡ ζημία μοι τοῦ λόγου τούτου φέρει,
 ἀλλ' ἐς μέγιστον, εἰ κακὸς μὲν ἐν πόλει, 520
 κακὸς δὲ πρὸς σοῦ καὶ φίλων κεκλήσομαι.
- ΧΟ. ἀλλ' ἦλθε μὲν δὴ τοῦτο τοῦνειδος τάχ' ἂν
 ὀργῇ βιασθὲν μᾶλλον, ἢ γνώμῃ φρενῶν.
- ΚΡ. πρὸς τοῦ δ' ἐφάνθη, ταῖς ἐμαῖς γνώμαις ὅτι
 πεισθεὶς ὁ μάντις τοὺς λόγους ψευδεῖς λέγοι ; 525
- ΧΟ. ἡδᾶτα μὲν τάδ' οἶδα δ' οὐ γνώμῃ τίνι.
- ΚΡ. ἐξ ὀμμάτων δ' ὀρθῶν τε καὶ ὀρθῆς φρενὸς
 κατηγορεῖτο τοῦπίκλημα τοῦτό μου ;
- ΧΟ. οὐκ οἶδ' ἂν γὰρ δρῶσ' οἱ κρατοῦντες, οὐχ ὀρῶ.
 αὐτὸς δ' ὅδ' ἤδη δαμάτων ἕξω περᾶ. 530
- ΟΙ. οὗτος σὺ, πῶς δεῦρ' ἦλθες ; ἢ τοσονδ' ἔχεις

516. *eis* βλάβην φέρον] *φέρω*, with the prepositions *eis* or *πρὸς* following, signifies, to tend, to lead, to refer : in this sense it is used, v. 519. 984. See Markland, Eur. Suppl. 305. and Viger, p. 257.

521. *πρὸς σοῦ*] Creon commences his speech by addressing the Chorus as *ἄνθρωποι πολῖται*, and here speaks to them in the singular number. This however is no oversight in the poet. The Coryphæus spoke and was addressed as the representative of the whole Chorus : and this remark will account for the variation from the singular to the plural, and vice versâ, so frequently met with in the dramatic writers with reference to the Chorus.

522. *τάχ' ἂν*] The particle *ἂν* is not superfluous as Elmsley supposes, nor connected with *ἦλθε*, but with the par-

ticiples *βιασθεῖς*. "Si plenius enunciare sententiam voles, talis erit : *τάχ' ἂν ὀργῇ βιασθέντι τὸ δνειδος τοῦτο, οὕτως ἦλθεν*." Hermann.

523. *γνώμῃ φρενῶν*] "By conviction of mind." *Γνώμη* is judgment founded on knowledge, opinion, meaning.

525. *λέγοι*] Elmsley thus rightly reads in the place of *λέγει*. By the optative Creon indicates not that it was so, but that it was thought by certain persons to be so. Herm.

527. *ἐξ ὀμμάτων ὀρθῶν*] With eyes erect, unmoved, steady ; so below v. 1372. *ὀρθοῖς ἐμελλον ἔμμεσιν τούτους ὀρᾶν*, and Theocr. v. 36. "Ὀμμασι τοῖς ὀρθοῖσι ποτίσσω." See Bentley's note, Hor. Od. i. 3. 18. and R. P. Hec. 958.

531. *οὗτος*] *Οὗτος* with or without the interjection *ἦ*, when it refers to the

- τόλμης πρόσωπον, ὥστε τὰς ἐμὰς στέγας
 ἴκου, φονεὺς ὧν τοῦδε τάνδρὸς ἐμφανῶς,
 ληστῆς τ' ἐναργῆς τῆς ἐμῆς τυραννίδος ;
 φέρ' εἰπὲ πρὸς Θεῶν, δειλίαν ἢ μαρίαν 535
 ἰδὼν τιν' ἐν μοι, ταῦτ' ἐβουλεύσω ποιεῖν ;
 ἢ τοῦργον ὡς οὐ γνωρίσοιμί σου τόδε
 δόλῳ προσέρπον, κοῦκ ἀλεξοίμην μαθῶν ;
 ἄρ' οὐχὶ μῶρόν ἐστι τοῦγχείρημά σου,
 ἄνευ τε πλήθους καὶ φίλων τυραννίδα 540
 θηρᾶν, ὃ πλήθει χρήμασιν θ' ἀλίσκεται ;
 ΚΡ. οἶσθ' ὡς ποιήσον ; ἀντὶ τῶν εἰρημένων
 ἴσ' ἀντάκουσον, κᾶτα κρῖν' αὐτὸς μαθῶν.
 ΟΙ. λέγειν σὺ δεινός· μανθάνειν δ' ἐγὼ κακὸς
 σοῦ. δυσμενῇ γὰρ καὶ βαρύν σ' εὗρηκ' ἐμοί. 545

second person, as here, may be expressed in Latin by *heus* ! and in English, colloquially, by *hark ye*. See Viger, p. 367. and Aristoph. *Aves* 1199. and 1243.

533. τοῦδε τάνδρὸς] I. e. ἐμοῦ. "Ὁδε ἄντη, here, as in many other passages, denotes the person speaking, pointing to himself, in the sense of our English formula, "your humble servant." Brunck remarks that the same idiom occurs in the Latin comic writers, though he quotes no instance. See Ter. *Heaut.* ii. 3. "Tibi erunt parata verba, huic homini verbera."

535. δειλίαν ἢ μαρίαν] A similar mode of expression is found in Herod. *Clio* § 38. "Ὁ παῖ, ὅτε δειλίην, ὅτε ἄλλο ἄχαρι παρῶν τοι, ποίει ταῦτα."

537. ὡς οὐ γνωρίσοιμί] "This sentence does not depend upon ἰδὼν, but ἰπολαβὼν, ἐλπίζων [or some similar word] must be assumed from analogy." Brunck. In this line Elmsley has substituted the Attic form *γνωρίοιμι*, of the future *γνωρίσοιμι*. Hermann is in doubt.

538. κοῦκ ἀλεξοίμην μαθῶν] "Ἦγουν καὶ εἰ μάθοιμι, οὐ δυνηθεῖην ἀποσοῆσαι, ἀμύνεσθαι. Brunck.

540. τυραννίδα θηρᾶν, δ] A similar construction occurs, Helen. 1685. Καὶ χαίρεθ', Ἑλένης ὄννεκ' εὐγενεστάτης Γνώμης, ὃ πολλὰς ἐν γυναίξιν οὐκ ἐνι. Matthiae, *Gramm. Gr.* p. 610. Erf.

542. οἶσθ' ὡς ποιήσον ;] Literally, "act do you know how?" This is a common idiom, and more forcible than οἶσθ' ὡς ποιήσεις ; for the former not only orders something to be done, but asks the mode of doing it ; whereas the latter only asks the mode of acting. See Koen. ad Gregor. p. 7. R. P. Hec. 225. Matthiae, *Gr. Gr.* § 511.

544. λέγειν σὺ δεινός] "You are powerful in oratory ;" literally, "fearful in speaking." We have *δεινὸς εὐρεῖν*, *δεινὸς φαγεῖν*, and in the same sense. See Dawes, *Misc. Crit.* p. 87. In the Phoen. 366. *Δεινὸν γυναῖξιν αἰεὶ δεῖ ὀδίνων γοναί*, "have a strong or powerful influence." See Suidas in v. *δεινός*.

- ΚΡ. τοῦτ' αὐτὸ νῦν μου πρῶτ' ἄκουσον ὡς ἐρῶ.
 ΟΙ. τοῦτ' αὐτὸ μή μοι φράζ', ὅπως οὐκ εἶ κακός.
 ΚΡ. εἶ τοι νομίζεις κτῆμα τὴν αὐθαδίαν
 εἶναί τι τοῦ νοῦ χωρίς, οὐκ ὀρθῶς φρονεῖς.
 ΟΙ. εἶ τοι νομίζεις ἄνδρα συγγενῇ κακῶς 550
 δρῶν, οὐχ ὑφέξειν τὴν δίκην, οὐκ εὖ φρονεῖς.
 ΚΡ. ξύμφημί σοι ταῦτ' ἔνδικ' εἰρήσθαι· τὸ δὲ
 πάθημ', ὅποιον φῆς παθεῖν, διδασκέ με.
 ΟΙ. ἔπειθες, ἢ οὐκ ἔπειθες, ὡς χρεῖή μ' ἐπὶ
 τὸν σεμνόμεντιν ἄνδρα πέμψασθαί τινα; 555
 ΚΡ. καὶ νῦν ἔθ' αὐτός εἰμι τῷ βουλευέματι.
 ΟΙ. πόσον τίν' ἤδη δῆθ' ὁ Λαίιος χρόνον·
 ΚΡ. δέδρακε ποῖον ἔργον; οὐ γὰρ ἐννοῶ.
 ΟΙ. ἄφαντος ἔρρει θανάσιμῳ χειρώματι;
 ΚΡ. μακροὶ παλαιοὶ τ' ἂν μετρηθεῖεν χρόνοι. 560
 ΟΙ. τότε οὖν ὁ μάντις οὗτος ἦν ἐν τῇ τέχνῃ;
 ΚΡ. σοφός γ' ὁμοίως, καὶ ἴσου τιμώμενος.
 ΟΙ. ἐμνήσατ' οὖν ἐμοῦ τι τῷ τότε ἐν χρόνῳ;

554. ἢ οὐκ] These two syllables are scanned as one long syllable. See above v. 13.

555. τὸν σεμνόμεντιν] "This grand prophet," said sneeringly.

πέμψασθαι] On this middle voice Hermann observes: "Sophocles medio usus est, non quidem indicans, suorum aliquem mittere (Edipum) jussum esse, sed mittere sua causa, ut ad se veniret Tiresias. Ita multiplex est et varia potestas verbi medi." 556. καὶ νῦν ἔθ' αὐτός] "And now I am still the same in opinion." Phœn. 934. Ἄνθρωπος οὐκέτι αὐτός ἐκνεύει πλέον. "This man is no longer the same." "So Thucyd. iii. 38. Ἐγὼ μὲν οὖν ὁ αὐτός εἰμι τῇ γνώμῃ." Elmsley.

ἔρρει] Present from ἔρρω. The present is frequently used for the aorist or tense of history "in animated narration which represents what took place, as actually present." Matthiæ, Gr. Gr. § 504. Hec. 470. Ἡ Τηρέων γενεάν, τὸν Ζεὺς ἀμφιπύρῳ κοίμει φλογμῷ Κρονίδας, for ἐκοίμισε.

560. μακροὶ παλαιοὶ τ'] Gl. ἐπὶ πολλὴ διήκοντες καὶ πάσαι ἀρξάμενοι. Brunck. 561. ἦν ἐν τῇ τέχνῃ] Aj. 271. ἦν ἐν τῇ νόσῳ. See Abresch. Auctar. Thucyd. ad calcem Animadversa. in Æschyl. T. ii. p. 405. and Viger' de Idiot. p. 607. ed. Herm. Ear.

ἐν τῇ τέχνῃ] "In the profession" of divination. 562. σοφός γ'] Exercerat ille artem suam, et quidem æque sapienter eodemque honore fruens, ut nunc. Herm.

- KP. οὔκουν ἐμοῦ γ' ἐστῶτος οὐδαμοῦ πέλας.
 OI. ἀλλ' οὐκ ἔρευναν τοῦ θανόντος ἔσχετε; 565
 KP. παρέσχομεν. πῶς δ' οὐχί; κοῦκ ἠκούσαμεν.
 OI. πῶς οὖν τόθ' οὗτος ὁ σοφὸς οὐκ ἤδα τάδε;
 KP. οὐκ οἶδ'. ἐφ' οἷς γὰρ μὴ φρονῶ, σιγαῖν φιλῶ.
 OI. τόσον δέ γ' οἶσθα, καὶ λέγοις ἂν εἰ φρονῶν.
 KP. ποῖον τὸδ'; εἰ γὰρ οἶδά γ', οὐκ ἄρνήσομαι. 570
 OI. ὅθ' αὖνεκ', εἰ μὴ σοι ξυνῆλθε, τὰς ἐμάς
 οὐκ ἂν ποτ' εἶπε Λαίου διαφθοράς.
 KP. εἰ μὲν λέγει τάδ', αὐτὸς οἶσθ'· ἐγὼ δέ σου
 μαθεῖν δικαίῳ ταῦθ', ἅπερ κάμοῦ σὺ νῦν.
 OI. ἐκμάνθαν'· οὐ γὰρ δὴ φονεὺς ἀλώσομαι. 575
 KP. τί δητ'; ἀδελφὴν τὴν ἐμὴν γήμας ἔχεις;
 OI. ἄρνησις οὐκ ἔνεστιν ὧν ἀνιστορεῖς.

565. *ἔρευναν ἔσχετε*] Gl. *ζητήσω ποιεῖσθε*. Brunn.

568. *μὴ φρονῶ*] Hermann observes: "Quod Sophoclis libri habent *μὴ φρονῶ*, conjunctive dici putandum. Cum indicativo enim fortior hic negatio foret, quam convenit, quum major in verbo vis esse debeat."

569. *τόσον δέ γ'*] So Triclin. reads, who explains it *ἀλλὰ τοσούτον γοῖν οἶσθα*. The old reading was *τοσόνδε γ'*.

576. *γήμας ἔχεις*] "Attica idem ac *ἐγμίας*." Dalzell. This form is so common, that Ia. Casaubon observes, "millies poëtae praesertim tragici et comici; sed et ceterorum scriptorum elegantissimus quisque non raro." "*ἔχω* cum participiis quibusdam maximeque aoristi temporis, explicatur per aoristum indicativi et verbi, cujus participium adjunctum habet." Viger, p. 250. This account however does not accurately correspond with the real truth of the case. The participle of the aorist and *ἔχω* denote that the deed is completed and still continues so. "You

married my sister" is an expression applicable to a husband who had by death or otherwise lost that sister: *γήμας ἔχεις* means, "you married my sister, and still have her in marriage."

"*Ἐγραψα*, I wrote, may be consistent with any thing written betwixt that time and the time of speaking to the contrary; *γράφας ἔχω* can only be used of what was once stated in writing, and continues so still, unaltered, unrepealed." J. Tate. *Τάδε λέξας ἔχω* would not be admissible for *τάδε λέξας*. *Habeo* and *teneo* are used in Latin somewhat similarly. Ter. Hecyr. iv. 2. 6. "Nam mihi intus tuus pater narravit modo, quo pacto me habueris praepositam amori tuo." See Lucret. vi. 898., and Valckenaer's note, Phoen. 712.

577. *ἂν ἀνιστορεῖς*] Some read *ἂν ἀνιστορεῖς*, which is a solecism, ὅς ἂν requiring a subjunctive or optative mood according to circumstances, but never tolerating an indicative. "Οὐ δὲ et similia cum conjunctivo conjungun-

- KP. ἄρχεις δ' ἐκείνη ταῦτά, γῆς ἴσον νέμων;
 OI. ἂν ἡ θέλουσα, πάντ' ἐμοῦ κομίζεται.
 KP. οὐκ οὖν ἰσοῦμαι σφῶν ἐγὼ δυοῖν τρίτος; 580
 OI. ἐνταῦθα γὰρ δὴ καὶ κακὸς φαίνει φίλος.
 KP. οὐκ, εἰ διδοίης γ' ὡς ἐγὼ σαυτῷ λόγον.
 σκέψαι δὲ τοῦτο πρῶτον, εἴ τιν' ἂν δοκεῖς
 ἄρχειν ἐλίσθαι ξὺν φόβοισι μᾶλλον, ἢ
 ἄτρεστον εὐδοντ', εἰ τὰ γ' αὖθ' ἔξει κράτη. 585
 ἐγὼ μὲν οὖν οὐτ' αὐτὸς ἱμείρων ἔφυν
 τύραννος εἶναι μᾶλλον, ἢ τύραννα δρᾶν,
 οὐτ' ἄλλος ὅστις σωφρονεῖν ἐπίσταται.
 νῦν μὲν γὰρ ἐκ σοῦ πάντ' ἄνευ φόβου φέρω·
 εἰ δ' αὐτὸς ἦρχον, πολλὰ καὶ ἄκων ἔδρυν. 590

tur, si de re incerta sermo est, ita ut possit etiam dici, si quis. Cum optativo eadem conditione conjungi solent, sed ita, ut res indicetur cogitata vel cogitata esse ab aliquo." Hermannian adnotationes in Vigerum, p. 648. See also Dawes, Misc. Crit. p. 544. As a similar passage to this line, Erfurdt quotes Soph. Electr. 527. "Ἐξοιδὰ τῶνδ' ἄρρησις οὐκ ἐνεστί μοι.

578. ἄρχεις δ' ἐκείνη ταῦτά] "Do you possess the same power as she does, having an equal share of the land?" On the government of δ αὐτὸς, see above, v. 285.

γῆς ἴσον νέμων] *Paretem regni portionem obtinens. Némein* is used similarly, v. 202. 238. Erf.

582. ὡς ἐγὼ] Sc. *δίδωμι* ἐμαυτῷ λόγον. Brunnck compares Med. 868. "Ἐγὼ δ' ἐμαυτῇ διὰ λόγων ἀφικόμην. Erf. compares Herodot. ii. 162. οὐδένα λόγον ἐαυτῷ δέωτα.

583. εἴ τιν' ἂν] "An here belongs to ἐλίσθαι, as Hermann justly remarks, Viger, p. 657.

585. ἄτρεστον εὐδοντ'] "Sleeping." The cares of government do not permit a king to sleep. See above v. 65. In the second part of Henry IV.

act iii. sc. 1., Shakspeare makes Henry say, Then happy low, lie down! Un-easy lies the head that wears a crown. "Εὐδον *tranquillum esse*, as in a verse of an ancient comedian, quoted by Chariton iv. 7. p. 103. ed. Lips." Erf.

586. ἐγὼ μὲν οὖν] "Hippolytus (v. 1013.) by a similar argument clears himself to his father of the charge which had been brought against him by his stepmother. "Ἀλλ' ὡς τυραννέω ἥδ' τοῖσι σάφροσιν. "Ἡκιστὰ γ', εἰ μὴ τὰς φρένας διέφθορε θνητῶν, ὅσοισιν ἀνδάνει, μοναρχία. "Ἐγὼ δ' ἀγῶνας μὲν κρατεῖν Ἑλληνικοῦς Πρώτος θέλωμ' ἂν ἐν πόλει δὲ δεύτερος ἦν τοῖς ἀρίστοις εὐτυχεῖν ἀεὶ φίλοις. Πρόσσειν γὰρ εἰ πάρεστι. κίνδυνος δ' ἀπὸν Κρείσσω δίδωσι τῆς τυραννίδος χάριν." Brunnck.

ἱμείρων ἔφυν] I am not naturally desirous of. See above, v. 9.

587. τύραννα δρᾶν] "To enjoy kingly power." The primitive *τύραννα* is here used for the possessive *τυραννικὰ*, as in P. V. 786. Πρὸς τοῦ τύραννα σκήπτρα συληθήσεται; and Troad. v. 474. ἡ μὲν τύραννος κεῖς τύρανν' ἐγημάην." Brunnck and Elmsley.

πῶς δῆτ' ἐμοὶ τυραννὶς ἡδίων ἔχειν
 ἀρχῆς ἀλύπου καὶ δυναστείας ἔφυ ;
 οὐκ ἔγωγε τοσοῦτον ἠπατημένος κυρῶ,
 ὥστ' ἄλλα χρήζειν, ἢ τὰ σὺν κέρδει καλά.
 νῦν πᾶσι χαίρω, νῦν με πᾶς ἀσπάζεται· 595
 νῦν οἱ σέθεν χρίζοντες ἐκκαλοῦσί με.
 τὸ γὰρ τυχεῖν αὐτοῖς ἅπαντ' ἐνταῦθ' ἐνι.
 πῶς δῆτ' ἐγὼ κεῖν' ἂν λάβοιμ' ἀφελὶς τάδε ;
 οὐκ ἂν γένοιτο νοῦς κακὸς καλῶς φρονῶν.
 ἀλλ' οὐτ' ἐραστὴς τῆσδε τῆς γνώμης ἔφυν, 600

593. ἠπατημένος κυρῶ] For ἠπάτημαι. *Kurén*, like *τυγχάνω* in both prose and verse, is used with the participle, where we should expect the verb from which the participle comes. So Philoct. 30. "Ὁρα, καθ' ἕπον μὴ κατακλιθεὶς κυρῆ. For κατακλιθῆ.

596. ἐκκαλοῦσί με] *Evocant me*, sc. ex mediis. Vide supra, v. 7. *Erf.*

597. τὸ γὰρ τυχεῖν αὐτοῖς] This is one of the very few Iambic lines in Sophocles, which have neither caesura nor quasi-caesura, unless we read with Bothe αὐτοῖσι πάντ', or change the relative positions of ἅπαντ' and αὐτοῖς.—*Τυχάνω*, when it signifies to hit, to obtain, to procure, requires a genitive case after it of the thing gained, except where neuter adjectives are employed, as here; and then an accusative is found; though even a neuter may follow in the genitive according to the general rule: *Iph. A.* 995. ταῦτα τεύξεμαι σίβην. *Hec.* 42. Καὶ τεύξεταί τοις, οὐδ' ἀδέρητος φίλων ἔσται πρὸς ἀνδρῶν. In Homer we find *Il. E.* 582., *Χερμαδίην ἀγκῶνα μέσσην*. Hermann (*Vig.* p. 612.) considers ἀγκῶνα μέσσην to be governed of *τυχάνω*, but it is more probably dependent upon *κατὰ*, and Ἀντιλόχου is understood after *τυχάνω*. The instances

which Hermann adduces (*CE. C.* 1106. and 1168. *Antig.* 778. *Philoct.* 509. *Phoen.* 999.) to prove that *τυγχάνω* governs an accusative, are all in the case of neuter adjectives. And it must be remembered that the accusatives of neuter adjectives are frequently found with verbs that regularly govern a genitive or dative. See *Classical Journal*, No. lxiv. p. 259.

599. οὐκ ἂν] There are two ways of taking this passage, either of which will make very good sense: 1. *νοῦς κακὸς οὐκ ἂν γένοιτο καλῶς φρονῶν*. 2. *νοῦς καλῶς φρονῶν οὐκ ἂν γένοιτο κακός*. 1. An ill-disposed mind cannot be entertaining proper sentiments. 2. A mind that entertains proper sentiments cannot be bad. The latter is the interpretation adopted by the Scholiast, and approved by Burton, and seems upon the whole to suit the context best.

600. ἐραστὴς] After observing that ἔρῃν and ἔρως are often used by Sophocles for *eupere*, *optare*, *cupiditate*, Brunnck continues: "Voces τῆσδε τῆς γνώμης, quas glossa exponit τοῦδε τοῦ λογισμοῦ, non spectant crimen Creonti objectum communicati cum Tiresia consilii confrendæ in *Oedipum* noxæ cædis Laii; sed regnandi ambitionem. *Infra* v. 664. ubi Chorus ait, φρόνησιν εἰ πάνθ

οὐτ' ἂν μετ' ἄλλου δρῶντος ἂν τλαίην ποτέ.
καὶ τῶνδ' ἔλεγχον, τοῦτο μὲν, Πυθῶδ' ἰὼν
πεύθου τὰ χρησθέντ', εἰ σαφῶς ἤγγειλά σοι·
τοῦτ' ἄλλ', εἰάν με τῷ τερασκόπῳ λάβῃς
κοινῇ τι βουλευσάντα, μὴ μ' ἀπλῇ κτάνης 605
ψήφῳ, διπλῇ δέ, τῇ τ' ἐμῇ καὶ σῇ, λαβῶν.
γνώμῃ δ' ἀδήλω μὴ με χωρὶς αἰτιῶ.
οὐ γὰρ δίκαιον οὔτε τοὺς κακοὺς μάτην
χρηστοὺς νομίζειν, οὔτε τοὺς χρηστοὺς, κακοὺς.
φίλον γὰρ ἐσθλὸν ἐκβαλεῖν, ἴσον λέγω, 610
καὶ τὸν παρ' αὐτῷ βίοντον, ὃν πλεῖστον φιλεῖ.
ἀλλ' ἐν χρόνῳ γνώσει τάδ' ἀσφαλῶς· ἐπεὶ
χρόνος δίκαιον ἄνδρα δείκνυσιν μόνος·
κακὸν δὲ καὶ ἐν ἡμέρᾳ γνοίης μιᾷ.

ΧΟ. καλῶς ἔλεξεν εὐλαβουμένῳ πεσεῖν, 615

ἔχω, eodem sensu dicere posset, ταύτης τῆς γνώμης εἰ ἑραστής ἔφην. Hic autem Creon dicere poterat, ἀλλ' οὔτε τῆνδε τὴν φρόνησιν ἔχω. Eodem redeunt diversæ illæ loquutiones."

601. τλαίην ποτέ] From δρῶντος supply δρῶν. Erf.

602. καὶ τῶνδ' ἔλεγχον] "Ἐλεγχον is here said by L. Boe to be governed of eis or πρὸς understood; but such accusatives are put in apposition with an entire proposition or some part of it, in order to express an opinion on the contents of the proposition. Here τῶνδ' ἔλεγχον means δ, sc. τὸ πεύθεσθαι Πυθοί, ἔλεγχος ἔσται τῶνδε. So Hec. 1158. Τὸ λολῶν δὲ, πῆμα πημάτων πλόν, 'Ἐξεργάσαντο δειν', sc. δ' ἐστὶ πῆμα. Orest. 1104. 'Ἐλέην κτάνωμεν, Μενέλεω λύπην πικράν. sc. δ, τὸ κτανεῖν 'Ἐλέην, ἔσται λύπη πικρά. On this apposition see Matthiæ Gr. Gr. § 432. and Classical Journal, No. lxiii. p. 87.

τοῦτο μὲν] This expression, as also

τὸ πρῶτον, followed by τοῦτ' δὲ, τοῦτ' αἰθῖς, τοῦτ' ἄλλο, εἴτα, ἔπειτα, and the like, may be translated by "in the first place," and the latter by "in the next or second place." See Hermann's Annot. on Viger, p. 627.

607. χωρὶς] Gl. μακρὸν ὄντα αἰτίας. And again, μάτην. Brunck. Rather, privativum, i. e. hoc solo, neque alio argumento. Erf.

608. μάτην] Gl. ἀνεξετάστως. Brunck.

610. φίλον γὰρ ἐσθλόν] "For to cast away or banish a good friend I call 'just the same as [for a man to cast away] his life, which he loves the best of all things."

611. τὸν παρ' αὐτῷ βίοντον] I. e. τὸν αὐτοῦ βίοντον, vitam suam. Demosth. pro Cor. T. i. Reisk. p. 318. εἰ δ' οὖν ἐστὶ καὶ παρ' ἐμοὶ τις ἐμπειρία. Erf.

613. Philemon ap. Stobæum Eclog. P. i. T. i. p. 236. ed. Heer. χρόνος δίκαιον ἄνδρα μὲνέει ποτέ. Erf.

615. εὐλαβουμένῳ] Sc. σοι, which

ἀναξ. φρονεῖν γὰρ οἱ ταχεῖς οὐκ ἀσφαλεῖς.

ΟΙ. ὅταν ταχύς τις ὑπὶ βουλευάν λάθρα
χωρῇ, ταχὺν δεῖ καμὰ βουλεύειν πάλιν.
εἰ δ' ἡσυχάζων προσμενῶ, τὰ τοῦδε μὲν
πεπραγμέν' ἔσται, τὰ μὰ δ' ἡμαρτημένα. 620

ΚΡ. τί δῆτα χρήσεις; ἤ με γῆς ἔξω βαλεῖν;

ΟΙ. ἡκιστα. θνήσκειν, οὐ φυγεῖν σε βούλομαι.

ΚΡ. ὅταν προδείξης ὅδ' ἔστι τὸ φθονεῖν.

ΟΙ. ὡς οὐχ ὑπέξων οὐδὲ πιστεύσων λέγεις;

ΚΡ. οὐ γὰρ φρονοῦντά σ' εὖ βλέπω. 625

ΟΙ. τὸ γοῦν ἐμόν.

ΚΡ. ἀλλ' ἐξ ἴσου δεῖ καμόν.

ΟΙ. ἀλλ' ἔφυς κακός.

ΚΡ. εἰ δὲ ξυνίης μηδέν;

ΟΙ. ἀρκτέον γ' ὄμως.

is probably omitted, and the remark generalised, lest Œdipus should be offended with the Chorus, if they said in express terms that he was likely to go wrong. "Ἐδλαβουμένην πεσεῖν, *labi metuentis judicio*. Brunck has well expressed the sense: *Recte hæc dicta esse fateberis, o Rex, si caves ne labaris*. See Matthiæ Gramm. Gr. § 389." Erf.

617. ὅταν ταχύς τις] So Richard III. act iv. sc. 3. Go, muster men; my counsel is my shield; We must be brief when traitors take the field. "Publius Syrus, Sentent. 5. Ad poenitendum properat, cito qui judicat." Erf.

623. ὅταν προδείξης . . .] "When you have first shown what is the cause of the grudge which you bear me."

ὅδ' ἔστι] This is well explained in Gl. *ὅδ' ἔστιν ὁ ἐμὸς πρὸς σέ φθόνος*, quum primum ostenderis, quæ mea sit erga te invidia. Brunck. But Hermann notes as follows: "Brunckii explicatio admitti non potest, quia δ

ἐμὸς φθόνος potius, quam τὸ φθονεῖν simpliciter dicendum fuisset. Unde glossa in cod. Aug. *ὁδὸς ἔστιν ὁ ἐμὸς πρὸς σέ φθόνος*. Id enim non potest nisi de Œdipi invidia dici. Et ita est: φθονεῖν enim propemodum idem est quod μέμψασθαι, gravari aliqua re atque indignari. Sic etiam φθόνος, v. c. in Trach. 251. Itaque hoc dicit: ubi ostenderis, quid sit, quo indignere."

624. ὡς οὐχ ὑπέξων] "Do you speak this with the intention of not submitting?" 'Ως with the future participle expresses intention, resolution, and the like.

625. τὸ γοῦν ἐμόν] Glossa supplet, *συμφέρον εἰς φρονεῖν*. 'Ἀλλὰ καὶ τὸ ἐμόν συμφέρον ἐξίσου δεῖ φρονεῖν σε. Brunck.

627. ἀρκτέον] Hermann thus notes: "Ἀρκτέον pro masculino habendum, referendumque ad Creontem. Nam quum Œdipus dixisset, at malus es, respondet Creon, si vero nosti nihil? scilicet quod mihi exprobres. Tum

ΚΡ. οὔτοι κακῶς γ' ἄρχοντας.

ΟΙ. ὦ πόλις, πόλις.

ΚΡ. κάμολι πόλεως μέτεστιν, οὐχὶ σοὶ μόνῳ.

ΧΟ. παύσασθ' ἄνακτες. καιρίαν δ' ὑμῖν ὄρῳ 630

τήνδ' ἐκ δόμων στείχουσιν Ἰοκάστην, μεθ' ἧς
τὸ νῦν παρεστὸς νεῖκος εὖ θίσθαι χρεῶν.

ΙΟ. τί τὴν ἄβουλον, ὦ ταλαίπωροι, στάσιν
γλώσσης ἐπήρατ', οὐδ' ἐπαισχύνεσθε, γῆς 635
οὔτω νοσοῦσης, ἴδια κινουῦντες κακά;

οὐκ εἰ σύ τ' οἴκους, σύ τε Κρέων, κατὰ στέγας,
καὶ μὴ τὸ μηδὲν ἄλγος εἰς μέγ' οἴσετε;

ΚΡ. ὦμαιμε, δεινά μ' Οἰδίπους ὁ σὸς πόσις
δρᾶσαι δικαιοῖ, δυοῖν ἀποκρίνας κακοῖν, 640
ἢ γῆς ἀπῶσαι πατρίδος, ἢ κτεῖναι λαβάν.

ΟΙ. ξύμφημι· δρῶντα γάρ νιν, ὦ γύναι, κακῶς
εἴληφα τοῦμὸν σῶμα σὺν τέχνῃ κακῇ.

(Edipus: certe quidem sub imperio habendum scio. At, inquit ille, non a male imperante.)

628. οὐ τοὶ κακῶς γ' ἄρχοντας] Creon is here interrupted by Edipus, before he has time to finish his sentence. Brunck suggests that he was going to complete the period by *ὀπαικτέον* or the like. But is *ὀπαικτέον* ἄρχοντας good Greek?

629. πόλεως] *Póleos* is here scanned as an iambus; *μέτεστι*, a genitive of the thing shared, and a dative of the person by whom, *μέρος* being the nominative understood. *Μέρος* is sometimes expressed, as Iph. T. 1300. *Μέτεστιν ὁμῶν τῶν πεπραγμένων μέρος*.

630. ὁμῶν ὄρῳ] Here the last syllable of *ὁμῶν* is long, contrary to the general usage observed in Sophocles. See above v. 39. and Classical Journal, No. lxiii. p. 97.

637. Musgrave badly construes this: καὶ μὴ οἴσετε τὸ μηδὲν εἰς μέγα ἄλγος. Erf.

639. δυοῖν ἀποκρίνας] "Here *δυοῖν* is a monosyllable, a rare synalcepha." Brunck. See Gaisford's *Hephæst.* p. 222. and Hermann, *Elem. Doctrin. Metric.* p. 34. Elmsley for *δυοῖν* reads *τοῖνδ'*, and Hermann prefers *τοῖνδ' ἐν ἀποκρίνας*, in order that the second syllable of *ἀποκρίνας* may not be made long. With respect to the quantity of that syllable, Erfurdt says, "Indisputably there are instances, though of rare occurrence, of a syllable short by nature being made long in a compound word, where a preposition is joined to a word. See R. P. Orest. 64. So P. V. 24. *νῦξ ἀποκρίψει φῶος*. Eurip. Suppl. 296. *χρήστ' ἐπικρόπτειν φίλους*."

642. τοῦμὸν σῶμα] "I. e. με. Eurip. *Alcest.* v. 647. *Οὐκ ἦσθ' ἄρ' ὀρθῶς*

- ΚΡ. μὴ νῦν ὀναίμην, ἀλλ' ἀραῖος, εἴ σέ τι
δέδρακ', ὀλοίμην, ὣν ἐπαιτιᾷ με δρᾶν.
- ΙΟ. ὦ πρὸς θεῶν πίστευσον, Οἰδίπους, τάδε, 645
μάλιστα μὲν τόνδ' ὅρκον αἰδесθεὶς θεῶν,
ἔπειτα καμέ, τούσδε θ', οἱ πάρεσί σοι.
- ΧΟ. πιθοῦ θελήσας στροφῇ ἅ.
φρονήσας τ', ἀναξ, λίσσομαι.
- ΟΙ. τί σοι θέλεις δῆτ' εἰκάθω; 650
- ΧΟ. τὸν οὔτε πρὶν νήπιον,
νῦν τ' ἐν ὄρ-
κῳ μέγαν καταίδεσαι.
- ΟΙ. οἶσθ' οὖν ἃ χρεῖζεις;
- ΧΟ. οἶδα.
- ΟΙ. φράζε δὴ τί φῆς.
- ΧΟ. τὸν ἐναγῇ φίλον μήποτ' ἐν αἰτία 655
σύν γ' ἀφανεῖ λόγῳ σ' ἄτιμον βαλεῖν.
- ΟΙ. εὖ νῦν ἐπίστω, ταυῦθ' ὅταν ζητῆς, 'μοὶ
ζητῶν ὄλεθρον ἢ φυγὴν ἐκ τῆσδε γῆς.

τοῦδε σώματος πατήρ, i. e. ἐμὸς πατήρ." Brunck.

643. ἀλλ' ἀραῖος, εἴ σέ τι δέδρακ', ὀλοίμην] "This order of words seems inelegant to us, but the ancients thought differently. So Med. 460. Ἐγὼ τε γὰρ λίσσασα, κουφισθήσομαι Ψυχὴν, κακῶς σε, καὶ σὺ λυπήσῃ κλύων. Hec. 1224. Καὶ μὴν τρέφω μὲν, εἰ σε παῖδ' ἐχρῆν τρέφειν, σῶσας τε τὸν ἐμὸν, εἶχες ἂν καλὸν κλέος. Orest. 599. Ἄλλ' ὅς μιν οὐκ εὖ, μὴ λήγ', εἰργασται τάδε." Elmaley, Med. 460.

646. τόνδ' ὅρκον] The oath here alluded to is that solemn adjuration which Creon had just made, v. 643.

650. θέλεις δῆτ' εἰκάθω;] Here ὥς

or ὅρα is omitted before εἰκάθω; no unusual ellipsis after θέλω, βούλομαι, and the like. See Hemsterhus. Lucian, tom. i. p. 267.

651. τὸν οὔτε πρὶν νήπιον] "Pay respect to one who was never before [considered as] foolish, and is now rendered important by [the solemn obligation of] an oath."

655. τὸν ἐναγῇ φίλον] Ἐναγῆς means one who is bound by an oath. "Never on an uncertain suspicion [μήποτε ξὺν ἀφανεῖ λόγῳ] to accuse [βαλεῖν ἐν αἰτίᾳ] and dishonour [ἄτιμον] a friend when under the solemn obligation of an oath." Hermann translates τὸν ἐναγῇ φίλον, amicum, quem criminis suspectum habes.

- ΧΟ. οὐ τὸν πάντων θεῶν θεὸν πρόμον Ἄλιον στρ. β'.
 ἐπεὶ ἄθεος, ἄφιλος, ὃ τι πύματον 660
 ὀλοίμαν, φρόνησιν εἰ τάνδ' ἔχω.
 ἀλλὰ μοι δυσμῶρ' γὰ φθίνουσα τρύχει
 ψυχάν, καὶ τὰδ' εἰ κακοῖς κακὰ
 προσάψει τοῖς πάλαι τὰ πρὸς σφίῳν.
- ΟΙ. ὃδ' οὖν ἴτω, κεῖ χρεῖ με παντελῶς θανεῖν, 665
 ἢ γῆς ἄτιμον τῆσδ' ἀπασθῆναι βία.
 τὸ γὰρ σόν, οὐ τὸ τοῦδ', ἐποικτεῖρω στόμα
 ἐλαινόν· οὗτος δ', ἐνθ' ἂν ᾗ, στυγήσεται.
- ΚΡ. στυγνὸς μὲν εἶκων δῆλος εἴ· βαρὺς δ', ὅταν 670
 θυμοῦ περάσῃς. αἱ δὲ τοιαῦται φύσεις
 αὐταῖς δικαίως εἰσὶν ἄλγισται φέρειν.
- ΟΙ. οἴκουν μ' ἐάσεις, κακτὸς εἴ;
 ΚΡ. πορεύσομαι,
 σοῦ μὲν τυχὼν ἀγνώτος, ἐν δὲ τοῖσδ' ἴσος.

659. οὐ τὸν] "For οὐ μὰ τόν. Μὰ is very often thus omitted, as below v. 1081. Antig. 758. Electr. 1063. Eurip. Ion 888." Brunk. Elmsley would in this passage omit οὐ and substitute μὰ, on account of the metre; but οὐ seems to be required for the sense. οὐ [ζητῶ ἐλεθρόν σοι ἢ φυγὴν ἐκ τῆσδε γῆς.]

660. ὃ τι πύματον] Elmsley remarks, "Parum video quid sit ὃτι πύματον ὀλοίμαν." But may not ὃτι πύματον [ἔστι] be referred to the idea of destruction contained in ὀλοίμαν? "May I undergo that destruction which is extreme or most dreadful;" and thus it is explained by the Scholiast; φθαρείην ὑπερ ἔσχατον, ἤγουν ἀπώλειαν ἧτις ἐσχάτη. So also Hermann.

663. καὶ τὰδ' Sc. καὶ τὰδε [τρύχει ψυχάν] "and this circumstance harrows, my soul," viz. εἰ κακοῖς κακὰ κ. τ. λ. Or τὰδε may be taken in the same sense as ταῦτα, v. 37. where see

the note. Erfurdt says: "Locus sic interpretandus: *animum meum conficit patriae calamitas, et si haec quoque vestra mala veteribus malis accedant. Kal nec superfluum est neque ineptum: repetas ex antecedd. τρύχει μοι ψυχάν. sc. τοῦτο.*"

664. προσάψει] Γὰ (v. 662.) is the nominative to προσάψει; otherwise προσάψει must be taken absolutely, of which usage I have not been able to find a single instance.

669. βαρὺς δ', ὅταν θυμοῦ περάσῃς] "But heavy or oppressed [with sorrow or repentance] when you pass from [this present state of] anger." This is the interpretation (and in my opinion, the correct one,) of the Scholiast, of Brunk, and Burgess. Erfurdt explains θυμοῦ περάσῃς by πόρῳ πορευθῆς τῆς ὀργῆς; and translates, "quum longius in irascendo processisti."

673. σοῦ μὲν τυχὼν ἀγνώτος] Ἀγνώτος,

- ΧΟ. γύναι, τί μέλλεις ἀντιστ. ἀ.
κομίζειν δόμων τόνδ' ἔσω ; 675
- ΙΟ. μαθοῦσά γ' ἦτις ἡ τύχη.
- ΧΟ. δόκησις ἀγνώς λόγων
ἦλθε, δά-
πτει δὲ καὶ τὸ μὴ ᾧδικον.
- ΙΟ. ἀμφοῖν ἀπ' αὐτοῖν ; 680
- ΧΟ. ναίχι.
- ΙΟ. καὶ τίς ἦν λόγος ;
- ΧΟ. ἄλιν ἔμοιγ', ἄλιν, γὰρ προπονουμένας,
φαίνεται, ἐνθ' ἔληξεν, αὐτοῦ μένειν.
- ΟΙ. ὁρᾷς ἵν' ἦκεις, ἀγαθὸς ὦν γνώμην ἀνῆρ,
τοῦμὸν παριεῖς καὶ καταμβλύνων κέαρ ;
- ΧΟ. ὦ ἄναξ, εἶπον μὲν οὐχ ἄπαξ μόνον, ἴσθι δὲ ἀντ. β'.
παραφρόνιμον, ἄπορον ἐπὶ φρόνιμα 686
πεφάνθαι μ' ἄν, εἴ σε νοσφίζομαι,

like many other verbal derivatives, has both an active and passive signification, "not knowing," as here, "unknown," in v. 677. "ἴσος in eadem qua antea dignatione habitus, aut, justus, ut Phil. 685." Erf.

676. μαθοῦσά γ' ἦτις ἡ τύχη] "Yes, having [or when I have] learnt what is the circumstance [of their quarrel]." "Κομίσω, γνοῦσα τίς ἐστιν ἡ κατέχουσα αὐτοὺς τύχη, ἦγον ἡ μάχη." Bruck.

677. δόκησις] Hermann writes thus: "Suspicio opinio est de eo, quod alterum ex ejus sermonibus sentire colligimus, ideoque species quædam, quam sermones isti habere nobis videntur. Quare, ut species sermonum, i. e. quam præ se ferunt sermones, recte dicitur, sic Sophocles dixit δόκησις λόγων." Erfurdt compares ἀγνῶς φθόγγος Antig. 988.

678. δάπτει—τὸ μὴ ᾧδικον] Mordet, Creontem sc., injusta (Edipi criminatio. Musgr.

684. παριεῖς] Gl. ἐκλόνων, καταμ-
βλύνων, ἔδωκεν ποιῶν. Bruck.

685. ἴσθι δὲ] "Gl. ἴσθι δὲ δεδειχθῆναι με παράφρονα, ἀτυχῇ ἐπὶ τὰ συνετά, εἴν σε παραλογίζομαι, ὅτε τὴν ἐμὴν φιλίην γῆν ἐν πόνοις ἀμυχανοῦσαν ἐβόδωσας." Bruck. "But know that I should be found devoid of sense, destitute in matters of understanding." For instances of repetition, such as παραφρόνιμον, ἄπορον ἐπὶ φρόνιμα, see above v. 58.

687. νοσφίζομαι] The Scholiast explains this word by the term παραλογίζομαι, to impose upon; but from its derivation of νόσφι, apart, it signifies, I keep myself apart from, I desert: in this sense it is frequently used in Homer. See Il. B. 81.

ὅστ' ἐμὲν γὰν φίλαν ἐν πόνοις ἀλύου-
σαν κατ' ὄρθον οὔρισας,
ταυνὺν τ' εὐπομπος, εἰ δύναιο.

690

ΙΟ. πρὸς θεῶν δίδαξον καὶ ἀναξ, ὅτου ποτὲ
μῆνιν τοσὴνδε πράγματος στήσας ἔχεις.

ΟΙ. ἐρῶ· σὲ γὰρ τῶνδ' ἐς πλεόν, γύναι, σέβω.
Κρέοντος, οἶά μοι βεβουλευκῶς ἔχει.

ΙΟ. λεγ', εἰ σαφῶς τὸ νεῖκος ἐγκαλῶν ἐρεῖς. 695

ΟΙ. φονέα με φησὶ Λαίτου καθεστάναι.

ΙΟ. αὐτὸς ξυνειδώς, ἡ μαθὼν ἄλλου πάρα;

ΟΙ. μάντιν μὲν οὖν κακοῦργον εἰσπέμψας, ἐπεὶ
τό γ' εἰς ἑαυτόν, πᾶν ἐλευθεροῖ στόμα.

688. ὅστ'] Hermann notes: "In reddenda ratione *ὅστε*, fortius indicata significatione, est *qui*, *omnino*, i. e. *qui*, *quoquo modo rem spectes*." The old edda. read *ὅς τ'*.

ἐν πόνοις ἀλύουσαν] "Tossed in 'a sea of troubles.'" See above v. 23. The penult of *ἀλῶν* is short in Homer four times, and long once. It is always long in the scenic writers. See my Greek Gradus, and Maltby's Thesaurus in v.

690. *εἰ δύναιο*] After this was γίγνου or γενοῖ. Herm. declares it to be an interpolation, and observes: "Non est autem γενοῖ, sed *et* intelligendum, nisi quis malit, ταυνὺν τ' *et* πομπός, *et* δύναιο."

692. *πράγματος*] This is the genitive of the cause after *μῆνιν*, and may be rendered "on account of." In all such instances Lambert, Boe, and Brunnck, here would understand *ἐνεκα*. This genitive occurs (1) after substantives, as he 1; (2) after adjectives; and (3) after verbs. (1) Orest. 426. *Κουρῆ τε θυγατρὸς πενθίμῃ κεκαρμέντος*, on account of his daughter. (2) Hec. 154. *Δειλαία δειλαίου γήρως*, on account of my wretched old age. (3) Odyss. A.

68. Ἀλλὰ Ποσειδάων γαιήοχος ἀσκηλὲς αἰὲν Κόκλωπος κεχάλαται, on account of the Cyclops. See Matthiæ Gr. Gr. § 345. a.

στήσας ἔχεις] Gl. *ἐσθήςσας*. *Ἰστέον μῆνιν* is nothing but *μηνίειν*, as the tragedians say *ἰστέον βοῆν* for *βοῆν*. Brunnck.

693. *σὲ γὰρ τῶνδ' ἐς πλεόν σέβω*] *Nam te pluris, quam hos, facio*. So Erfurdt, who adds: "Hæc dicit propterea, quod Choro paululum irascebatur, quippe cui cedere coactus fuisset."

694. *Κρέοντος*] Gl. *ἐνεκα*, which is understood, as above, in *ὅτου πράγματος*. Brunnck. Nothing need be understood. As before was said *ὅτου πράγματος μῆνιν*, so here is *Κρέοντος μῆνιν*, or rather *Κρέοντος βουλευμάτων*. Herm.

βεβουλευκῶς ἔχει] For *βεβούλευκε*, says Brunnck. But see above v. 576.

695. *τὸ νεῖκος*] *Canasam rixæ*. So *χόλον ἐγκαλῶν*. Philoct. 328. Erf.

699. *πᾶν ἐλευθεροῖ στόμα*] "Gives his tongue every license." *Ἐλευθεροστομία* is used in the same sense, Androm. 153. *Πολλοὺς ξὺν ἔθνοισι, ὅστ' ἐλευθεροστομεῖν*. Also in P. V 187. *ἔγαν δ' ἐλευθεροστομεῖν*. "Musgrav. omnium

- ΙΟ. σὺ νῦν ἀφείς σεαυτόν, ὦν λέγεις πέρι, 700
 ἰμοῦ 'πάκουσον, καὶ μάθ', οὔνεκ' ἐστὶ σοὶ
 βρότειον οὐδὲν μαντικῆς ἔχον τέχνης.
 φανῶ δέ σοι σημεῖα τῶνδε σύντομα.
 χρησμός γάρ ἦλθε Λαίῳ ποτ', οὐκ ἐρῶ
 Φοίβου γ' ἀπ' αὐτοῦ, τῶν δ' ὑπηρετῶν ἄπο, 705
 ὡς αὐτὸν ἤξει μοῖρα πρὸς παιδὸς Θανεῖν,
 ὅστις γένοιτ' ἰμοῦ τε κάκεινου πάρα.
 καὶ τὸν μὲν, ὥσπερ γ' ἡ φάτις, ξένοι ποτὲ
 λησται φονεύουσ' ἐν τριπλαῖς ἀμαξιοῖς·
 παιδὸς δὲ βλάστας, οὐ διέσχον ἡμέραι 710
 τρεῖς, καὶ νιν ἄρβρα κείνος ἐνζεύξας ποδοῖν,

στα in me lasat: coll. Æschyl. Pers. 593. οὐδ' ἐτι γλώσσα βροτοῦσιν 'Εν φυλακαῖς λέλυται γὰρ λαὸς ἐλεύθερα βάζειν. I believe Sophocles meant, *quod ad se ipsum attinet, suam linguam penitus liberat* s. excusat, omnem sc. culpam transferens in Tiresiam. Antig. 395. ἐγὼ δ' ἐλεύθερος Δίκαιός εἰμι τῶνδ' ἀπηλλάχθαι πόνον." Erf. "Rightly: and so Triclin." Herm.

701. σοί] Μοι and σοι are frequently used in an apparently redundant sense, but in reality they have an elegant meaning. Here σοι may be translated, "to your comfort." Hec. 194. 'Ἀγγέλλουσα' Ἀργείων δόξαι Ψήφῃ τῆς σᾶς περὶ μοι ψυχᾶς, "to my sorrow." Antig. 37. Οἴσῃς ἔχει σοι, "for your information." "Ita hæc pronomina παραέκουσιν, ut latentem afferant secum significationem quandam. Notant enim vel aliquid nescio quomodo imperiose prolatum vel tenerum affectum." Hoogveen ad Viger. p. 132. cf. Fischer. ad Welleri Grammat. p. 170. See above v. 2.

702. μαντικῆς ἔχον τέχνης] Sc. μέρος τι. See Matthiæ Gr. Gr. § 356.

706. πρὸς παιδὸς] Elmsley aptly compares (Ed. Col. 969. εἴ τι δέσφατος

πατρὶ χρησμοῖσιν ἰκεῖν, ὅστε πρὸς παιδὸν Θανεῖν. Herm.

709. φονεύουσ'] The present tense is used here as the tense of history. See above v. 559.

710. παιδὸς δὲ βλάστας] "Quod autem ad puerum attinet." Brunn. This is an instance of an accusative without any grammatical government. L. Bos conveniently supplies κατὰ. Such accusatives however express the leading idea of the sentence, at the head of which they stand. So Sept. Theb. 396. Καὶ νύκτα ταύτην, ἣν λέγεις ἐν ἀσπίδος ἄστροισι μαρμαίρουσαν οὐρανοῦ κυρεῖν, τάχ' ἂν γένοιτο μάντις ἐννοία τινί. See Matthiæ Gr. Gr. § 426. 2.

711. νιν ἄρβρα ἐνζεύξας] "The Greek poets are thus accustomed to join to the accusative of the thing the accusative of the pronoun instead of the genitive. Aves 497. καὶ λατοδότης παλεὶ βοτάλη με τὸ νῶτον. This form is not unusual with the Latin poets. Æn. x. 697. Sed Latagum saxo atque ingenti fragmine montis Occupat os faciemque adversam." Brunn. Compare with this passage Phœn. v. 24. Λειμῶν' ἐς Ἥρας καὶ Κιβισώρονος λέπας

ΣΟΦΟΚΛΕΟΥΣ

- ... ἄλλων χερσὶν εἰς ἄβατον ὄρος.
 ... Ἀπόλλων οὐτ' ἐκαῖνον ἦνυσεν
 ... γενέσθαι πατρός, οὔτε Λαίον,
 ... δεινὸν οὐφοβεῖτο, πρὸς παιδὸς θανεῖν. 715
 ταυῦτα φῆμαι μαντικαὶ διώρισαν,
 ὣν ἐντρέπου σὺ μηδέν. ὦν γὰρ ἂν θεὸς
 χρεῖαν ἔρευνᾷ, ῥαδίως αὐτὸς φανεῖ.
 ΟΙ. οἷόν μ' ἀκούσαντ' ἀρτίως ἔχει, γύναι,
 ψυχῆς πλάνημα, κἀνακλίνησις φρενῶν. 720
 ΙΟ. ποίας μερίμνης τοῦθ' ὑποστραφεῖς λέγεις;
 ΟΙ. ἔδοξ' ἀκούσαι σοῦ τὸδ', ὡς ὁ Λαῖος
 κατασφαγεῖη πρὸς τριπλαῖς ἀμαξιοῖς.
 ΙΟ. ἠὺδᾶτο γὰρ ταῦτ', οὐδέ πω λήξαντ' ἔχει.
 ΟΙ. καὶ ποῦ σθ' ὁ χῶρος οὗτος, οὐ τὸδ' ἦν πάθος; 725

Δίδωσι βουκόλοιον ἐκθεῖναι βρέφος, ἄφυρῶν σιδηρᾷ κέντρα διατρίψας μέσον.

715. τὸ δεινὸν, οὐφοβεῖτο] These words are to be taken parenthetically; "nor that Laius should die by [the hands of] his son (a danger which he feared)."

718. χρεῖαν ἔρευνᾷ] On this passage Elmsley remarks: "Quid sit χρεῖαν ἔρευνᾷ cum cæteris interpretibus juxta ignoro." Professor Dalzell however seems to have explained the passage well, "for the Deity himself will easily manifest those things whose utility he pursues," [better, perhaps, investigates,] i. e. "wherever the Deity has any useful purpose in view, he will himself make things manifest." Erfurdt explains it: "Quarum rerum Deus necessitatem investigat, i. e. quas necessaria esse deprehendit; θρευνᾷ h. l. de effectu investigationis accipiendum." Hermann remarks that the Scholiast has well explained the sense: ἦγουν ἃ γὰρ ὁ θεὸς

ζητῇ, πρόποντα κρίνας (ζητεῖσθαι, ῥαδίως, ἦγουν ἐκτάλως, αὐτὸς δείξει: and adds "Necessitatem sive utilitatem rei dixit pro re, qua opus est."

721. ὑποστραφεῖς] "Ἐποστραφεῖς Aug. B. and, I think, Reg. T. This reading Stephens proves was mentioned by Turnebus. Thus the construction would be ἐπὶ ποίας μερίμνης στραφεῖς. But the other reading ὑποστραφεῖς is better. Winsemius translates it *qua cura commotus*. The simple form στραφεῖν is used in the same sense, Aj. 1117." Elmsley. The passage alluded to is τοῦ δὲ σοῦ ψόφου Οὐκ ἂν στραφεῖν ἔς τ' ἂν ᾗς οἷός περ εἴ.

723. κατασφαγεῖη] Ὡς and ὅτι preceded by an account of that which has been said, described, &c. are followed by an optative or an indicative mood. Matthiæ Gr. Gr. § 507. Viger, p. 161.

724. οὐδέ πω λήξαντ' ἔχει] Gl. οὐτω δὲ ἔληξαν. Bruck.

- ΙΟ. Φωκίς μὲν ἡ γῆ κλήζεται· σχιστὴ δ' ὁδὸς
ἐς ταυτὸ Δελφῶν κατὰ Δαυλίας ἄγει.
- ΟΙ. καὶ τίς χρόνος τοῖσδ' ἐστὶν οὕξεληλυθώς ;
- ΙΟ. σχεδὸν τι πρόσθεν ἢ σὺ τῆσδ' ἔχων χθονὸς
ἀρχὴν ἐφαίνου, ταῦτ' ἐκηρύχθη πόλει. 730
- ΟΙ. ὦ Ζεῦ, τί μου δρᾶσαι βεβούλευσαι πέρι ;
- ΙΟ. τί δ' ἐστὶ σοι τοῦτ', Οἰδίπους, ἐνθύμιον ;
- ΟΙ. μήπω μ' ἐρώτα. τὸν δὲ Λαῖον, φύσιν
τίν' εἶχε, φράζε, τίνα δ' ἀκμὴν ἦβης ἔχων.
- ΙΟ. μέγας, χνοάζων ἄρτι λευκανθὲς κάρα, 735
μορφῆς δὲ τῆς σῆς οὐκ ἀπεστάτει πολύ.
- ΟΙ. οἴμοι τάλας· ἔοικ' ἐμαυτὸν εἰς ἀράς
δεινὰς προβάλλων ἀρτίως οὐκ εἶδέναι.

726. *σχιστὴ δ' ὁδός*] So Phoen. 24. καὶ ξυνάπτετον πόδα Εἰς ταῦτὸν ἄμφω Φωκίως σχιστῆς ὁδοῦ. The Scholiast on this passage of Sophocles quotes a passage from the *Oedipus* of *Æschylus*: ἐπῆμεν τῆς ὁδοῦ τροχῆλατον σχιστῆς κελεύθου τρίοδον, ἔνθα συμβολὰς τριῶν κελεύθων Ποσειδάων ἡμεῖσθεσιν. "Pausan. in Phocic. p. 808. states that the place where *Oedipus* killed his father had the name of *Σχιστὴ ὁδός*." Musgrav.

727. *ἐς ταῦτὸν*] To the same place, so. to Corinth. See the Schol. on Phoen. v. 38. "Ταῦτὸν for ταῦτὸν is not very frequent in the tragic writers. Yet it occurs, *Trach.* 425. *Æsch.* *Choëph.* 204. *Eurip.* *Orest.* 654. *Med.* 564. *Iph. T.* 658. *Helen.* 764." Elmsley.

Δελφῶν κατὰ Δαυλίας] *Δελφῶν* is governed of ἀπό. Where two nouns joined by a conjunction copulative are governed by a preposition, the preposition is frequently found with the latter noun. See below, v. 754. *Hec.* 143. Ἄλλ' ὦνι ναοὶς, ὦνι πρὸς βαμοῖς. Phoen. 291. Μαρτεῖα σεμνὰ, Λοξίου τ' ἐπ' ἐσχάρας. See Ruhnken. *Epist. Crit.*

ii. p. 130. Of *Daulia* *Strabo* says, p. 423. B. ἐν δὲ τῇ μεσογαίᾳ μετὰ Δελφῶν ὡς πρὸς τὴν ἑω Δαυλὶς ποτὶ λήγειον.

728. *τοῖσδ'*] *Ex quo hæc gesta sunt, since.* See *Matth.* Gr. Gr. § 390. c. *Thucyd.* i. 13. p. 22. ἔτη δὲ μάλιστα καὶ ταῦτῃ (τῇ ναυμαχίᾳ) ἐξήκοντα καὶ διακόσια ἐστὶ μέχρι τοῦ αὐτοῦ χρόνου. *Erf.*

732. *ἐνθύμιον*] *Terriculamentum.* See my note to *Eurip.* *Herc. F.* 724. Musgr. See also *Wagner* on *Alciph.* T. ii. p. 44. *Erf.*

733. τὸν δὲ Λαῖον . . . φράζε] See above, v. 225.

734. *ἔχων*] *Brunck* had changed this into *τότε*. *Herm.* thus explains *ἔχων*: "Eo dictum est *ἔχων*, quod id non ad verba, quibus modo usus erat (*Oedipus*, sed ad sententiam verbis illis comprehensam refertur, quæ est, τίς ἦν φύσις. Vide ad *Bacch.* 472. Idque ipsum etiam *Jocasta* in mente habens, nominativis utitur."

735. *λευκανθὲς*] *Pind.* *Nem.* ix. 55. *λευκανθὲς καπνόν.* *Nicand.* *Cheriac.* 530. *λευκανθὲς ἄγρου.* Musgr.

- ΙΟ. πῶς φής; ὀκνῶ τοι πρὸς σ' ἀποσκοποῦσ', ἀναξ.
 ΟΙ. δεινῶς ἀθυμῶ, μὴ βλέπων ὁ μάντις ἦ. 740
 δείξεις δὲ μάλλον, ἣν ἐν ἐξείπῃς ἔτι.
 ΙΟ. καὶ μὴν ὀκνῶ μέν· ἅνδ' ἔρῃ, μαθοῦσ' ἐρῶ.
 ΟΙ. πότερον ἐχώρει βαιός, ἢ πολλοὺς ἔχων
 ἄνδρας λοχίτας, οἳ ἀνὴρ ἀρχηγέτης;
 ΙΟ. πέντ' ἦσαν οἱ ξύμπαντες, ἐν δ' αὐτοῖσιν ἦν 745
 κήρυξ· ἀπήνῃ δ' ἤγε Λαῖον μία.
 ΟΙ. αἰ! αἰ! τὰδ' ἤδη διαφανῇ. τίς ἦν ποτὲ
 ὁ τούσδε λέξας τοὺς λόγους ὑμῖν, γύναι;
 ΙΟ. οἰκέυς τις, ὅσπερ ἴκετ' ἐκσωθεὶς μόνος.
 ΟΙ. ἦ καὶν δόμοισι τυγχάνει τανῦν παράν; 750
 ΙΟ. οὐ δῆτ'. ἀφ' οὗ γὰρ κείμεν ἦλθε, καὶ κράτῃ
 σέ τ' εἶδ' ἔχοντα, Λαῖόν τ' ὀλωλότα,
 ἐξικέτευσε, τῆς ἐμῆς χειρὸς θιγών,
 ἀγροὺς σφεπέμψαι καπὶ ποιμνίων νομάς,
 ὡς πλεῖστον εἴη τοῦδ' ἄποπτος ἄστεως. 755
 καῖπεμψ' ἐγὼ νιν. ἄξιός γάρ, οἳ ἀνὴρ
 δοῦλος, φέρειν ἦν τῆσδε καὶ μείζων χάριν.
 ΟΙ. πῶς ἂν μόλοι δῆθ' ἡμῖν ἐν τάχει πάλιν;
 ΙΟ. πάρεστιν. ἀλλὰ πρὸς τί τοῦτ' ἐφίεσαι;

740. βλέπων] "Lest the prophet should have had his eyesight." (Edipus in his quarrel with Tiresias had accused him of total blindness, v. 372. τυφλὸς τὰ τ' ἄτα, τὸν τε νοῦν, τὰ τ' ὄμματ' εἰ. "Gl. ἀληθής, ἀληθείων, παρ' ὅσον ὁ τὴν ἀλήθειαν λέγων, βλέπει ὁ δὲ τὰ ψεύδη, τυφλότατος ἐστί." Brunck.

742. ἔνδ' ἔρῃ] Vulg. & δ' ἂν ἔρῃ. Herm. thus defends the former: "Quum enim deus nunc sit is qui, nunc qui-cunque, non memini me ita usurpatum invenisse deus deus, ut id non esset is qui, Jocasta quidem utrumvis dicere potuit."

743. βαιός] "Tenuis, i. e. tenuiter, cum exiguo comitatu." Musgr. Elmsley quotes Hezychius: "Βαιός, ὀλίγον, μικρόν. Σοφοκλῆς δὲ Οἰδίποδι Τυράννῃ, ἀπὸ τοῦ ἑσθονος καὶ πολλός. An legendum, ἐφίλος καὶ μόνος?"

744. λοχίτας] Gl. ὑπασιιστάς. Brunck.

754. ἀγροὺς . . . καπὶ ποιμνίων νομάς] On this idiom see above, v. 727.

759. πάρεστιν] Photius Lex. MSS. explains πάρεστιν by ἐκ παντὸς δυνατὸν ἐστί. But may not πάρεστι mean,

- ΟΙ. δέδοικ' ἑμαυτόν, ὃ γύναι, μὴ πόλλ' ἄγαν 760
εἰρημέν' ἦ μοι, δι' ἃ νιν εἰσιδεῖν θέλω.
- ΙΟ. ἀλλ' ἵξεται μέν. ἄξια δέ που μαθεῖν
κάγώ τά γ' ἐν σοὶ δυσφόρως ἔχοντ', ἀναξ.
- ΟΙ. κοῦ μὴ στερηθῆς γ', ἐς τοσοῦτον ἐλπίδων 765
ἐμοῦ βεβῶτος. τῷ γὰρ ἂν καὶ μείζονι
λέξαιμ' ἂν ἢ σοί, διὰ τύχης τοιαῶσδ' ἰών;
ἐμοὶ πατὴρ μὲν Πόλυβος ἦν Κορίνθιος,
μήτηρ δὲ Μερόπη Δωρίς. ἡγόμεν δ' ἀνὴρ
ἁστών, μέγιστος τῶν ἐκεί, πρὶν μοι τύχῃ
τοιαῶ' ἐπέστη, θαυμάσαι μὲν ἄξια, 770

"he is present," and express the rapidity with which Jocasta wished to execute the commands of Œdipus? So the Schof. explains the passage: νόμιζε αὐτὸν παρῆναι. Similarly Sosia, Ter. Andr. i. 1. says, Dictum puta: nempe ut carentur recte hæc.

τοῦτ' ἐρίσσαι] 'Ἐφίεμαι in the middle voice regularly requires a genitive case. See Phœn. 541. Helen. 1182. But here it governs an accusative for a reason given above, v. 597.

761. εἰσιδεῖν] Gl. ἰδεῖν: as εἰσορᾶν a hundred times for ὁρᾶν.

763. δυσφόρως ἔχοντ'] Gl. βαρέως διακείμενα. A little below δυσφόρως ἦγον, βαρέως, χαλεπῶς. Brunck. 'Ἐν σοὶ seems to be *te judice*, as often elsewhere. Herm.

764. ἐς τοσοῦτον ἐλπίδων] To such a pitch of expectation. 'Ἐλπις is a word 'medie significationis;' expectation of *ill*, as here, is fear; of *good*, is hope. On the construction of τοσοῦτον ἐλπίδων, see Matthiæ Gr. Gr. § 353. 4. The tragic and also the ancient comic writers never said τοιοῦτο or τοσοῦτο for τοσοῦτον and τοσοῦτον. "Στερηθῆς, i. e. τοῦ μαθεῖν from above." Erf.

765. μείζονι] "Of greater importance." There is a similar usage of μείζων, Antig. v. 182. Καὶ μείζον

δοτις ἀντὶ τῆς σωτηρίας φίλον νομίζει, τοῦτον οὐδαμῶς λέγων.

766. διὰ τύχης τοιαῶσδ' ἰών:] Verbs of motion followed by διὰ with a genitive, denote, to be involved or engaged in the action or circumstance expressed by the noun. So Phœn. 20. Καὶ πᾶς σὸς οἶκος βήσεται δι' αἵματος. Brunck says, that "διὰ τύχης ἰέναι is the same as ἐν τύχῃ εἶναι. So the tragic writers frequently use δι' ὁδότης βαίνειν, for, to be in or afflicted with sorrow: διὰ φόβου χωρεῖν, to threaten or inflict death: διὰ πόθου, διὰ φόβου ἐλθεῖν, to desire, to fear; and many other phrases of the same kind."

768. Μερόπη] Phercydes calls Medusa the wife of Polybus: according to Euripides, Merope imposed on her husband, and pretended to him that Œdipus was her own child: 'Ἡ δὲ τὸν ἐμὸν ὁδόνων πόνον Μαστοῖς ἐφέετο, καὶ πόσιν πείθει τεκεῖν. But Sophocles makes Polybus aware that Œdipus is not his own son, v. 1014. (Œd. 'ΑΛΛ' ἀντὶ τοῦ δὴ παῖδά μ' ὀνομάζετο; Nunc. Ἀῶρόν ποτ', Ἰσθι, τῶν ἐμῶν χειρῶν λαβόν. Œd. Κἄθ' ὅδ' ἀπ' ἑλλης χειρὸς ἥτορ' ἔρον μέγα; Nunc. 'Ἡ γὰρ πρὶν αὐτὸν ἐξέπεισ' ἀπαῖδια.

ἡγόμεν] Διήγον. Σοφ. Θυσίτη δευτέρῳ. Hesych. Erf.

σπουδῆς γε μέντοι τῆς ἐμῆς οὐκ ἀξία.
 ἀνὴρ γὰρ ἐν δείπνοις μ' ὑπερπλησθεὶς μέθης
 καλεῖ παρ' οἴνω, πλαστὸς ὡς εἶην πατρί.
 καὶ γὰρ βαρυθυεῖς, τὴν μὲν οὔσαν ἡμέραν
 μόλις κατέσχον· θάτερά δ' ἰὼν πέλας 775
 μητρὸς πατρός τ' ἤλεγχον· οἱ δὲ δυσφώρας
 τοῦνεῖδος ἦγον τῷ μεθέντι τὸν λόγον.
 καὶ γὰρ τὰ μὲν κείνοιον ἐτερπόμεν, ὅμως δ'
 ἔκνιζέ μ' αἰεὶ τοῦθ'· ὑφεῖρπε γὰρ πολύ.
 λάβρα δὲ μητρὸς καὶ πατρὸς πορεύομαι 780
 Πυθώδε· καὶ μ' ὁ Φοῖβος ὦν μὲν ἰκόμην
 ἄτιμον ἐξέπεμψεν· ἄλλα δ' ἄθλια
 καὶ δεινὰ καὶ δύστηνα προῦφάνη λέγων,
 ὡς μητρὶ μὲν χρεῖή με μιχθῆναι, γένος δ'
 ἄτλητον ἀνθρώποισι δηλώσοιμ' ὄραν, 785
 φονεὺς δ' ἐσοίμην τοῦ φυτεύσαντος πατρός.
 καὶ γὰρ ἑπακούσας ταῦτα, τὴν Κορινθίαν
 ἄστροις τὸ λοιπὸν ἐκμετρούμενος χθόνα

773. παρ' οἴνω] *Inter pocula*. See Apollon. Rhod. i. 458. and Valcken. ad Callim. p. 15. 262. We find also ἐν οἴνῳ, ἐν οἴνοις, ἐκ' οἴνοις. Erf.

774. βαρυθυεῖς] Gl. χολωθεῖς. Nub. 1363. κατὰ μόλις μὲν, ἀλλ' ὅμως ἡρεσ-
 χόμην τὸ πρῶτον· Ἐπειτα δ' — Brunck.

775. κατέσχον] Sc. ἐμαυτὸν, re-
 strained myself. So Orest. v. 1597. Εἰ
 γὰρ κατέσχον, μὴ θεῶν κλεφθεὶς ὕπο.
 "Nub. 1363. Κατὰ μόλις μὲν, ἀλλ'
 ὅμως ἡρεσχομένη τὸ πρῶτον. This latter
 line is supposed by some to refer to the
 passage of Sophocles." Elmsley.

778. κατὰ τὰ μὲν κείνοιον] This line
 has neither *cæsura* nor quasi *cæsura*,
 like vv. 597. 731. 849.

779. ὑφεῖρπε] *animum subiebat*.
 Libanius vol. i. p. 784. Α. πολλὰς τοι-
 οὔτος ὑφεῖρπε λόγους. Musgr.

781. ὦν μὲν ἰκόμην ἄτιμον] Sc.
 ἄτιμον [τούτων ἕνεκα ἢ περὶ] ὦν. —
 "ἰκόμην. Male Musgravius: *precabar*."
 Erf.

785. δηλώσοιμ'] On the use and
 signification of the fut. opt. see Dawes
 Miscell. Crit. pag. 103. So Eurip.
 Hippol. 1186. ἦλθε γὰρ τις ἀγγελος
 λέγων, ὅς οὐκ ἐστ' ἐν γῇ τῇδ' ἀναστρέφει
 πόδα Ἰαπόλυτος. And Androm. 78. οὐδ'
 ἀμφὶ Πηλείας ἦλθεν, ὡς ἦτοι, φάτις;
 Brunck.

787. τὴν Κορινθίαν ἄστροις . . .]
 "Ever after measuring out [or ascer-
 taining the position of] the Corinthian
 land by [observing] the stars." Heath
 would place commas after Κορινθίαν
 and ἐκμετρούμενος, and remove the
 comma after χθόνα: he thus makes
 ὁδὸν understood after ἐκμετρούμενος,

ἔφευγον, ἔνθα μή ποτ' ὀψοίμην κακῶν
 χρησμάτων ὀνειδῇ τῶν ἐμῶν τελούμενα. 790
 στείχων δ' ἰκνοῦμαι τούσδε τοὺς χάρους, ἐν οἷς
 σὺ τὸν τύραννον τοῦτον ὄλλυσθαι λέγεις.
 καὶ σοι, γύναι, τάληθες ἐξερίῳ. τριπλῆς
 ὅτ' ἦν κελεύθου τῇσδ' ὁδοιπορῶν πέλας,
 ἐνταῦθ' ἐμοὶ κήρυξ τε, καπὶ πωλικῆς 795
 ἀνὴρ ἀπήνης ἐμβεβῶς, οἷον σὺ φῆς,
 συνηντίαζον· καὶ ὁδοῦ μ' ὁ θ' ἡγεμὼν
 αὐτός θ' ὁ πρέσβυς πρὸς βίαν ἤλαυνέτην.
 καγὼ τὸν ἐκτρέποντα, τὸν τροχηλάτην,
 παῖω δι' ὀργῆς· καὶ μ' ὁ πρέσβυς, ὡς ὀρᾷ, 800
 ὄχου, παραστείχοντα τηρήσας, μέσον
 κάρᾳ διπλοῖς κέντροισί μου καθίκετο.
 οὐ μὲν ἴσην γ' ἔτισεν· ἀλλὰ συντόμας

and *χθόνα* the accusative governed of *ἔφευγον*. But this is not necessary. "Both *ἔφευγον* and *ἐκμετρούμενος* apply to τὴν Κορινθίαν *χθόνα*." Herm.

797. δ' ὁ ἡγεμὼν] *Ei auriga*, who is afterwards called δ' *τροχηλάτης*. Thus Schaefer, who adds: "Sic dici aurigam, nemo mirabitur, qui meminerit τὸν τῆς ὁδοῦ ἡγεμόνα."

798. ἤλαυνέτην] "Were driving; " "were attempting to drive." See Phoen. 39. "Πρὸς βίαν. Gl. *βιαιώς*." Brunck.

799. τὸν τροχηλάτην] "These words are added by way of explanation, lest there should be any doubt who was δ' *ἐκτρέπων*. v. 830. τὸν *ἑνθρα* τὸν *βοτήρα*. So in a fragment of Aristophanes in Athenæus p. 161. v. τοὺς *πάλαι ποτὲ, τοὺς Πυθαγοριῶτας γενομένους*." Erfurdt.

800. δι' ὀργῆς] *Iracunde*. See my note on Eurip. Bacch. 433. Brunck.

801. ὄχου παραστ.] Brunck rightly, *prope vehiculum incedentem*. The genitive depends on *παρὰ*, which in this

sense is sometimes construed with that case. See Antig. 955. And so the Scholiast: *ἡ παρὰ ἀντὶ τοῦ πλησίον, ὥσπερ ἐν τῷ, (A.) 1274.* ἔρκετον ποσὶ ἡμᾶς οὗτος ἐγκεκλεισμένος, ἡ ἐν ἀντὶ τοῦ ἐντός. Erf. Hermann objects to this interpretation, and alters the punctuation: "*Senex*, inquit, *simul ac vidit (verberari a me aurigam,) e curru, observans illud ipsum temporis momentum, quo preteribam, ferit me. Ipsum verbum καθίκετο videtur hanc rationem commendare. Cæterum non repugnem, si quis καὶ μ' ὁ πρέσβυς ὡς ὀρᾷ jungi velit.*"

μέσον . . .] The *ordo verborum*, as Brunck arranges it, is *καθίκετό μου [κατὰ] κάρᾳ διπλοῖς κέντροισι*. "He came down upon me, on the middle of my head, with two blows or with a whip having two lashes," i. e. he struck a blow right across my head . . . Elmsley quotes as a similar passage, Eurip. Cycl. 7. Ἐγκέλαδον, ἵτασαν μέσσην δέναν δορὶ, ἔκτεινα.

803. ἴσην] Sc. *τιμὴν, ποινὴν, δίκην*

σκήπτρῳ τυπαῖς ἐκ τῆσδε χειρός, ὕπτιος
 μέσης ἀπῆνης εὐθύς ἐκκυλίνδεται· 805
 κτείνω δὲ τοὺς ξύμπαντας. εἰ δὲ τῷ ξένῳ
 τούτῳ προσήκει Λαίῳ τι συγγενές,
 τίς τοῦδ' ἄνδρός ἐστιν ἀθλιώτερος ;
 τίς ἐχθροδαίμων μᾶλλον ἂν γένοιτ' ἀνὴρ ;
 ὦ μὴ ξένων ἕξεστι μὴδ' ἀστῶν τινὰ 810
 δόμοις δέχεσθαι, μὴδὲ προσφωνεῖν τινά,
 αἰθεῖν δ' ἀπ' οἴκων. καὶ τὰδ' οὔτις ἄλλος ἦν
 ἢ 'γὼ 'π' ἐμαυτῷ τάσδ' ἀρὰς ὁ προστιθείς.
 λέχη δὲ τοῦ θανόντος ἐν χεροῖν ἐμαῖν
 χραίνω, δι' ὧν περ ὤλετ'. ἄρ' ἔφυν κακός ; 815
 ἄρ' οὐχὶ πᾶς ἀναγνος ; εἴ με χρὴ φυγεῖν,

(Brunck), τιμωρίαν (Erfurdt), or the like.

804. ὕπτιος.] Gl. ἐπὶ τὰ μετὰφρενα. Brunck.

806. εἰ δὲ τῷ ξένῳ] "And if any relationship to Laius belongs to this stranger" [whom I slew]. Λαίῳ is the active after ξυγγενές, and τούτῳ τῷ ξένῳ is governed by προσήκει. Brunck says: "Τῷ ξένῳ. Gl. τῷ φονευθέντι; homini illi, mihi incognito. Gallice diceremus ceti incognui. Quippe Græci cujuscumque nomen vel ignorant vel scientes reticent, illum ξένον appellant. Vid. Dan. Heinsii Lect. Theocr. cap. xiv."

808. τοῦδ' ἄνδρός] i. e. ἐμοῦ. See above, v. 533.

810. ὃ μὴ ξένων] The construction of this passage is so difficult, that various emendations have been proposed by the learned. Schæfer would read *ὅν* the accusative after δέχεσθαι, which would seem to require τῷ; though, as Elmsley remarks, *ὅν ἕξεστί τινα δέχεσθαι* is defensible from v. 986. οὐχὶ δεμτὶν ἄλλον εἰδέναι. Elmsley suggests *οἷ* by attraction to τοῦδ' ἄνδρός. The common reading however is here re-

tained after Erfurdt, ὃ μὴ ἕξεστι, τινὰ δέχεσθαι [sc. αὐτόν] "to whom it is not permitted, that any one should receive him." After repudiating Elmsley's emendations Herm. says: "Quum μήτ' a Brunckio invecum videatur, satius erat vulgatum μὴδ' in locum suum restituere."

812. καὶ τὰδ'] "And that too:" τὰδε has no regular government: κατὰ may be supposed to be understood. See above, v. 37.

814. λέχη] Gl. ἤγουν τὴν γυναῖκα. Brunck.

ἐν χεροῖν ἐμαῖν] With my hands. Ἐν frequently expresses the instrument, consequence, or cause. "I pollute by [the instrumentality of] my hands." So Aristoph. Nub. 1335. ἐν δίκῃ σ' ἔκλυτον: "I struck thee with [or in consequence of] justice." See Antig. 459. and Viger, p. 494.

815. ἄρ' ἔφυν κακός ;] "In hisce interrogandi formulis negantem particulam pro arbitrio vel addunt vel omitunt tragici." Porson, Præf. Hec. p. clviii. in Priestley's edition of Euripides.

καί μοι φυγόντι μήτε τοὺς ἐμοὺς ἰδεῖν,
μήτ' ἐμβατεύειν πατρίδος· ἡ γάμοις με δεῖ
μητρὸς ζυγῆναι, καὶ πατέρα κατακτανεῖν
Πόλυδον, ὃς ἐξέθρεψε κατέψυσέ με. 820

ἄρ' οὐκ ἀπ' ὤμοῦ ταῦτα δαίμονός τις ἂν
κρίνων ἐπ' ἀνδρὶ τῷδ' ἂν ὀρθοίη λόγον ;
μὴ δῆτα, μὴ δῆτ', ὦ θεῶν ἀγνὸν σέβας,
ἴδοιμι ταύτην ἡμέραν· ἀλλ' ἐκ βροτῶν
βαλὴν ἄφαντος πρόσθεν, ἣ τοιᾶνδ' ἰδεῖν 825
κηλῖδ' ἐμαυτῷ συμφορᾶς ἀφιγμένην.

ΧΘ. ἡμῖν μὲν, ὦ νᾶξ, ταῦτ' ὀκνήρ'· ἕως δ' ἂν οὖν
πρὸς τοῦ παρόντος ἐκμάθῃς, ἔχ' ἐλπίδα.

ΟΙ. καὶ μὴν τοσοῦτόν γ' ἐστὶ μοι τῆς ἐλπίδος,
τὸν ἄνδρα, τὸν βοτῆρα προσμῖναι μόνον. 830

ΙΟ. πεφασμένον δέ, τίς ποθ' ἡ προθυμία ;

817. μήτε] Brunck μή 'στι. Hermann writes : " Recte Elmaleius μήτε revocavit, nihil ob stare putans, quominus post χρή intelligatur ἔξεστι, ut v. 812. post ἔξεστι intelligi χρή."

818. ἐμβατεύειν πατρίδος] (Ed. Col. 400. γῆς δὲ μὴ μβαίνης ὄρων. For ἐπεμβατεύειν and ἐπεμβαλίνειν. (Ed. Col. 924. σῆς ἐπεμβαλίνων χθονός. Brunck.

820. ἐξέθρεψε κατέψυσέ με] A δαστερολογία, of which many instances occur. "Homer. Il. A. 251. ἐφθίαθ', οἳ οἱ πρόσθεν ἅμα τράφεν ἧδ' ἐγένοντο. Soph. Trach. 34. τοιοῦτος αἰὼν εἰς δόμον τε καὶ δόμων Ἄελ τὸν ἄνδρ' ἔπεμπε λατρεύοντά τῃ. Eurip. Suppl. 918. σ' ἔτρεφεν, ἔφερεν ὄφ' ἥπατος. EL. 969. ἦ μ' ἔθρεψε κῆτεκεν."

821. ἄρ' οὐκ ἀπ' ὤμοῦ] "Would not any one in judging [that] these things [proceeded] from a cruel deity give a right account?" Erfurdt's reading ἂν ὀρθοίη, instead of ἀνορθοίη. The repetition of the particle ἂν, especially with the optative mood, is very common, sometimes with the indica-

tive, and occasionally with the infinitive. When the double ἂν occurs in a sentence, the first is called by the grammarians *δυνητικόν*, the other *παρὰ πληρωματικόν*. See Hermann on Viger, p. 644. in a note well worthy of the young scholar's attention.

826. κηλῖδ' ἐμαυτῷ συμφορᾶς] "Such a stain [as resulting from, or on account] of calamity." Brunck after the Scholiast calls this an instance of *hypallage* or *ἀντιπᾶσις*. But see Dr. Monk's note on the Electra of Sophocles, v. 19. Mus. Crit. vol. i. p. 63. Erfurdt writes : "Κηλὶς συμφορᾶς est labes calamitatis, probrosa calamitas, quemadmodum πόνην λατρεύματα dictum pro ἐπίπονα λατρεύματα, et ἡστρων εὐφρόνη pro ἀστερόεσσα εὐφρόνη."

830. τὸν ἄνδρα τὸν βοτῆρα] See above, v. 799.

831. πεφασμένου δέ] Sc. τοῦ βοτῆρος. The genitive of the participle put absolutely frequently stands alone without a substantive, where the subject is easily recognised from the context.

- ΟΙ. ἐγὼ διδάξω σ'. ἣν γὰρ εὐρεθῇ, λέγων
σοὶ ταῦτ', ἔγωγ' ἂν ἐκπεφευγοίην πάθος.
- ΙΟ. ποῖον δέ μου περισσὸν ἤκουσας λόγον ;
- ΟΙ. ληστὰς ἔφασκες αὐτὸν ἄνδρας ἐννέπειν, 835
ὥς νιν κατακτείνειαν. εἰ μὲν οὖν ἔτι
λέξει τὸν αὐτὸν ἀριθμόν, οὐκ ἐγὼ ἤκτανον.
οὐ γὰρ γένοιτ' ἂν εἰς γε τοῖς πολλοῖς ἴσος.
εἰ δ' ἄνδρ' ἐν' οἰόζωνον αὐδήσει, σαφῶς
τοῦτ' ἐστὶν ἤδη τοῦργον εἰς ἐμὰ ῥέπον. . 840
- ΙΟ. ἀλλ' ὥς φανέν γε τοῦπος ὧδ' ἐπίστασο,
κούκ ἔστιν αὐτῷ τοῦτό γ' ἐκβαλεῖν πάλιν.
πόλις γὰρ ἤκουσ', οὐκ ἐγὼ μόνη, τάδε.
εἰ δ' οὖν τι κάκτρεπόιτο τοῦ πρόσθεν λόγου,
οὔτοι πότε, ὦ ἦραξ, τόν γε Λαῖου φόνον 845

Soph. Electr. 1344. *τελουμένων, εἴποιμι* ἂν. The ablative is similarly used in Latin. Liv. 1. § 31. *missis*, ad id prodigium visendum.

προθυμία] Gl. *πρόθεσις*. *θάρος*. Again: τί *διανοή* δρᾶσαι; Bruck.

834. *περισσόν*] *Præ cæteris animadversione dignum*. Musgr. Bothe compares Theognis: *Χρη Μουσῶν δερσποῖτα καὶ ἄγγελον, ἣν τι περισσὸν Εὐδείη σοφίης, μὴ φθονερὸν τελέθειν*. Erf.

835. *ληστὰς ἔφασκες*] "You said that he spoke of robbers that." See above v. 225.

838. *τοῖς πολλοῖς*] Bruck edited *τις πολλοῖς*. But Herm. and Erf. defend *τοῖς*. The latter says: "Refertur ad eam, quæ præcessit, narrationem Jocaste: multis illis, a quibus tu interfectum esse Laium dixisti."

839. *οἰόζωνον*] The Greek poets in expressing singularity, whether by *olos*, *μόνος*, or otherwise, prefer compound rather than simple words: here *οἰόζωνος* (and *οἰσπόλος*, Il. α. 614.) merely conveys the idea of *olos*: *μονόστολος*,

Phœn. 745. *μονόζυξ*, Pers. 144. that of *μόνος*: though the term annexed to *olos* or *μόνος* elegantly expresses some distinguishing particular connected with the subject thereby designated: *μονόπεπλος*, Hec. 921. *μονόχαλος*, Iph. A. 225. &c. (Edipus had said v. 806. that he had killed *all* the attendants of Laius, as well as Laius himself, *κτείνω δὲ τοὺς ἐύμπαπτας*. And yet here his fears and suspicions suggest to him the probability that one of them might perhaps have escaped in the person of the shepherd.

840. *eis ἐμὰ ῥέπον*] The last syllable of *ἐμὰ*, being the place of the metrical ictus, is made long before the initial *p* in *ῥέπον*. See above v. 72. "Glossa: *eis ἐμὰ ἀφορῶν*. Aristoph. Plut. 51. *οὐκ ἔσθ' ὅπως ὁ χρησμός eis τοῦτο ῥέπει*. See my note there." Bruck.

841. *ὥς φανέν γε τοῦπος*] A nominative or accusative absolute. See above v. 101.

842. *ἐκβαλεῖν πάλιν*] Gl. *μεταβαλεῖν*,

φανεί δικαίως ὀρθόν, ὃν γε Λοξίας
 διεῖπε χρῆναι παιδὸς ἐξ ἐμοῦ θανεῖν.
 καίτοι νιν οὐ κεῖνός γ' ὁ δύστηνός ποτε
 κατέκταν', ἀλλ' αὐτὸς πάροιθεν ὤλετο.
 ὥστ' οὐχὶ μαντείας γ' ἂν οὔτε τῇδ' ἐγὼ 850
 βλέψαιμ' ἂν οὔνεκ', οὔτε τῇδ' ἂν ὕστερον.

ΟΙ. καλῶς νομίζεις. ἀλλ' ὅμως τὸν ἐργάτην
 πέμψον τινὰ στελοῦντα, μηδὲ τοῦτ' ἀφῆς.

ΙΟ. πέμψω ταχύνασ'. ἀλλ' ἴωμεν ἐς δόμους.
 οὐδὲν γὰρ ἂν πράξαιμ' ἂν ὦν οὐ σοὶ φίλον. 855

ΧΟ. Εἴ μοι ξυνείη φέροντι στροφὴ ἅ,
 μοῖρα τὰν εὔσεπτον ἀγνεῖαν λόγων
 ἔργων τε πάντων, ὧν νόμοι πρόκεινται

For the sense of πάλιν see Toup ad Suid. iii. p. 4. Brunck.

846. *δικαίως*] It seems put here for ἀκριβῶς. Musgr. It signifies *ut par est*. Erf.

848. *κεῖνός γ' ὁ δύστηνός*] "That wretched child at least:" sc. Jocasta's child which had been exposed.

850. *μαντείας . . . οὔνεκ'*] "As far as prophecy is concerned." Ένεκα is similarly used in Herod. Clio, § 42. *παῖδά τε σὺν, τὸν διακελεύεται φυλάσσειν, ἀπήμονα τοῦ φυλάσσεσθαι εἰνεκεν προσδόκα τοι ἀπενοστήσειν*. See also Alcest. 827. *οὔτε τῇδ'*] i. e. *adeo flocci hæc pendo, ut ne oculos quidem hæc vel illuc vaticiniorum causa converterim*. With the same contempt is said τοῦ δὲ σοῦ ψόφου Οὐκ ἔν στραφεῖν, Aj. 1117. *Ne manum quidem versare alicujus rei causa*, Cic. de Fin. V. 31, 93. *Hæc vel illuc*, as ἡ ἐσθ' ἢ ἐνθα κίοντα, Hom. Odys. K. v. ult. Apoll. Rhod. i. 1287. *Οὐδ' ἔτι τοῖον ἔπος μετεφάνειν, οὐδ' ἔτι τοῖον*. Musgr.

853. *στελοῦντα*] Gl. *μετακαλεσόμενον, κομωμένον, μεταστελοῦντα*. Brun. 855. *ἂν οὐ σοὶ φίλον*] Matthiæ p. 653. rightly explains: *τοῦτον, ἃ με*

πράξει οὐ σοὶ φίλον ἐστί. So Philoct. 1227. *ἔπραξας ἔργον ποῖον, ὃν οὐ σοὶ πρέπον*. Æschin. c. Timarch. T. iii. p. 39. Reisk. *ἐκ γὰρ τοῦ πράττεσθαι τινα ἂν οὐ προσήκεν*. Erf.

856. *εἴ μοι*] The chorus in this Ode supports its high office described by Hor. Art. Poet. v. 193. Shocked by the impiety of Jocasta (v. 850.), it here asserts in a beautiful manner the excellence of moral and religious conduct. "Εἴ μοι . . utinam mihi." Elmsley. But see above, v. 80.

φέροντι] Particip. for infinitive. See Heindorf. ad Platonis Phædon. p. 250. Erf.

857. *μοῖρα*] By this I do not understand with the Schol. *fortuna secunda*, but simply *sorte, fatum utinam mihi contingat pietatem colere*. Musgr.

859. *νόμοι*] Those laws which are antecedent to all written laws, and are founded in the consciences of mankind by the Giver of all laws. So Antig. v. 453. *Οὐδ' ἂν σθένει τοσοῦτον φέμην τὰ σὰ Κηρύγμαθ', ὥστ' ἔγραπτα κάσφαλ' ἢ δεῶν Νόμῳ δύνασθαι θνητὸν ἑσθ' ὑπερδραμεῖν*. Οὐ γὰρ τι νῦν γε καχθές, ἀλλ' αἰεὶ ποτε Ζῆ ταῦτα, κούδεις οἶδεν

ὑψίποδες, οὐρανίαν δι' 860
 αἰθέρα τεκνωθέντες, ὦν Ὀλυμπος
 πατὴρ μόνος, οὐδέ νιν
 θνατὰ φύσις ἀνέρων
 ἔτικτεν, οὐδὲ
 μὴν ποτε λάβα κατακοιμάσει 865
 μέγας ἐν τούτοις θεός, οὐδὲ γηράσκει.
 ὕβρις φυτεύει τύραννον ἄντιστ. ἀ.
 ὕβρις, εἰ πολλῶν ὑπερπλησθῆ μάταν,
 ἂ μὴ ᾗ πίκαιρα μηδὲ συμφέροντα, 870
 ἀκρότατον εἰσαναβᾷς ἐς

ἐξ ἔθου ὅλην Cic. pro Milone, § 3.
 "Est enim hæc, Iudices, non scripta
 sed nata lex; quam non didicimus, ac-
 cepimus, legimus; verum ex naturâ
 ipsâ arripuimus, hausimus, expressimus;
 ad quam non docti, sed facti; non in-
 stituti, sed imbuti sumus." Demosth.
 περὶ Στεφάνου, § 83. Φανήσεται τούτων
 ταῦτα πάντα οὕτως οὐ μόνον ἐν τοῖς
 νόμοις, ἀλλὰ καὶ ἡ φύσις αὐτῇ ἐν τοῖς
 ἀγράφοις νομίμοις καὶ τοῖς ἀνθρωπείοις
 ἡθεσι δίδωκε. See Hec. 787. and Dr.
 Maltby's Sermons, vol. i. p. 3. and
 503.

861. ὦν Ὀλυμπος] "Of which
 [laws] Olympus [the seat of the gods,
 i. e. heaven] is alone the father or
 author." See Socrates ap. Xenoph.
 Memor. p. 470.

862. μέγας] Eos. See El. 624. Musgr.
 El. 436. Phœniss. 1175. Erf.

867. ὕβρις φυτεύει τύραννον] Brunck
 would here discover an instance of hy-
 pallage, and says that the meaning is, ἡ
 τυραννὶς ἕθρου φυτεύει, "absolute power
 produces insolence of disposition:" but
 the words as they stand give a very
 good sense; "insolence of disposition
 produces a tyrant, or causes a monarch
 to become a tyrant." ὕβρις is out-
 rageous conduct towards either gods or
 men; and the chorus glances at the
 impiety of Jocasta. See v. 856. Τύ-
 ραννος denotes one who possesses ab-

solute power in a state. Cornelius
 Nepos in his life of Miltiades, defines a
 tyrannus to be one who has risen from
 a private station to the uncontrolled
 government of a state. One who abuses
 absolute power is a tyrant in our sense
 of the word, and probably such is the
 meaning in this passage. Though an
 instance does not occur to me where
 τύραννος is used in a bad sense, yet τυ-
 ραννικὸς means tyrannical, Med. 349.
 ἡκιστα τοῦμὲν λῆμ' ἔφυ τυραννικόν.
 Euripides, Phœn. 552. calls τυραννίδα,
 ἀδικίαν εὐδαίμονα. Dionysius, Stob.
 tit. 43. Ἡ γὰρ τυραννὶς ἀδικίας μήτηρ
 ἔφυ. Τυραννὶς is to be rendered 'des-
 potism' in Agam. 1325. φρομυδίζονται
 γὰρ ὡς τυραννίδος σημεῖα πρᾶσσοντες
 πόλει. See also v. 1336. of the same
 Play. Erfurt explains Insolentia susci-
 tabulum est ac fomentum tyrannidis.
 And then observes: "Commemorantur
 mala et incommoda; quæ ex insolentiâ
 oriri soleant: ea et libertatem opprimi
 civium (ὕβρις φυτεύει τύραννον) et in-
 solentem postremo ipsum fortunæ om-
 nibus everit. Hæc ita coherent cum
 antecedentibus, ut tacite reprehendatur
 levitas ac temeritas (ὕβρις), qua
 Œdipus consentiens cum conjuge De-
 orum oracula spreverat. v. 852."

869. μάταν] Frustra, ita ut sitim
 non restinxerit. Erf.

871. ἀκρότατον] This is the reading

ἀπότομον, ᾤρουσεν εἰς ἀνάγκαν,
 ἔνθ' οὐ ποδὶ χρησίμῳ
 χρήται. τὸ καλῶς δ' ἔχον
 πόλει πάλαισμα 875
 μήποτε λῦσαι θεὸν αἰτοῦμαι.
 θεὸν οὐ λήξω ποτὲ προστάταν ἰσχων.
 εἰ δέ τις ὑπέροπτα χερσὶν στροφή β'.
 ἢ λόγῳ πορεύεται,
 Δίκας ἀφόβητος, οὐδὲ 880
 δαιμόνων ἔδη σέβων,
 κακά νιν ἔλοιτο μοῖρα,
 δυσπότημου χάριν χλιδαῖς,
 εἰ μὴ τὸ κέρδος κερδανεῖ δικαίως,
 καὶ τῶν ἀσέπτων ἔρξεται, 885
 ἢ τῶν ἀθίκτων ἔξεται ματάζων.
 τίς ἔτι πότε ἐν τοῖσδ' ἀνὴρ θυμοῦ βέλη

of Erf. for ἀκροτάταν. He translates *postquam altissimum adscendit fastigium, irruit in perniciem*.

875. πάλαισμα.] The struggle, sc. to discover the murderer of Laius. "It does not mean *callidum consilium et tutum*, but *conatum suscepti negotii abolvendi*. Gl. πάλαισμα, ἦγουν τὴν ζήτησιν τοῦ φόνου τοῦ Λαίου." Brunn.

877. προστάταν] On the meaning of this word, see above v. 412.

878. ὑπέροπτα] Gl. καταφρονητικῶς: neut. plural for adverb. Brunn.

881. ἔδη] *Imagines, simulacra*, as El. 1274. Musgr. It is explained *templa* by Ruhken ad Tim. p. 93. Erf.

886. ἢ τῶν ἀθίκτων ἔξεται] "Or [if] he shall hold himself upon, cling to, or meddle with things which ought not to be touched." Horace uses *non-tangendus* in the same sense, Od. i. 3. 24. *non-tangenda* rates transiliunt vada. "After ἢ understand εἰ μὴ from

the preceding. "Ἐξεται is *abstinebit*." Erf.

887. τίς ἔτι] The reading of this passage is that proposed by Hermann, who translates *Quis tandem amplius his in rebus* (i. e. si contemnuntur divina) *iræ tela se ab animo suo arcere gloria-bitur?* Nam si talis impietas probatur, quid opus est cultu reverentiaque deorum? Erfurdt reads *ἐρξεται* and *ἀμύνων*, explaining the passage thus, *Quisnam, si res ita se habet, iræ tela (iram) ab animo suo repellat, arcens ea?* and comparing with θυμοῦ βέλη the *pavoris tela gelida* of Lucret. 2. 306. Elmsley reads *εἰρξεται*, and explains thus: *Si cedes [Latii impunita discesserit, quis jam abstinerebit se, quin a mente arceat conscientie stimulos, sceleris scilicet recordationem, metumque vindicte divine?* But Herm. thus objects to this interpretation: "*Hæc sententia non modo molestissime expressa, sed ne apta quidem huic loco est. Sic enim, quæ chorus dicit, procederent: male interest, qui non me-*

εὔξεται ψυχᾶς ἀμύνειν;
 εἰ γὰρ αἱ τοιαῖδε πράξεις τίμαι,
 τί δέῃ με χορεύειν; 890
 οὐκ ἔτι τὸν ἄθικτον εἶμι ἀντ. β'.
 γᾶς ἐπ' ὀμφαλὸν σέβων,
 οὐδ' ἐς τὸν Ἀθαῖσι ναόν,
 οὐδὲ τὰν Ὀλυμπίαν,
 εἰ μὴ τάδε χειροδειακτὰ 895
 πᾶσιν ἀρμόσει βροτοῖς.
 ἀλλ' ὃ κρατύνων, εἴπερ ὄρθ' ἀκούεις,

tuens deos, impia facit: quis in hac re se continebit, quo minus conscientiae stimulos ab se arceat? nam si talia facinorosa probantur, non opus est reverentia deorum. Quis hic illud in τοιαῖδε ad eandem Laii, ac non potius ad impietatem eorum, qui deos, deorumque oracula contemnat, referet? Deinde non est omnino de non punienda Laii caede sermo, sed de impie dictis Jocastæ. Neque quod addit chorus, sublatam iri reverentiam deorum, eo fine dicit, ut ostendat eandem illam puniendam esse, sed id ipsum potius demonstrat, colendam esse pietatem erga deos, neque contemni debere oracula. Brunck and others read *δυμῶ*, from his mind.

890. τί δέῃ με χορεύειν;] "Why ought I to be a chorus, whose duty it is to maintain the cause of religion and morality?" See Hor. A. P. v. 193.

891. τὸν ἄθικτον γᾶς ἐπ' ὀμφαλόν] To the hallowed central point of the earth. See above v. 483. and Suidas in v. γῆς ὀμφαλός, where this passage is quoted. "Ἄθικτον, sanctum, inviolabile." Erf.

893. Ἀθαῖσι] Abæ was a city in Phocia, where there was a temple and oracle of Apollo under the title of Φαῖκος Ἀθαιος. This was one of the oracles whose pretensions to foretell future events Croesus sent to ascertain, Herod. i. § 46. See also viii. § 33.

895. εἰ μὴ τάδε] "Unless these, this pointed out by the hand, i. e. clearly shall be adapted to [the conviction of] all men." Ἀρμόσει is here used neutrally, as in Antigone, v. 1317. as pointed out by Elmsley, ἃ μοι, μοι τὰδ' οὐκ ἐπ' ἄλλων βροτῶν Ἐμᾶς ἀρμόσει ποτ' ἐξ αἰτίας, and by Demosth. Περὶ Παράπρεσβειας, § ο'. καὶ κατὰ σοῦ τὰ λαμβεῖα ταῖθ' ἀρμόσει νῦν ἐμοί. "I understand the sense thus," says Musgrave: "Nisi hac eventui congruerint, εἰ μὴ τάδε ἀρμόσει, adeo perspicue, ut in exemplum cedant digito ab omnibus monstrandum." But Hermann observes: "Male Musgravius vertit congruerint. Oportebat ita, congruant. Persuasum est enim choro, cognitum iri, non mendax fuisse oraculum."

897. εἴπερ ὄρθ' ἀκούεις] If rightly thou art called; similarly, εἰ ἀκούειν, κακῶς ἀκούειν, to be well or ill spoken of, or described, to have a good or bad name; properly, to hear oneself well or ill spoken of. Κακῶς ἀκούειν οὐ μέλει δανόντι μοι, Alcest. 742. In Latin audio has the same signification. Hor. Ep. i. 16. 17. Tu recte vivis, si curas esse, quod audis. Erfurdit approves of Brunck's translation, in which he connects ἀκούεις with πάντ' ἀνθρώπων; but it is more expressive, if we understand εἴπερ ὄρθ' ἀκούεις, as applied to κρατύνων.

Ζεῦ, πάντ' ἀνάσσω, μὴ λάθῃ
 σέ, τάν τε σάν ἀθάνατον αἰὲν ἀρχάν.
 φθίνοντα γάρ τοι παλαιὰ Λαῖου 900
 θέσφατ' ἐξαιροῦσιν ἤδη,
 κούδα μοῦ τιμαῖς Ἀπόλλων ἐμφανής·
 ἔρρει δὲ τὰ θεῖα.

- ΙΟ. Χώρας ἀνακτες, δόξα μοι παρεστάθῃ
 ναοὺς ἰκέσθαι δαιμόνων, τὰδ' ἐν χεροῖν 905
 στέφῃ λαβούσῃ κάπιθυμιάματα.
 ὕψου γὰρ αἶρει θυμὸν Οἰδίπους ἄγαν
 λύκαισι παντοίαισιν· οὐδ', ὅποι' ἀνὴρ
 ἔννοος, τὰ καινὰ τοῖς πάλαι τεκμαίρεται.
 ἀλλ' ἔστι τοῦ λέγοντος, ἦν φόβους λέγῃ. 910
 ὅτ' οὖν παραινοῦσ' οὐδὲν ἐς πλεόν ποιῶ,
 πρὸς σ', ὦ Λύκει' Ἀπολλων, ἄγχιστος γὰρ εἶ,

898. μὴ λάθῃ] Some copies read *λάθοι*, but *λάθῃ* is properly preferred by Elmsley. The chorus indignant at the impiety of Jocasta, were not likely to pray that the vengeance of Jove should forget such impiety; they were more inclined (as they do here) to pray that such impiety might not escape the cognizance of his almighty power. See above v. 49. "Burgess is wrong in his translation: *ne tuimet ipsius obliviscaris tuique aeterni imperii*. 'Επιλανθάνεσθαι very often, *λανθάνεσθαι* never, governs an accusative." Erf.

901: ἐξαιροῦσιν] *Tollunt, evertunt*. So August. b. Bruck badly *ἐξαίρουσιν*. Herm.

902. τιμαῖς Ἀπόλλων] "Apollo is distinguished by his proper attributes or distinctions." See Dr. Monk's valuable edition of Hipp. 106.

904. Χώρας ἀνακτες] "Not only kings, but the first persons in every state were anciently called *ἀνακτες*." Bruck. See above, v. 85.

Soph. Œd. R.

δόξα μοι παρεστάθῃ] "The thought occurred to me." Elmsley aptly quotes Rhes. 780. *Καὶ μοι καθ' ἑπὶνον δόξα τις παρίσταται*. See Viger, p. 611.

907. ὕψου γὰρ αἶρει θυμὸν] Apoll. Rhod. iii. 368. *ὕψου δὲ χόλῳ φρένες ἠερέθοντο*. Musgr. Polyb. iii. 82. 2. *μετέωρος καὶ θυμοῦ πλήρης*. Herm.

909. τὰ καινὰ] *Nova oracula non judicat ex veteribus, quæ falsa fuere deprehensa*. Both.

910. ἀλλ' ἔστι τοῦ λέγοντος] "But he is at the mercy of the speaker." "So Aristoph. Equit. 86. ὦ δαιμόνιε, μὴ τοῦ λέγοντος ἴσθι." Bruck. Similarly Œd. C. 751. *ἐμπειρος, ἀλλὰ τοῦ πῶντος ἀρκάσαι*.

911. οὐδὲν ἐς πλεόν ποιῶ] Eurip. Hippol. 286. *οὐδὲν εἰργασμαι πλεόν*. Plato Apol. sub init. *πλεόν τι — ποιῆσαι ἀπολογούμενον*. Musgr.

912. Λύκει'] For the meaning of this epithet, see above, v. 195.

ἄγχιστος γὰρ εἶ] See note, v. 16.

- ἰκέτις ἀφῖγμαι τοῖσδε σὺν κατεύγμασιν,
 ὅπως λύσιν τιν' ἤμιν εὐαγῇ πόρης·
 ὡς νῦν ὀκνοῦμεν πάντες, ἐκπεπληγμένον 915
 κείνον βλέποντες ὡς κυβερνήτην νεώς.
- ΑΓ. ἄρ' ἂν παρ' ὑμῶν, ὦ ξένοι, μάθοιμ' ὅπου
 τὰ τοῦ τυράννου δώματ' ἐστὶν Οἰδίπου;
 μάλιστα δ' αὐτὸν εἶπατ', εἰ κάτισθ' ὅπου.
- ΧΟ. στέγαι μὲν αἶδε· καυτὸς ἔνδον, ὦ ξέने· 920
 γυνὴ δὲ μήτηρ ἦδε τῶν κείνου τέκνων.
- ΑΓ. ἀλλ' ὀλβία τε, καὶ ξὺν ὀλβίοις αἰὲ
 γένοιτ', ἐκείνου γ' οὔσα παντελὴς δάμαρ.
- ΙΟ. αὐτῶς δὲ καὶ σύ γ', ὦ ξέν· ἄξιος γὰρ εἶ
 τῆς εὐπειας οὔνεκ'. ἀλλὰ φράζ' ὅτου 925
 χρήζων ἀφίξαι, χῶ τι σημήναι θέλων.
- ΑΓ. ἀγαθὰ δόμοις τε καὶ πόσει τῷ σῶ, γύναι.
- ΙΟ. τὰ ποῖα ταῦτα; παρὰ τίνος δ' ἀφιγμένος;
- ΑΓ. ἐκ τῆς Κορίνθου. τὸ δ' ἔπος οὐξερῶ τάχα

916. νεώς] Gl. καταδυομένης. The order is: βλέποντες αὐτόν, ὡς νεὼς κυβερνήτην ἐκπεπληγμένον. Brunnck. "Immo vero," says Erfurdt, "perterritum hunc videntes, quum sit gubernator navis." Hermann sides with Brunnck.

921. γυνὴ δὲ μήτηρ] The Scholiast rightly remarks that an ambiguity alluding to the twofold relationship of Jocasta, as wife and mother to Œdipus, is here intended by the proximity of the terms γυνή and μήτηρ.

923. παντελής] The complete wife, as having children. Homer, II. B. 701. calls a house where the wife was barren, ἡμιτελής, i. e. according to the Schol. ἔτεκος. See Heyne in l. Hermann observes as follows: "Elmaleio παντελής δάμαρ explicanda videtur ex eo, quod τέλος et τέλειος dicatur pro γάμος

et γεγαμηκότες, in quam rem affert Polluc. iii. 38. et Hesych. v. προτέλεια et τέλειοι, ejusque interpretes. Παντελής est proprie consummatus, idque pro cujusque rei conditione in singulis locis accipiendum. Ita παντελής ἐσχάται in Antig. 1016. cunctæ intelliguntur, παντελής μοναρχία autem v. 1163. summum imperium. Sic etiam παντελής δάμαρ, quæ summo jure uxor est, i. e. legitima."

926. Suidas: εὐπεία, ἡ καλὴ φρόσις. Here however I understand it ὡς humanitatem sermonis. Phocylides, v. 115. εὐεκτήν ἀσκεῖν. Musgr.

929. τάχα] Brunnck edited τάχ' ἂν. Herm. does not disapprove it, but thinks it unnecessary: "Quum dicturus esset nuncius, τάχα ἦδοιο μὲν ἂν, quasi interpellat semet ipse, addens πῶς δ' οὐκ ἂν; quæ sententiæ quum ad unam redeant,

- ἤθοιο μὲν πῶς δ' οὐκ ἄν; ἀσχάλλοις δ' ἴσως. 930
- ΙΟ. τί δ' ἔστι, ποίαν δύναμιν ᾧδ' ἔχει διπλῆν;
- ΑΓ. τύραννον αὐτὸν οἱ πικάριοι χθονὸς
τῆς Ἰσθμίας στήσουσιν, αἷς ἡδᾶτ' ἐκεῖ.
- ΙΟ. τί δ'; οὐχ ὁ πρέσβυς Πόλυβος ἐγκρατὴς ἔτι;
- ΑΓ. οὐ δῆτ', ἐπεὶ νιν θάνατος ἐν τάφοις ἔχει. 935
- ΙΟ. πῶς εἶπας; ἢ τέθνηκε Πόλυβος, ᾧ γέρον;
- ΑΓ. εἰ μὴ λέγω τάληθές, ἀξιῶ θανεῖν.
- ΙΟ. ᾧ πρόσπολ', οὐχὶ δεσπότη τάδ' αἷς τάχος
μολοῦσα λέξεις; ᾧ θεῶν μαντεύματα,
ἵν' ἔστέ; τοῦτον Οἰδίπους πάλαι τρέμων 940
τὸν ἄνδρ' ἔφευγε, μὴ κτάνῃ; καὶ νῦν ὁδε
πρὸς τῆς τύχης ὄλωλεν, οὐδὲ τοῦδ' ὕπο.
- ΟΙ. ᾧ φίλτατον γυναικὸς Ἰοκάστης κára,
τί μ' ἐξεπέμψω δεῦρο τῶνδε δωμάτων;
- ΙΟ. ἄκουε τὰνδρὸς τοῦδε, καὶ σκόπει κλύων, 945
τὰ σέμν' ἵν' ἦκει τοῦ θεοῦ μαντεύματα.
- ΟΙ. οὗτος δὲ τίς ποτ' ἐστί, καὶ τί μοι λέγει;
- ΙΟ. ἐκ τῆς Κορίνθου, πατέρα τὸν σὸν ἀγγελῶν
αἷς οὐκ ἔτ' ὄντα Πόλυβον, ἀλλ' ὄλωλότα.
- ΟΙ. τί φῆς, ξέν; αὐτός μοι σὺ σημάντωρ γενοῦ. 950

non magis opus erat ut his poneret particulam ἔν, quam si aut τάχα, πῶς δ' οὐκ, ἤθοιο μὲν ἂν dixisset, aut potuisset dicere, τάχα ἤθοιο μὲν, πῶς δ' οὐκ, ἔν."

930. ἀσχάλλοις δ'] "And perhaps you will be sorry" to hear of the death of your husband's relation, as explained by one Scholiast; or because Œdipus will be obliged to leave Thebes and return to Corinth, as explained by another.

934. ἐγκρατὴς ἔτι;] "In power still."

942. πρὸς τῆς τύχης] Gl. ἀπὸ φυσικοῦ θανάτου. Brunck.

943. ᾧ φίλτατον] This and similar periphrases for φιλόττη γυναι, Ἰοκάστη, are very common both in the Greek and Latin poets. So Antig. v. l. ὦ κοινὸν ἀντάδελφον Ἰσμήνης κára.

944. ἐξεπέμψω] Ἐκπέμπω, I send out another; ἐκπέμπομαι, I have another sent out to myself, I send for. See Mr. Tate's lucid arrangement of Kuster on the middle verb, iii. in the Museum Criticum, vol. i. p. 103.

- ΑΓ. εἰ τοῦτο πρῶτον δεῖ μ' ἀπαγγεῖλαι σαφῶς,
εὖ ἴσθ' ἐκείνον θανάσιμον βεβηκότα.
- ΟΙ. πότερα δόλοισιν, ἢ νόσου ξυναλλαγῇ;
- ΑΓ. σμικρὰ παλαιὰ σώματ' εὐνάζει ῥοπή.
- ΟΙ. νόσοις ὁ τλήμων, αἷς ἔοικεν, ἔφθιτο. 955
- ΑΓ. καὶ τῷ μακρῷ γε συμμετρούμενος χρόνῳ.
- ΟΙ. φεῦ, φεῦ· τί δῆτ' ἄν, ὦ γύναι, σκοποῖτό τις
τὴν Πυθόμαντιν ἐστίαν, ἢ τοὺς ἄνω
κλάζοντας ὄρνις, ὧν ὑφηγητῶν ἐγὼ
κτανεῖν ἔμελλον πατέρα τὸν ἐμόν; ὁ δὲ θανὼν 960
κεύθει κάτω δὴ γῆς· ἐγὼ δ' ὅδ' ἐνθάδε
ἄψανστος ἔγχους, εἴ τι μὴ τῷ μῶ πόθῳ
κατέφθιθ'· οὕτω δ' ἂν θανὼν εἴη ἔξ ἐμοῦ.

952. θανάσιμον βεβηκότα] "Gone dead," or "gone the way of death." "In Trachin. 874. βέβηκε Δηιδνεῖρα τὴν παντοσάτην Ὀδῶν ἀπάσων, whence this passage may be explained by an ellipse: εὖ ἴσθ' ἐκεῖνον βεβηκότα θανάσιμον ὁδόν." Brunck. "Aj. 517. θανασίμους οὐκίτορας, i. e. νεκρούς. So πόμπιμος, missus, deductus, Trach. 872. Eurip. Med. 848." Erf.

954. σμικρὰ—ῥοπή] "A slight inclination [of the balance] consigns to [eternal] sleep aged persons." In the *Œdipus* of Seneca, v. 788. we have *Animam senilem mollis exsolvit sopor*.

956. συμμετρούμενος] Sc. πρὸς τὸ φθίνειν, *longa etate quasi opportunus morti factus*. Theophr. c. pl. 6. 27. καθάρῃ τῇ ἑαίρῃ καὶ ἀνδρῶν πρὸς εὐνοδίαν αἱ τοιαῦται τροφαὶ συμμετροῦνται. Brunck explains it ill, *longo, quod vivendo etate est, tempore*. Herm. approves of Brunck's explanation: "Nihil enim aliud hæc verba significant, quam: *mortuus est æquando tam longum tempus, i. e. senio*. Dubitationem discutiet, quod *Æschylus* in *Choeph.* 609. de fatali

titione Meleagri dicit: *ἐξέμετρον τε βίου μοιφύκεραντον ἐς ἡμᾶρ*. Et magis etiam ipse *Sophocles* infra, v. 1105. *ἐν τε γὰρ μακρῇ γῆρᾳ ξυνάδει τῷδε τάνδρῃ σύμμετρος*."

957. φεῦ, φεῦ] An exclamation of joy and exultation. See above, v. 317.

959. κλάζοντας ὄρνις] *Ornis* is the accusative plural for *ὄρνιθας*. Antig. 1001. Ἀγνώτ' ἀκούει φθόγγον ὄρνιθων, κακῶ κλάζοντας οἴστρε.

ὦν ὑφηγητῶν] From ὑφηγητής, ductor, a guide, one who suggests. See below, v. 1292.

961. κεύθει] *Κεύθω* is used both neutrally as here, and actively, Hec. 868. Στέγει κεκείθασ' αἶθε Τρωάδων ἔχλον. See also Phœn. 1229.

962. ἄψανστος ἔγχους] "Ἀψανστος active, as ἀπόσπαστος v. 880. ἀμφιπλήκτων Phil. 688. See Porson. ad Hecub. 1125." Erf. "Some refer these words to *κεύθει*, and take *ἐγὼ δ' ὅδ' ἐνθάδε* parenthetically." Elmsley. In that case *ἄψανστος* will have a passive signification. On the idiomatic form *ἄψανστος ἔγχους*, see above, v. 192.

- τα δ' οὖν παρόντα συλλαβὼν θρασύσματα
 κεῖται παρ' Αἰδῆ Πόλυβος ἄξι' οὐδενός. 965
- ΙΟ. οὐκ οὖν ἐγὼ σοι ταῦτα προὔλεγον πάλαι ;
- ΟΙ. ἡὔδας· ἐγὼ δὲ τῷ φόβῳ παρηγόμεν.
- ΙΟ. μὴ νῦν ἔτ' αὐτῶν μηδὲν ἐς θυμὸν βάλλης.
- ΟΙ. καὶ πῶς τὸ μητρὸς λέκτρον οὐκ ὀκνεῖν με δεῖ ;
- ΙΟ. τί δ' ἂν φοβοῖτ' ἄνθρωπος, ὃ τὰ τῆς τύχης 970
 κρατεῖ, πρόνοια δ' ἐστὶν οὐδενὸς σαφής ;
 εἰκὴ κράτιστον ζῆν, ὅπως δύναϊτό τις.
 σὺ δ' εἰς τὰ μητρὸς μὴ φοβοῦ νυμφεύματα.
 πολλοὶ γὰρ ἦδη κἂν ὀνειράσιν βροτῶν
 μητρὶ ξυνευνάσθησαν. ἀλλὰ ταῦθ' ὅτ' 975

964. συλλαβὼν] *Secum auferens*. So συλλαβὼν ἄρ' αὖς CEd. Col. 1384. Musgr. Συλλαβεῖν with a dative only denotes, to assist.

965. ἄξι'] I. e. *sic ea secum abstulit, ut irrita facta sint*. Herm.

966. προὔλεγον πάλαι] Προὔλεγον πάλαι is different from προλέγω πάλαι: both expressions indeed denote the frequency of the admonition; but the former implies that the act of admonition was over before the time when Jocasta was then speaking. See above, v. 290.

970. τὰ τῆς τύχης κρατεῖ] The same as ἡ τύχη. This periphrasis of the neuter article with the substantive in the genitive case is very common both in prose and verse, unless indeed by the neuter article with the genitive be implied whatever results from, concerns, or belongs to the genitive. Here "the laws of fortune." Phoen. v. 393. θεῖ φέρειν τὰ τῶν θεῶν, "the dispensations of the gods." See Matth. Gr. Gr. § 284. Viger, p. 35. "Thucyd. iv. § 62. τὸ δὲ ἀσάθῃμτον τοῦ μέλλοντος ὡς ἐπιπλεῖστον κρατεῖ. The words which follow, sc. πρόνοια δ' ἐστὶν οὐδενὸς σαφής, may be compared with Pindar, Olymp. xii. Ζημιόλον δ' ὅπως τις ἐπιχθονίων Πιστὸν

ἀμφὶ πράξις ἐσ- Ζομένης εὖρεν δεδένειν." Brunnck. So also Hor. Od. iii. 29. 29. Prudens futuri temporis exitum Caliginosa nocte premit Deus. On the uncertainty of the future also, see Pope's Essay on Man: Heaven from all creatures hides the book of fate, &c.

971. πρόνοια] *Rerum futurarum scientia*. So τὰς παλαιφάτων προνοίας Trach. 823. Musgr.

972. εἰκὴ] Gl. ὡς ἐτυχῆ. ἀπλῶς καὶ ἀφροντίστως, καὶ μὴ πρὸς μαντείας δρώντα. Brunnck.

973. φοβοῦ ἐς νυμφεύματα] So ἀμνηχανῶ ἐς τέρας, Antig. 372. Erf.

975. μητρὶ] Plato as translated by Cicero, L. I. de Divinatione, cap. 29. *Quum dormientibus ea pars animi, quæ mentis et rationis sit particeps, sopita langueat: illa autem, in qua feritas quadam sit atque agrestis immanitas, quum sit immoderato tumefacta potu atque pastu, exultare eam in somno immoderateque jactari: itaque huic omnia visa obijciuntur, a mente ac ratione vacua: ut aut cum matre corpus miscere videatur, aut cum quovis alio vel homine vel deo, sæpe bellua, atque etiam trucidare aliquem, et impie cruentari, nullaque facere impure atque tætre, cum temeritate et imprudentia.* Brunnck.

- παρ' οὐδέν ἐστι, ῥᾶστα τὸν βίον φέρει.
- ΟΙ. καλῶς ἅπαντα ταῦτ' ἂν ἐξείρητό σοι,
εἰ μὴ 'κύρει ζῶσ' ἢ τεκοῦσα· νῦν δ', ἐπει
ζῇ, πᾶσ' ἀνάγκη, καὶ καλῶς λέγεις, ὀκνεῖν.
- ΙΟ. καὶ μὴν μέγας γ' ὀφθαλμὸς οἱ πατρὸς τάφοι. 980
- ΟΙ. μέγας, ξυνήμ'. ἀλλὰ τῆς ζωῆς φόβος.
- ΑΓ. ποίας δὲ καὶ γυναικὸς ἐκφοβεῖσθ' ὕπερ;
- ΟΙ. Μερόπης, γεραιέ, Πόλυβος ἥς ᾤκει μέτα.
- ΑΓ. τί δ' ἔστ' ἐκείνης ὕμιν ἐς φόβον φέρον;
- ΟΙ. Θείηλατον μάντεσμα δεινὸν, ὃ ξένε. 985
- ΑΓ. ἡ ῥητόν; ἡ οὐχὶ Θεμιστὸν ἄλλον εἰδέναι;
- ΟΙ. μάλιστά γ'. εἶπε γάρ με Λοξίας ποτὲ
χρῆναι μιγῆναι μητρὶ τῇ 'μαυτοῦ, τό τε
πατρῶον αἷμα χερσὶ ταῖς ἑμαῖς ἐλεῖν.
ὦν οὐνεχ' ἡ Κόρινθος ἐξ ἑμοῦ πάλαι 990
μακρὰν ἀπωκεῖτ'· εὐτυχῶς μὲν, ἀλλ' ὅμως
τὰ τῶν τεκόντων ὄμμαθ' ἡδίστον βλέπειν.
- ΑΓ. ἡ γὰρ τὰδ' ὀκνῶν, κεῖθεν ἡσθ' ἀπόπτολις;

ἀλλὰ ταῦθ' ὅτῳ] The ordo is, ἀλλ' ὅτῳ, ὅτῳ ταῦτ' ἐστὶ παρ' οὐδέν, as nothing, of no value. Παρ' οὐδέν is here placed with εἰμί; but its more usual construction is with τίθεσθαι. See Viger, p. 242. Παρ' οὐδέν, ἐν οὐδενὶ λόγῳ, or ἐν οὐδενὸς λόγῳ, τίθεσθαι, most frequently occur; yet we have a similar expression to the one in the text, Antig. 465. Ὅπως ἔμοιγε τοῦδε τοῦ μέρου τυχεῖν Παρ' οὐδέν ἄλγος, i. e. [ἐστὶν] ἄλγος παρ' οὐδέν, is a grief, as nothing, or of no importance.

980. καὶ μὴν μέγας γ'] "I have added γ' with Porson, Eurip. Phœn. 1638. on account of the metre, the last syllable of μέγας being short." Erfurdt. Γε is also required after καὶ μὴν, as in v. 997.

ὀφθαλμὸς] H. l. lur, i. e. solatium, levamen, as Eurip. Andr. 407. Erf.

984. ἐς φόβον φέρον] See above, v. 516.

986. ἡ οὐχί] These words in scanning form a trochee. See above, v. 13.

990. ὦν οὐνεχ' . . .] "Wherefore Corinth has been long dwelt at a distance from by me; i. e. "wherefore I have long lived at a distance from Corinth."

993. ἡ γὰρ] This phrase is used at the beginning of an interrogative sentence, in the sense of *anne vero?* or *ergo revera?* or *quid enim?* and may be rendered in English by, *What?* In Plato it is found at the end of the sentence, calling attention, and requiring an answer to the foregoing assertion.

- ΟΙ. πατρός τε χρήζων μὴ φονεὺς εἶναι, γέρον.
 ΑΓ. τί δὴτ' ἐγὼ οὐχὶ τοῦδε τοῦ φόβου σ', ἀναξ, 995
 ἐπείπερ εὐνους ἦλθον, ἐξελυσάμην;
 ΟΙ. καὶ μὴν χάριν γ' ἂν ἀξίαν λάβοις ἐμοῦ.
 ΑΓ. καὶ μὴν μάλιστα τοῦτ' ἀφικόμεν, ὅπως,
 σοῦ πρὸς δόμους ἐλθόντος, εὖ πράξαιμί τι.
 ΟΙ. ἀλλ' οὐποτ' εἴμι τοῖς φυτεύσασίν γ' ὁμοῦ. 1000
 ΑΓ. ὦ παῖ, καλῶς εἰ δηλὸς οὐκ εἰδὼς τί δρᾷς.
 ΟΙ. πῶς, ὦ γεραιέ; πρὸς θεῶν, διδασκέ με.
 ΑΓ. εἰ τῶνδε φεύγεις οὐνεκ' εἰς οἴκους μολεῖν.
 ΟΙ. ταρβῶν γε μὴ μοι Φοῖβος ἐξέλθῃ σαφής.
 ΑΓ. ἦ μὴ μίαισμα τῶν φυτευσάντων λάβῃς; 1005
 ΟΙ. τοῦτ' αὐτὸ, πρέσβυ, τοῦτό μ' εἰσαεὶ φθεβεῖ.
 ΑΓ. ἄρ' οἶσθα δῆτα πρὸς δίκης οὐδὲν τρέμων;
 ΟΙ. πῶς δ' οὐχί, παῖς γ' εἰ τῶνδε γεννητῶν ἔφυν;

Phædo: Μανίαν γὰρ τινα ἐφήσαμεν εἶναι τὸν ἔρωτα ἢ γὰρ; for we said that love was a kind of madness; did we not?

995. ἐγὼ οὐχί] These words in scanning form an amphibrachys and are pronounced as ἐγούχι. See above v. 13.

996. ἐξελυσάμην] The aorist is often used after τί and τί οὖν for the present. See Heindorf, ad Plat. Protag. p. 460. Erf.

999. εὖ πράξαιμί τι] "I might obtain some advantage:" εὖ ποιήσαιμί τι, "I might render some service." Herc. Fur. 729. προσδόκα δέ, δρῶν κακῶς, κακὸν τι πράξω.

1001. καλῶς] Valde, prorsus. So Wakefield, Silv. Crit. P. I. p. 161. rightly translates, comparing Theocr. Idyll. iii. v. 3. τὸ καλὸν πεφιλαμένε: where Schol. τὸ καλὸν, ἀπὸ τοῦ λίαν. Conf. Euripid. Herc. fur. v. 1019. Diodorus Sic. xiii. c. 108. ὅσα μὴ καλῶς ἀπὸ τοῦ πυρὸς ἐδόκει διεφθάρθαι. Idem.

xviii. c. 9. μήπω καλῶς ἐγνωσμένης τῆς Ἀλεξάνδρου τελευτῆς. Chariton, p. 156.

22. πρὶν καλῶς τὴν ναῦν καταχθῆναι. Dorrillius, p. 691: "omnino. τελείως." Schæfer. So Lat. *ruelchré* is used. Erf. 1004. ταρβῶν γε] The common reading is ταρβῶ: but Erfurdts well remarks, that in answers with γε, the participle and not the verb is used. So Antig. v. 403. α. ἦ καὶ ξυνίης, καὶ λέγεις ὁρθῶς ἂ φῆς; β. ταύτην γ' ἰδὼν δάπτουσιν: i. e. λέγω ὁρθῶς ταύτην γ' ἰδὼν.

ἐξέλθῃ] "Should turn out," "should prove." Similarly v. 88. κατ' ὁρθὸν ἐξελθόντα, turning out rightly: v. 1077. οὐκ ἂν ἐξέλθοιμ' ἐτι ποτ' ἄλλος. I shall never turn out or prove a different person. See v. 1175.

1005. ἦ μὴ] ἦ [ταρβείς] μὴ, what? [do you fear] lest—

1007. πρὸς δίκης] Gl. μετὰ δίκης. Jure, merito. So El. 1211. πρὸς δίκης γὰρ οὐ στένεις. Bruck.

- ΑΓ. ὅθ' οὐνεκ' ἦν σοι Πολυβος οὐδὲν ἐν γένει.
 ΟΙ. πᾶς εἶπας; οὐ γὰρ Πόλυβος ἐξέφυσε με; 1010
 ΑΓ. οὐ μᾶλλον οὐδὲν τοῦδε τάνδρος, ἀλλ' ἴσον.
 ΟΙ. καὶ πῶς ὁ φύσας ἐξ ἴσου τῷ μηδενί;
 ΑΓ. ἀλλ' οὐ σ' ἐγείνατ' οὐτ' ἐκείνος, οὐτ' ἐγώ.
 ΟΙ. ἀλλ' ἀντὶ τοῦ δὴ παῖδά μ' ὠνομάζετο;
 ΑΓ. δῶρόν ποτ', ἴσθι, τῶν ἐμῶν χειρῶν λαθών. 1015
 ΟΙ. καὶ ὡς ἀπ' ἄλλης χειρὸς ἔστερξεν μέγα;
 ΑΓ. ἡ γὰρ πρὶν αὐτὸν ἐξέπεισ' ἀπαιδία.
 ΟΙ. σὺ δ' ἐμπολήσας, ἡ τεκῶν μ' αὐτῷ δίδως;
 ΑΓ. εὐράν ναπαλαῖς ἐν Κιθαιρῶνος πτυχαῖς.
 ΟΙ. ὠδοιπόροις δὲ πρὸς τί τούσδε τοὺς τόπους; 1020
 ΑΓ. ἐνταῦθ' ὀρείοις ποιμνίοις ἐπεστάτουν.
 ΟΙ. ποιμὴν γὰρ ἦσθα κἀπὶ θητεία πλάνης;
 ΑΓ. σοῦ τ', ὦ τέκνον, σωτήρ γε τῷ τότ' ἐν χρόνῳ.
 ΟΙ. τί δ' ἄλγος ἴσχοντ' ἐν κακοῖς με λαμβάνεις;

1010. οὐ γὰρ Πόλυβος ἐξέφυσε με;] *Œdipus was fully convinced that Polybus was his father. See v. 767.*

1012.] "Translate: *et quomodo is, qui genui, par erit ei, qui nemo est?* i. e. *qui dici possunt genuisse aliquem, quorum nemo genuit?* Much the same is Brunck's translation: *At quomodo genuisse et non genuisse idem sit?*" So Erfurdt, who observes that τῷ μηδενί is but ill referred "ad nuncii sive levitatem sive humilitatem."

1014. παῖδά μ' ὠνομάζετο:] "Why did he name me *his own* son?" Elmsley remarks that he has not found elsewhere ὠνομάζομαι in the middle voice. But, says Brunck, "sunt quidem verba apud Græcos quæ non inveniuntur hodie in voce media: sed hodie pauca admodum supersunt Atticæ scenæ monumenta. Necimus quantum locutionibus, quæ dubiæ nobis videntur, accederet auctoritatis, si fabulas omnes scenicoꝝ quatuor quos novimus, haberemus." "So ἐξαγγέλλε-

ται above 148. ἀγγέλλομαι Aj. 1376. κρύπτεται ibid. 647. ἀδῶμαι Phil. 852. ποθουμένη Trach. 103. ἐλευθεροῦται Æschyl. Suppl. 815. ἐστέλλαντο Orph. Argon. 19." Erf. "Vocari sivit." Herm.

1017. ἡ γὰρ πρὶν . . .] See above v. 769.

1018. Hermann remarks: "Mirum videri potest ἡ τεκῶν, quum nuncius modo affirmaverit, non a se genitum esse Œdipum. Sed videtur hoc ita explicandum esse, ut putemus Œdipum non ad verba nuncii, sed ad mentem attendisse. Nam id solum ille agebat, ut non Polybi filium esse Œdipum ostenderet: itaque jam supra, ubi nuncius dixerat, οὐ μᾶλλον οὐδὲν τοῦδε τάνδρος, ἀλλ' ἴσον, ita responderat Œdipus, ut non hunc nuncius diceret neminem esse, καὶ πῶς ὁ φύσας ἐξ ἴσου τῷ μηδενί; sed interrogaret, quomodo is, a quo esset genitus, nullus esset."

1023. σοῦ τ', ὦ τέκνον, σωτήρ γε] "Yes, and your preserver." The re-

- ΑΓ. ποδῶν ἂν ἄρθρα μαρτυρήσειεν τὰ σά. 1025
 ΟΙ. οἶμοι· τί τοῦτ' ἀρχαῖον ἐννέπεις κακόν ;
 ΑΓ. λῶα σ' ἔχοντα διατόρους ποδοῖν ἀκμάς.
 ΟΙ. δεινόν γ' οὐκ οἶδος σπαργάνων ἀνειλόμην.
 ΑΓ. ὥστ' ἀνομάσθης ἐκ τύχης ταύτης, ὃς εἶ.
 ΟΙ. ὦ πρὸς θεῶν, πρὸς μητρὸς, ἢ πατρός, φρασον. 1030

strictive particle is here used by the messenger to convey a gentle reproof of the remark made immediately before by Œdipus in the preceding verse, which implies a sneer at the messenger's employment.

1025. ποδῶν . . . ἄρθρα . . . τὰ σά] Where we should expect τὰ ἄρθρα σῶν ποδῶν. When a genitive is governed of a noun, the possessive pronoun is made to agree with that noun rather than with the genitive case, or instead of using the personal pronoun in the genitive. See Valckenaer, Phœn. 1533. The Latin writers sometimes imitate this idiom: Hor. Sat. i. 4. 22. cum mea nemo Scripta legat vulgo recitare timentis; instead of scripta mei timentis.

1026. τί τοῦτ' ἀρχαῖον ἐννέπεις κακόν ;] "What [is] this ancient misfortune [that] you speak of?" On this idiom, see v. 2.

1027. διατόρους ποδοῖν ἀκμάς] "Sharp points pierced through your feet." Διδότορος, according as it is paroxyton or proparoxyton, has an active or passive signification. The word, except in this place, does not occur in Sophocles or in Euripides: it is used in an active sense three times by Æschylus, P. V. 76 and 188. Eumen. 664. See Dr. Blomfield's Gloss. P. V. 76.

1028. δεινόν γ' Ἰσπαργάνων does not depend on the ellipse ἐκ, as the Scholiast seems to think. Johnson translates badly *utrox sane dedecus cunabulorum pertuli*. Ἰσπαργάνα are *monumenta, crepundia*, as Donatus says well on Terent. Eunuch. iv. 6. 15. *Monumenta sunt, quæ Græci dicunt γυναικία καὶ σπαργάνα*. See there Lin-

denbruch. Brunck. Eustathius reads καλὸν for δεινόν. Hermann prefers the common reading: "Tumorem in pedum articulis norat Œdipus, sed unde ortus esset, non norat. Itaque ubi audit, cum spiculis, quibus transfixi erant pedes, se inventum esse, quo est animi statu, mirari potius crudelitatem, quam de facinore, cujus neque auctorem nec causam novit, acerbè loqui debet."

1029. ὦστ' ἀνομάσθης] See above v. 8.

1030. πρὸς μητρὸς, ἢ πατρός] Sc. ἀνομάσθην; "[did I receive this name] from my father or from my mother?" The child's father generally imposed the name; and we find by one of Demosthenes's Orationes (adv. Boeotum, περὶ ἐνέματος), that the Athenian fathers were authorised by law to give names to their children: sometimes, however, the mother exercised the same privilege. Phœn. v. 56. Τὴν μὲν Ἰσμήνην πατὴρ ὠνόμασε, τὴν δὲ πρὸς θεὸν Ἀντιγόνην ἐγώ. Œdipus here asks this question, that he may obtain a clue to his birth. Brunck gives the Gloss, πρὸς μητρὸς, ἢ πατρός; ἐπαθὼν τοῦτο, τὸ διατρηθῆναι τὰ ἄρθρα; Elmsley approves of this Gloss, the writer of which adds the following as a reason for adopting that interpretation: ὁ δὲν-ετορ γὰρ καὶ ἀνακάλουθεν πρὸς τὰ ἐπαγόμενα, τὸ νομίζειν ἐρωτᾶν τὸν Οἰδίποδα, εἰ ὑπὸ τοῦ πατρὸς ἢ τῆς μητρὸς ἀνομάσθη. But Hermann thus rejects this reasoning: "Interpretatio, proposita in Scholiis Romanis, verissima est, neque ei obstant quæ sequuntur, efflagitant autem et quæ

- ΑΓ. οὐκ οἶδ' · ὁ δούς δὲ ταῦτ' ἐμοῦ λαῶν φρονεῖ.
 ΟΙ. ἦ γὰρ παρ' ἄλλου μ' ἔλαβες, οὐδ' αὐτὸς τυχαῖν;
 ΑΓ. οὐκ · ἀλλὰ ποιμὴν ἄλλος ἐκδίδωσί μοι.
 ΟΙ. τίς οὗτος; ἢ κάτοισθα δηλῶσαι λόγῳ;
 ΑΓ. τῶν Λαίου δήπου τις ὠνομάζετο. 1035
 ΟΙ. ἦ τοῦ τυράννου τῆσδε γῆς κάλαι ποτέ;
 ΑΓ. μάλιστα. τούτου τανδρὸς οὗτος ἦν βοτήρ.
 ΟΙ. ἦ καστ' ἔτι ζῶν οὗτος, ὥστ' ἰδεῖν ἐμέ;
 ΑΓ. ὑμεῖς γ' ἄριστ' εἰδεῖτ' ἂν οὐπιχώριοι.
 ΟΙ. ἔστιν τις ὑμῶν τῶν παρεστῶτων πέλας, 1040
 ὅστις κάτοιιδε τὸν βοτήρ', ὃν ἐννέπει,
 εἴτ' οὖν ἐπ' ἀγρῶν, εἴτε ἀνθάδ' εἰσιδῶν;
 σημήναθ', ὡς ὁ καιρὸς εὐρῆσθαι τάδε.
 ΧΟ. οἶμαι μὲν οὐδέν' ἄλλον, ἢ τὸν ἐξ ἀγρῶν,
 ὃν καμάτευες πρόσθεν εἰσιδεῖν· ἀτὰρ 1045
 ἦδ' ἂν τὰδ' οὐχ ἥκιστ' ἂν Ἰοκάστη λέγοι.
 ΟΙ. γύναι, νοεῖς ἐκείνον, ὅντιν' ἀρτίως
 μολεῖν ἐφίεμυσθα, τόν θ' οὗτος λέγει;

præcedunt et interrogatio ipsa. Nam non modo obscure perperplexæ scrip-
 sisset poëta, si (Edipi verba non ad
 proximè prægressa referri voluisset,
 sed inepte etiam fecisset eum tum
 demum, ubi de nomine suo audivit,
 tam cupide interrogantem, et non
 statim, ubi se pedibus transfixis in-
 ventum acceperat. Cupide autem et ex
 subito animi motu eum interrogare,
 apertissime produnt verba ὁ πρὸς θεῶν.
 Ac profecto pedes transfigere potuerat
 is, qui puerum exponeret, occidere ve-
 ritus. Sed nomen facere puero quum
 parentum sit, simul atque impositum
 sibi quod habet nomen audivit, com-
 movetur spe parentum inveniendorum.
 Conjicit enim vel a matre se, clan-
 destinum fortasse partum, expositum
 esse, vel patris jussu."

1032. αὐτὸς τυχαῖν;] Sc. ἐμοῦ,
 "yourself finding me?"

1045. καμάτευες] Attic crasis for
 καὶ ἐμάτευες.

1047. νοεῖς] Gl. συνάγεις τῷ νῷ.
 συμβιβάζεις. Bruck.

1048. τόν θ'] The article τὸν is
 here used for the relative ὃν; no un-
 common circumstance in the trage-
 dians, particularly in the choral odes:
 though Valckenaer, Hipp. 527. denies
 this. Sept. Theb. 36. Ἰσχυροὶ δὲ καὶ
 καὶ κατοικτῆρας στρατοῦ Ἐπεμψα, τοὺς
 πέποιθα μὴ ματῶν ὁδοῦ. See Dr. Blom-
 field's note on this passage, and Dr.
 Monk, Hipp. 527. "The tragic wri-
 ters use ὁ for ὃς, τοῦτο for οὗτο,
 Pers. 780. τόθεν for ὅθεν, Pers. 700.
 &c." Blomfield.

- IO. τις δ', ὄντιν' εἶπε; μηδὲν ἐντραπήs. τὰ δὲ
 ῥηθέντα βούλου μηδὲ μεμνήσθαι μάτην. 1050
- OI. οὐκ ἂν γένοιτο τοῦθ', ὅπως ἐγὼ λαβὼν
 σημεία τοιαῦτ', οὐ φανῶ τοῦμὸν γένος.
- IO. μὴ πρὸς θεῶν, εἴπερ τι τοῦ σαυτοῦ βίου
 κῆδει, ματεύσης τοῦθ'. ἄλῃς νοσοῦσ' ἐγώ.
- OI. θάρσει. σὺ μὲν γὰρ οὐδ' ἂν εἰ τρίτης ἐγὼ 1055
 μητρὸς φανῶ τριδουλος, ἐκφανεῖ κακῇ.
- IO. ὅμως πιθοῦ μοι, λίσσομαι· μὴ δρᾷ τάδε.
- OI. οὐκ ἂν πιθοίμην μὴ οὐ τὰδ' ἐκμαθεῖν σαφῶς.
- IO. καὶ μὴν φρονούσά γ' εὔ, τὰ λῶστά σοι λέγω.
- OI. τὰ λῶστα τόνυν ταῦτά μ' ἀλγύνει πάλαι. 1060
- IO. ᾧ δύσποτμ', εἴθε μήποτε γνοίης ὅς εἰ.

1049. τίς δ'] Elmsley reads τί δ' ὄντιν' εἶπε, adducing Æschyl. Prom. 764. τί δ' ὄντιν'; οὐ γὰρ ῥητὴν ἀνδᾶσθαι τάδε. But Hermann thus meets this alteration: "Æschylus quidem ita necessario loqui debuit. Apud Sophoclem autem nihil ista scriptura invenustius excogitari potest. Hoc enim diceret: *cur indicem, quem ille dixit?* Quod est superbius detrectantis responsionem. At illa consternata est animo, jamque omne malum præsigniens, totaque in eo defixa, nec videt quidquam neque audit, quumque appellat eam Œdipus, quasi ex sopore excita, *quis est, inquit, quem ille dixit?* Id vero est idem, ac si diceret, nescio. Tum statim dissimulans animi sui perturbationem, avertere ab ista re studet Œdipum. Ita apparet, nihil divinius illa interrogatione fingere potuisse Sophoclem."

1054. ἄλῃς νοσοῦσ' ἐγώ] "It is sufficient, that I am distressed." "A similar government of ἄλῃς with a participle occurs, Herc. F. 1330. "Ἄλῃς γὰρ ὁ θεὸς ἀφελῶν, ὅταν δέλῃ." Elmsley.

1055. οὐδ' ἂν εἰ] So Herm. for ἐκ. He thus reasons: "Hic locus talis est,

ut etiam requirat *ei*. Non enim sic loquitur Œdipus, ut qui cognitum iri putet, se servili loco natum esse, sed sumit id ut extremum quiddam, quod speret quidem non esse, sed tamen, si sit, non obfuturum dicit Jocastæ. Ne quis autem ἂν futuro junctum, de quo alibi disputabitur, mihi obvertat, cogitari velim, non pertinere hoc ἂν ad futurum, sed ad suppressam in his verbis sententiam. Plena enim oratio talis foret, σὺ δὲ οὐκ ἐκφανεῖ κακῇ, οὐδ' ἂν εἰ τρίτης ἐγὼ μητρὸς φανῶ τριδουλος."

1056. τριδουλος] "A slave in the third degree or generation." "Ultima apud Græcos ignobilitatis nota fuit, si quis a tribus retro ætatibus ignobilis esset." Musgr. Androm. 634.

1061. εἴθε μήποτε γνοίης] *Εἴθε* is said to signify *utinam*, and precedes an optative mood, sometimes a past tense indicative (see Hermann, adnot. Viger. p. 610.); but it really is an elliptic expression: *ei deus δέλει*, if God will, may you never know who you are: O may you never know. On the government of *εἴθε*, see Viger, p. 224. Hermann, Elem. Doctr. Metricæ, p. 343. and Matth. Gr. Gr. § 613.

- ΟΙ. ἄξει τις ἐλθὼν δεῦρο τὸν βοτῆρά μοι;
ταύτην δ' ἔατε πλουσίῳ χαίρειν γένει.
- ΙΟ. ἰοῦ ἰοῦ, δύστηνε· τοῦτο γάρ σ' ἔχω
μόνον προσειπεῖν, ἄλλο δ' οὐποδ' ὕστερον. 1065
- ΧΟ. τί ποτε βέβηκεν, Οἰδίπους, ὑπ' ἀγρίας
ἄξασα λύπης ἢ γυνῆ; δέδοιχ' ὅπως
μὴ 'κ τῆς σιωπῆς τῇσδ' ἀναρρήξει κακά.
- ΟΙ. ὁποῖα χρήζει ρηγνύτω· τοῦμόν δ' ἐγὼ,
καὶ σμικρὸν ἐστί, σπέρμ' ἰδεῖν βουλήσομαι. 1070
αὐτὴ δ' ἴσως, φρονεῖ γὰρ ὡς γυνὴ μέγα,
τὴν δυσγένειαν τὴν ἐμὴν αἰσχύνεται.
ἐγὼ δ' ἐμαυτὸν παῖδα τῆς Τύχης νέμων
τῆς εὐ διδούσης, οὐκ ἀτιμασθήσομαι.
τῆς γὰρ πέφυκα μητρός· οἱ δὲ συγγενεῖς 1075

1062. ἐλθόν] Gl. ἀπελθόν. Bruck.

1063. ἔατε πλουσίῳ χαίρειν γένει] "Leave her to rejoice in her wealthy origin or family." Ἐδω, λέγω, and κελεύω τινα χαίρειν, without a dative after χαίρειν, means, according to Hesyechius, ἀποτάσσομαι, to bid good bye, to renounce. Hipp. 1062. Τοὺς δ' ὅπῃ κἀρα φοιτῶντας ὄρνις πάλλ' ἐγὼ χαίρειν λέγω.

1066. Compare Antig. 1244. Trach. 813. Bruck.

1068. ἀναρρήξει] "Should cause evils to burst forth." In the following line ρηγνύτω must be taken actively. In the Aj. Fl. v. 236. ἀναρρήγνυμι occurs also with an active signification: τὰ δὲ πλευροκοπῶν διχ' ἀνερρήγνυ.

1070. σπέρμ' ἰδεῖν] Gl. γένος γνῶναι. Bruck. Βουλήσομαι for βούλομαι, as CEd. Col. 1289. Eurip. Med. 261. Erf.

1071. αὐτῇ] ἴσαμ (non me) pudet ignobilitatis meae. Erf.

φρονεῖ...μέγα] φρονέω with an adverb or a neuter adjective in the accusative case, signifies, to entertain the sentiments or feelings implied in such adverb or ad-

jective; φρονέω μέγα, to entertain great sentiments, to be proud; εὖ φρονέω, to entertain good or proper sentiments, to be wise or benevolent. So ὁρθῶς φρονέω, περισσὰ φρονέω, κακῶς φρονέω, and the like.

1073. παῖδα τῆς Τύχης] Plutarch de Romanorum Fortuna, p. 318. c. says, that L. Cornelius Sulla used to quote this passage of Sophocles in reference to himself. Elmsley. Euripides ap. Plutarch. de solert. animal. p. 965. ὁ τῆς Τύχης παῖς κλέπος. Horat. sat. ii. 6. Luserat in campo Fortunæ filius. Erf.

1075. τῆς γὰρ] "The glossary of τῆς for τῇς, is right. The article δ is used for the pronoun οὗτος." Bruck.

οἱ δὲ συγγενεῖς] "And the kindred months marked me out as high and low," i. e. the months related to each other, or in succession, showed me to the world as a great, and then a degraded man. Erf. writes thus: "Temporis pariter ac Fortunæ beneficio factum esse putat Œdipus, ut ad summum

τίς σε, τέκνον, τίς σ' ἔτικτε ἀντιστρ.
 τῶν μακραιώνων ἄρα,
 Πανὸς ὀρεσσιβάτα που
 προσπελασθεῖς, ἡ σέ γέ
 τις θυγάτηρ, Λοξίου; τῷ 1095
 γὰρ πλάκες ἀγρόνομοι πᾶσαι φίλαι·
 εἴθ' ὁ Κυλλήνας ἀνάσσει,
 εἴθ' ὁ Βακχεῖος θεὸς ναί-
 ων ἐπ' ἄκρων ὀρέων, εὖ-
 ρημα δέξαιτ' ἐκ του 1100
 Νυμφᾶν Ἑλικωνίδων,
 αἷς πλεῖστα συμπαίζει.

ΟΙ. Εἰ χρή τι καμέ, μὴ ξυναλλάξαντά πω,
 πρέσβυ, σταθμᾶσθαι, τὸν βοτῆρ' ὄραν δοκῶ,

see R. P. Orest. 614. and Classical Journal, No. lxi. p. 128.

1091. τίς σ'] The construction, says Hermann, is this: τίς σ' ἔτικτε τῶν μακραιώνων ἄρα θυγάτηρ, προσπελασθεῖσα Πανός που, ἡ Λοξίου. "Sed quum," he adds, "in illis, ἡ Λοξίου, adderet poeta, augendi causas, σέ γε, istoque demum loco poneret nomen θυγάτηρ, adjectit etiam pronomen encliticum τίς, sine quo θυγάτηρ tam remotum a genitivo suo obscurum fuisset." He rejects the sense of *puella*, which Musgrave, Brunck, Erfurd, and others give to θυγάτηρ.

1093. ὀρεσσιβάτα που] Που was proposed by Heath, and adopted by Hermann. Elmsley prefers τίς, "because the tragic writers frequently repeat τίς. See Aclarn. 569. Agam. 671. Androm. 734."

1095. θυγάτηρ] The corresponding line in the strophe is τὸν ἀβρίον πανέλων: if therefore the reading be correct, the first syllable of θυγάτηρ is long, contrary to every other instance,

except in heroic verse, where the law of the verse requires the first syllable of θυγάτηρ, θυγατέρων, &c. to be long. The only exception to this is found, Odyss. K. 106. θυγατρὶ ἰφθίμῃ Λαοστροφόνος Ἀντιφάτω, where the true reading is θυγάτερ' (sc. θυγάτερι) ἰφθίμῃ. See a learned note on the quantity of this word in Maltby's Thesaurus.

τῷ] For τοῦτο, τῷ Ἀπόλλωνι, who was mentioned just before, and who is frequently called Νόμος. The Gl. refer it badly to Pan. Brunck.

1097. ὁ Κυλλήνας ἀνάσσει] The king of Cyllene, a mountain in Arcadia, the reputed birth-place of Mercury.

1102. συμπαί(ει) So Anacr. Frag. quoted by Johnson: "ὦ νεξ, ὃ δαμάλης Ἔρως, ὦ νύμφαι κυανωπίδες, Παρφύρη τ' Ἀφροδίτη Συμπαί(ου)σιν."

1104. πρέσβυ] "Aldas πρέσβεις, as also B. in the text, with the various reading superscribed γρ. πρέσβυ. In C. D. πρέσβυν with the gl. τὸν γηραιόν. Others have πρέσβυν and πρέσβεις, the

- ὄνπερ πάλαι ζητοῦμεν. ἔν τε γὰρ μακρῷ 1105
 γήρᾳ ξυνάδει τῷδε τάνδρῃ σύμμετρος·
 ἄλλως τε τοὺς ἄγοντας, ὥσπερ οἰκέτας
 ἔγνωκ' ἑμαυτοῦ· τῇ δ' ἐπιστήμῃ σύ μου
 προὔχοις τάχ' ἂν που, τὸν βοτῆρ' ἰδὼν πάρος.
 ΧΟ. ἔγνωκα γάρ, σάφ' ἴσθι. Λαῖου γὰρ ἦν, 1110
 εἴπερ τις ἄλλος, πιστός, ὡς νομεὺς ἀνὴρ.
 ΟΙ. σὲ πρῶτ' ἐρωτῶ, τὸν Κορίνθιον ξένον,
 ἦ τόνδε φράζεις;
 ΑΓ. τοῦτον, ὄνπερ εἰσορᾷς.
 ΟΙ. οὗτος σὺ, πρέσβυ, δεῦρό μοι φώνει βλέπων
 ὅσ' ἂν σ' ἐρωτῶ. Λαῖου πότ' ἦσθα σύ; 1115
 ΘΕ. ἦ, δοῦλος, οὐκ ὠνητός, ἀλλ' οἴκοι τραφεῖς.
 ΟΙ. ἔργον μερμυῶν ποῖον, ἦ βίον τίνα;

one being written above the other. Of these readings the only true one is *πρέσβυ*, which is chiefly manifest from that which follows: *σύ μου προὔχοις*." Brunnck. "Elmsley thinks the only true reading to be *πρέσβυ*. But it is manifestly superfluous that the shepherd should be spoken of, because he is designated in the next two lines. Besides, custom requires that the chorus should be named at the commencement of a new scene." Hermann. Such a custom, however, does not always prevail even in this play, though the reading *πρέσβυ* seems on the whole preferable to either of the others. See v. 217.

1105. *ἔν τε γὰρ μακρῷ*] The *ordo* seems to be *σύμμετρος γὰρ ἐν μακρῷ γήρᾳ τῷδε τάνδρῃ* [sc. *τῷ Κορίνθῳ*] *ξυνάδει αὐτῷ*. "Scholiast: *τῷ Κορίνθῳ* δὲ μῆλιξ καὶ ἴσος κατὰ τὴν ἡλικίαν." Herm.

1110. *ἔγνωκα γάρ*] I. e. *σάφ' ἴσθι αὐτὸν ἐκεῖνον ὄντα*. *ἔγνωκα γὰρ αὐτόν*. Brunnck.

1111. *πιστός, ὡς*] *Fidus erat, quibus*

quidem in rebus potest istius conditionis homo fidus esse. Conf. Schæferum ad Long. p. 428. Heliodorus ii. 17. p. 87. ἄλλως τε γὰρ ἐπιστον τὸ βουκόλων γένος, καὶ νῦν πλέον, ὅτε τοῦ καταστέλλοντος τὴν γνώμην πρὸς τὸ σωφρονέστερον ἐρχοντος ἀμοιροῦσιν. Herm.

1112. *τὸν Κορίνθιον ξένον*] The article is here used to arrest attention, and in conjunction with the following words to specify the object addressed.

1114. *οὗτος σὺ*] See above v. 531.

δεῦρο . . . βλέπων] "Look this way (or look me in the face) and tell me." Euripides for *δεῦρο*, uses *ἐνάντιον βλέπων*. "This formula for calling attention, most usual in the comic writers, is varied in a different way by Plautus: *agedum respice ad me—huc me specta et responde mihi—aspecte dum contra me*." Brunnck.

1116. *ἦ, δοῦλος*] Hermann added the comma after *ἦ*, to produce a greater agreement with the question of Œdipus.

- ΘΕ. ποίμναις τὰ πλείστα τοῦ βίου ξυνειπόμεν.
 ΟΙ. χώροις μάλιστα πρὸς τίσι ξύναυλος ᾶν;
 ΘΕ. ἦν μὲν Κιθαιρῶν, ἦν δὲ πρόσχωρος τόπος. 1120
 ΟΙ. τὸν ἄνδρα τόνδ' οὖν οἶσθα τῇδ' ἐκ ποῦ μαθῶν;
 ΘΕ. τί χρῆμα δρῶντα; ποῖον ἄνδρα καὶ λέγεις;
 ΟΙ. τόνδ', ὃς πάρεστιν· ἡ ξυναλλάξας τί πω;
 ΘΕ. οὐχ ὥστε γ' εἰπεῖν ἐν τάχει μνήμης ὕπο.
 ΑΓ. κούδεν γε θαῦμα, δέσποτ'. ἀλλ' ἐγὼ σαφῶς 1125
 ἀγνώτ' ἀναμνήσω νιν. εὖ γὰρ οἶδ' ὅτι
 κάτοιδεν, ἦμος τὸν Κιθαιρῶνος τόπον,
 ὃ μὲν διπλοῖσι ποιμνίοις, ἐγὼ δ' ἐνί,
 ἐπλησίαζον τῷδε τάνδρῃ τρεῖς ὅλους
 ἐξ ἡρος εἰς ἀρκτοῦρον ἐκμήνους χρόνους· 1130
 χειμῶνι δ' ἤδη τὰμά τ' εἰς ἔπαυλ' ἐγὼ
 ἤλαυνον, οὗτός τ' εἰς τὰ Λαῖου σταθμά.
 λέγω τι τούτων, ἡ οὐ λέγω πεπραγμένον;
 ΘΕ. λέγεις ἀληθῆ, καίπερ ἐκ μακροῦ χρόνου.
 ΑΓ. φέρ' εἰπὲ νῦν, τότε οἶσθα παῖδά μοί τινα 1135
 δούς, ὡς ἐμαυτῷ θρέμμα θρεψαίμην ἐγώ;

1122. ποῖον ἄνδρα καὶ λέγεις ;] For the distinction between ποῖος καὶ, and καὶ ποῖος, see Porson. Phœn. 1373. or Classical Journal, No. lxi. p. 139.

1123. *Ἡ ξυναλλάξας] This is a continuation of the preceding question: ἀρ' οἶσθα τοῦτον τὸν ἄνδρα τῇδ' ἐκ ποῦ μαθῶν, ἡ ξυναλλάξας τί πω; Bruck.

1126. ἀγνώτ'] The accusative agreeing with νιν. See above v. 673. "Gl. ἀντὶ τοῦ ἐπιλαθόμενον αὐτόν." Bruck.

1128. ὃ μὲν διπλοῖσι . .] In this passage Bruck alters the reading of all the MSS. ἐπλησίαζον into ἐπλησίασεν: an alteration, which he says is clearer than the sun at noon-day; but it is equally clear no such alteration is necessary. The words are somewhat complicated, but may be arranged thus:

κάτοιδεν, ἦμος, [κατὰ] τὸν Κιθαιρῶνος τόπον, ὃ μὲν διπλοῖσι ποιμνίοις [ἐπλησίασεν ἐμοί], ἐγὼ δ' ἐνί [ποιμνίῳ] τῷδε τάνδρῃ, sc. τῷ δούλῳ Λαῖου ἐπλησίαζον. Bruck seems to have been misled by the words τῷδε τάνδρῃ, conceiving that they meant ἐμοί, instead of the servant of Laius, and forgets his own explanation of τῷδε τάνδρῃ, 1106.

1130. ἐκμήνους χρόνους] A period of six months. The constellation Arcturus rises in the month of September. Schæfer says: "A veris initio, quo tempore greges in illis terris τὰ σταθμά relinquebant, ad ortum Arcturi sex menses erant. Conf. Polybius T. iv. p. 367. Στρατοκλέους πρωταντίστους τὴν δευτέραν ἐκμηνον. Schweighäuserus Lex. Polyb. p. 195. a."

- ΘΕ. τί δ' ἔστι; πρὸς τί τοῦτο τοῦπος ἱστορεῖς;
 ΑΓ. ὃδ' ἔστιν, ὦ τάν, κείνος, ὃς τότε ἦν νέος.
 ΘΕ. οὐκ εἰς ὄλεθρον; οὐ σιωπήσας ἔσει;
 ΟΙ. ἄ, μὴ κόλαζε, πρέσβυ, τόνδ', ἐπεὶ τὰ σὰ 1140
 δεῖται κολαστοῦ μάλλον, ἢ τὰ τοῦδ' ἔπη.
 ΘΕ. τί δ', ὦ φέριστε δεσποτῶν, ἀμαρτάνω;
 ΟΙ. οὐκ ἐννέπων τὸν παιδ', ὃν οὗτος ἱστορεῖ.
 ΘΕ. λέγει γὰρ εἰδὼς οὐδέν, ἀλλ' ἄλλως πονεῖ.
 ΟΙ. σὺ πρὸς χάριν μὲν οὐκ ἐρεῖς, κλαίων δ' ἐρεῖς. 1145
 ΘΕ. μὴ δῆτα, πρὸς θεῶν, τὸν γέροντά μ' αἰκίσῃ.
 ΟΙ. οὐχ ὡς τάχος τις τοῦδ' ἀποστρέψει χέρας;
 ΘΕ. δύστηνος, ἀντὶ τοῦ; τί προσχρήζων μαθεῖν;
 ΟΙ. τὸν παῖδ' ἔδωκας τῷδ', ὃν οὗτος ἱστορεῖ;
 ΘΕ. ἔδωκ'· ὀλέσθαι δ' ὠφελον τῇδ' ἡμέρᾳ. 1150
 ΟΙ. ἀλλ' εἰς τὸδ' ἤξεις, μὴ λέγων γε τοῦνδικον.
 ΘΕ. πολλῷ γε μάλλον ἢν φράσω, διόλλυμαι.
 ΟΙ. ἀνὴρ ὃδ', ὡς ἔοικεν, ἐς τριβὰς ἔλᾳ.
 ΘΕ. οὐ δῆτ' ἔγωγ'· ἀλλ' εἶπον, ὡς δοίην, πάλαι.
 ΟΙ. πόθεν λαβῶν; οἰκεῖον, ἢ ἔξ ἄλλου τινός; 1155

1137. τοῦτο τοῦπος] *Hanc rem.* "Ἐπος is frequently used in this sense by Homer. Brunk.

1139. οὐκ εἰς ὄλεθρον;] See above, v. 431.

σιωπήσας ἔσει;] For *σιωπήσεις*; The participle with the verbs *εἶμι*, *γίνομαι*, *πέλω*, *κυρέω*, &c. is merely a circumlocution for the verb to which the participle belongs. *Aj. Fl.* 588. Καὶ θεῶν ἱκανοῦμαι, μὴ προδοῖς ἡμᾶς γένῃ, for *προδοῖς*. *Agam.* 384. μελαμπαγὴς πέλει δικαιοσύνης, for *ἐδικαιοῦθῃ*.

1145. κλαίων δ' ἐρεῖς] "But you shall speak to your cost." See above, v. 366.

1147. τοῦδ' ἀποστρέψει χέρας;]

"Turn this man's hands behind" his back in order to punish him?

1150. ὀλέσθαι δ' ὠφελον] "I ought to have perished," implying thereby a wish that he had perished. "O that I had perished!" Hence *ὠφελον* with an infinitive is said to denote *utinam*. See Hermann's Annotations on Viger, p. 611. and Matthiæ, *Gr. Gr.* § 513. obs. 3.

1151. τοῦνδικον] *Iustum, id est verum*. Hesych. *ἐνδικον*, ἀληθές. Brunk.

1153. ἐς τριβὰς] "To delay,"—*εἰς βραδυνήτα, καὶ διατριβὰς, καὶ ἀναβολὰς*. Schol. Antig. 577. μὴ τριβὰς ἔτ' . . . [sc. ποιῆτε.] *Acharn.* 386. πορίζεις τριβὰς.

- ΘΕ. ἐμὸν μὲν οὐκ ἔγωγ'· ἐδεξάμην δέ του.
 ΟΙ. τίνος πολιτῶν τῶνδε, κακὰ ποίας στέγης;
 ΘΕ. μὴ, πρὸς θεῶν, μὴ, δέσποθ', ἱστόρει πλέον.
 ΟΙ. ὄλωλας, εἰ σε ταῦτ' ἐρήσομαι πάλιν.
 ΘΕ. τῶν Λαΐου τοίνυν τις ἦν γεννημάτων. 1160
 ΟΙ. ἦ δοῦλος, ἡ κείνου τις ἐγγενὴς γεγώς;
 ΘΕ. οἴμοι· πρὸς αὐτῷ γ' εἰμι τῷ δεινῷ λέγειν.
 ΟΙ. κάγωγ' ἀκούειν. ἀλλ' ὅμως ἀκουστέον.
 ΘΕ. κείνου γέ τοι δὴ παῖς ἐκλήζεθ'· ἡ δ' ἔστω
 κάλλιστ' ἂν εἴποι σὴ γυνὴ τὰδ ὡς ἔχει. 1165
 ΟΙ. ἦ γὰρ δίδωσιν ἥδε σοι;
 ΘΕ. μάλιστ', ἄναξ.
 ΟΙ. ὡς πρὸς τί χρείας;
 ΘΕ. ὡς ἀναλώσασαί μιν.
 ΟΙ. τεκοῦσα τλήμων;
 ΘΕ. θεσφάτων γ' ὅκνω κακῶν.
 ΟΙ. ποίων;
 ΘΕ. κτενεῖν νιν τοὺς τεκόντας ἦν λόγος.
 ΟΙ. πῶς δῆτ' ἀφῆκας τῷ γέροντι τῷδε σύ; 1170
 ΘΕ. κατοικτίσας, ὦ δέσποθ', ὡς ἄλλην χθόνα

1160. *τις γεννημάτων*] Of this kind of construction πρὸς τὸ σημανόμενον Porson and Schæfer ad Eurip. Phœn. 1730. Schæf. ad Arist. Plut. p. xxiv., have collected examples. Erf.

1162. *πρὸς αὐτῷ γ' εἰμι τῷ δεινῷ λέγειν*] Sc. τοῦ λέγειν. The article is more frequently omitted with the nominative and accusative of the infinitive used as a noun: sometimes, as here, with the genitive (see Major's Edition of the Hecuba, v. 5.), and sometimes with the dative. But when the infinitive used as a noun in the accusative, is governed by a preposition, the article cannot be omitted.

1167. *ὡς πρὸς τί χρείας*] Gl. *ὡς ἐπὶ ποία χρεῖα*. Brunck.

1168. *τλήμων*] *Perdita*. Ruhnken adduces "Terent. Eun. iii. 1. 28. *hominem perditum miserumque!* V. 5. 11. *eam iste vitavit miser*. So the Greek δόστηνος and κακοδαίμων. Sophocles Electr. 124. Ὡ παῖ παῖ δυστανότατος Ἠλέκτρα ματρός. Theocrit. Eid. xv. 31. *δύστανε, τί μεν τὸ χιτάνιον ἔρδεις*; So French *malheureux*." *Τλήμων* is used in this sense El. 275. 439. Philoct. 363. Erf.

θεσφάτων γ'] *Sane: et quidem mala metuens vaticinia*. Erf.

1171. *ὡς ἄλλην χθόνα*] Ὡς pre-

- δοκῶν ἀποιόσιν, αὐτὸς ἔνθεν ἦν· ὁ δὲ
κάκ' εἰς μέγιστ' ἔσωσεν. εἰ γὰρ οὗτος εἶ,
ὃν φησιν οὗτος, ἴσθι δύσποτμος γεγάς.
- ΟΙ. ἰοῦ ἰοῦ· τὰ πάντ' ἂν ἐξήκοι σαφῆ. 1175
ᾧ φῶς, τελευταῖόν σε προσβλέψαιμι νῦν,
ὅστις πέφασμαι φύς τ' ἀφ' ὧν οὐ χρῆν, ξὺν οἷς τ'
οὐ χρῆν μ' ὁμιλῶν, οὓς τέ μ' οὐκ ἔδει κτανῶν.
- ΧΟ. Ἰὼ γενεαὶ βροτῶν, στροφῇ ἅ. 1180
ὡς ὑμᾶς ἴσα καὶ τὸ μη-
δὲν ζώσας ἐναριθμῶ.
τίς γὰρ, τίς ἀνὴρ πλέον
τᾶς εὐδαιμονίας φέρει,
ἢ τοσοῦτον ὅσον δοκεῖν,
καὶ δόξαντ' ἀποκλῖναι; 1185
τὸ σὸν τοι παράδειγμ' ἔχων,

cedes δοκῶν, and "is not used for εἰς, this only being allowed in the case of animate objects by the Attic writers." Brunck.

1175. ἐξήκοι] "Will turn out." See above, v. 1004.

1176. τελευταῖόν σε προσβλέψαιμι νῦν] "May I (or, let me) behold thee now for the last time." Hec. 435. ὦ φῶς, προσεπέειπεν γὰρ σὸν ὄνομ' ἐξεστί μοι· Μέτεστι δ' οὐδέν.

1177. ἀφ' ὧν] The plural for the singular. See above v. 367. The persons here alluded to are only Laius and Jocasta: but it is the language of sorrow to amplify, and the effect of amplification to interest the feelings more strongly.

1180. ἴσα καὶ τὸ μηδέν] Equivalent to the phrase above, v. 1012. ἐξ ἴσου τῷ μηδέν.

1184. ὅσον δοκεῖν] Sc. εὐδαιμονία, inferred from εὐδαιμονίας in the preceding line. "Δοκεῖν, in gloriā versari. Com-

pare Eurip. Hec. 295. Troad. 613. Heraclid. 900." Musgr. "Rather understand εὐδαιμονίας φέρων." Erf.

1185. ἀποκλῖναι] Grotius, whose version is unequalled in elegance, translates here beautifully, but not correctly: *Hæc est sola beatitas Humano generi data, Quam quis dum putat accipit, Amittitque putando.* 'Αποκλῖναι is said in a neuter sense. The Glosses in MSS. Lips. rightly interpret it ἐκπεσεῖν, ἐκτραπήναι. *Quis hominum plus consequitur felicitatis, quam ut videatur sibi beatus esse, quumque virus est, inclinatur, i. e. ex illo fastigio vergat ad alteram sortem.* Herm.

1186. τὸ σὸν] Hermann thus translates: *Tuum exemplum habens, tuam sortem, tuam, o miser Œdipe, nihil rerum humanarum beatum prædico: quæ sors nimium prospero nisu summa potita est felicitatis: o Jupiter, occisa rapaci obscuriloqua virgine, cædibusque te objecti patriæ meæ tutamen.*

- τὸν σὸν δαίμονα, τὸν σὸν, ὦ
 τλαῖμον Οἰδιπόδα, βροτῶν
 οὐδὲν μακαρίζω.
 ὅστις καθ' ὑπερβολὰν ἀντιστροφὴ ἁ.
 τοξεύσας ἐκράτησε τοῦ 1191
 πάντ' εὐδαίμονος ὄλβου,
 ὦ Ζεῦ, κάτα μὲν φθίσας
 τὰν γαμψώνυχα παρθένον
 χρησμοδόν· θανάτων δ' ἐμᾶ 1195
 χώρα πύργος ἀνέστας·
 ἐξ οὗ καὶ βασιλεὺς καλεῖ
 ἐμός, καὶ τὰ μέγιστ' ἐτι-
 μάθης, ταῖς μεγάλαισιν ἐν
 Θῆβαισιν ἀνάσσω. 1200
 τανῶν δ' ἀκούειν, τίς ἀθλιώτερος;
 στροφὴ β'.
 τίς ἐν πόνοισιν, τίς ἄταις ἀγρίαις
 ξύνοικος ἀλλαγᾷ βίου;
 ἰὼ κλεινὸν Οἰδίου κάρα,
 ὦ μέγας λιμὴν 1205

1188. Οἰδιπόδα] The vocative from Οἰδιπόδης. See above, v. 40.

βροτῶν οὐδέν] Nullam mortalium fortunam. So Eurip. Herc. F. 62. οὐδὲν τῶν θεῶν, nullum deorum consilium. Erf. The common reading is οὐδένα.

1191. ἐκράτησε] This is Hermann's reading for ἐκράτησας, on account of the metre. He observes: "Glyconeus, qualis hic est, τοξεύσας ἐκράτησας τοῦ, voce monosyllaba in spondeo terminatus, inauditus est Græcis, nullaque machina defendi potest."

1195. θανάτων δ' ἐμᾶ χώρα πύργος] "A tower to my country against the deaths" caused by the Sphinx. The

Scholiast explains πύργος by ἀπαλέξησις. This usage of the genitive is not very common. See however above, v. 498. λαβδακίδαις ἐπικούρος ἀδελφῶν θανάτων.

1201. ἀκούειν] Eis τὸ ἀκούειν. Schol.

1203. ξύνοικος ἀλλαγᾷ βίου] Μᾶλλον is understood before ξύνοικος ἀλλαγᾷ βίου, "by the change in your life."

1205. μέγας λιμὴν] That is, says Hermann, "qui justo major fuerit, ut quem puerum sinu gestavisset mater, eundem etiam maritum amplexa sit." The same figure, says Musgrave, occurs v. 421.

αὐτὸς ἤρκεσεν
 παιδί καὶ πατρὶ
 θαλαμηπόλῳ πεσεῖν,
 πῶς ποτέ, πῶς πόθ' αἱ πατρῶ-
 αὶ σ' ἄλοκες φέρειν, τάλας, 1210
 σῖγ' ἐδυνάθησαν ἐς τοσόνδε ;
 ἐφεῦρέ σ' ἄκονθ' ὁ πάνθ' ὀρῶν χρόνος· ἀντιστ. β'.
 Δίκα δικάζει γάμον ἄγαμον πάλαι,
 τεκνούντα καὶ τεκνούμενον.
 ἰὼ, Λαίειε τέκνον, * 1215
 εἶθε σ', εἶθε *
 μήποτ' εἰδόμαν.
 δύρομαι γὰρ ὡς
 περίαλλ' ἱακχίων
 ἐκ στομάτων. τὸ δ' ὀρθὸν εἰ- 1220
 πεῖν, ἀνέπνευσά τ' ἐκ σέθεν,
 καὶ κατεκοίμῃσα τοῦμὸν ὄμμα.
 ΕΞ. * Ω γῆς μέγιστα τῇσδ' αἰεὶ τιμώμενοι,

1208. θαλαμηπόλῳ] The Greek poets said θαλαμηπόλος, not θαλαμοπόλος, to avoid the concurrence of too many short syllables. For the same reason we meet with στεφανηφόρος, χλαμυδηφόρος, ἀσπιδηφόρος, but ἀσπιδοφέρμων (Phoen. 809.), not ἀσπιδηφέρμων.

1213. Δίκα] This word is added by Hermann, as lost by the reduplication. He joins πάλαι with δικάζει.

γάμον ἄγαμον] "Your marriage is not a marriage," i. e. unnatural or monstrous. This kind of oxymoron is very common. Hec. 610. Νύμφην τ' ἀνυμψαν, πᾶρθενόν τ' ἀπάρθενον Λούσω προθύμῃ δ'. Eur. Suppl. 32. Δεσμὸν δ' ἄδεσμον τόνδ' ἔχουσα φυλλάδος. Hor.

Od. i. 34. Parcus Deorum cultor et infrequens, Insanientis dum sapientie Consultus erro. Milton Par. R. iii. 310. He looked, and saw what numbers numberless The city gates outpoured.

1215. Herm. thinks that Sophocles wrote: ἰὼ, Λαίειε τέκνον, εἶθε σ' εἶθε ἐγὼ μήποτ' εἰδόμαν.

1219. ἱακχίων] Brunck reads ἱαχίων. Herm. ἱακχίων he defends against Elmsley, who reads ἱαχίων, as formed from ἱαχή.

1222. καὶ κατεκοίμῃσα . . .] "And closed my eyes in sleep." "I looked not to the future, to any thing beyond."

1223. Ω γῆς μέγιστα] The Ἐξέφυ-

- οἷ' ἐργ' ἀκούσεσθ', οἷα δ' εἰσόψεσθ', ὅσον δ'
ἀρεῖσθε πένθος, εἴπερ ἐγγενῶς ἔτι 1225
τῶν Λαβδακείων ἐντρέπεσθε δωμάτων.
οἶμαι γὰρ οὔτ' ἂν Ἰστρον, οὔτε Φᾶσιν ἂν
νίψαι καθαρμοῦ τήνδε τὴν στέγην, ὅσα
κεύθει· τὰ δ' αὐτίκ' εἰς τὸ φῶς φανεῖ κακὰ
ἐκόντα, κοῦκ ἄκοντα. τῶν δὲ πημονῶν 1230
μάλιστα λυποῦσ' αἱ φανῶσ' αὐθαίρετοι.
ΧΟ. λείπει μὲν οὐδ' ἂ πρόσθεν ᾔδεμεν, τὸ μὴ οὐ
βαρύστον εἶναι· πρὸς δ' ἐκείνοισιν τί φής;
ΕΞ. ὁ μὲν τάχιστος τῶν λόγων εἰπεῖν τε καὶ
μαθεῖν, τέθνηκε θεῖον Ἰοκάστης κára. 1235
ΧΟ. ὦ δυστάλαινα· πρὸς τίνος πότ' αἰτίας;

γελος, who here enters, was the messenger who detailed events occurring within the house or palace: δ τὰ ἐνδόν τοῖς ἔξω διαγγέλλων, and distinguished from ἑγγελοσ. See Valckenaer, Hipp. 775.

1225. ἐγγενῶς] *Mors indigenarum, popularitatis causa.* It is usually wrongly understood to mean *γενεῖας*. Herm.

1228. νίψαι καθαροῦ] "Can wash with purification;" "can by washing purify." Macbeth, act ii. sc. 2. Will all great Neptune's ocean wash this blood Clean from my hand? No, this my hand will rather The multitudinous seas incarnadine, Making the green, one red. Senec. Hippol. v. 715. Quis eluet me Tanais? Non ipse toto magnus Oceano pater Tantum expiabit scelera. "Virgil: Me bello e tanto digressum et cæde recenti Attrectare nefas, donec me flumine vivo Abluero." Bothe. "See for similar passages Valcken. ad Eurip. Hippol. 653. Jacobs. ad Anthol. Græc. vol. iii. P. ii. p. 11." Erf.

1229. τὰ δ' αὐτίκ'] Elmsley wishes

τὸ δ' αὐτίκα, understanding τὸ αὐτίκα for αὐτίκα. But τὰ δ' is right. The chorus says this: *nec Phasis, neque Ister eluat mala, quæ hæc domus tegit; alia autem mox in lucem profert.* Thus writes Hermann, who adds: "Quæ tegi intus mala dicit, necem intelligit Jocastæ: quæ autem mox in conspectum proditura, Œdipum oculorum lumine privatum."

1230. ἐκόντα, κοῦκ ἄκοντα] See above, v. 58. "Ἐκόντα. So ἑκουσίαισι βλάδαις Philoct. 1318." Musgr.

1231. αἱ φανῶσ' αὐθαίρετοι] Referring to the cases of Jocasta, who had committed suicide; and of Œdipus, who had put out his eyes.

1232. ᾔδεμεν] All the MSS. ᾔδεμεν. But Elmsley seems rightly to prefer the former, in his obs., on Aristoph. Ach. 323. and Eurip. Bacch. 1343.

1234. εἰπεῖν τε καὶ μαθεῖν] Gl. *eis τὸ εἰπεῖν ἐμὲ δηλονότι, καὶ eis τὸ μαθεῖν ὁμᾶς*. Bruck.

1235. θεῖον Ἰοκάστης κára] A common poetic periphrasis for Ἰοκάστη, as was observed before.

- ΕΞ. αὐτὴ πρὸς αὐτῆς. τῶν δὲ πραχθέντων τὰ μὲν
 ἄλγιστ' ἄπεισιν· ἡ γὰρ ὄψις οὐ πάρα.
 ὅμως δ', ὅσον γε κὰν ἐμοὶ μνήμης ἔνι,
 πεύσει τὰ κείνης ἀθλίας παθήματα. 1240
 ὅπως γὰρ ὀργῇ χρωμένη παρῆλθ' ἔσω
 θυρῶνος, ἴετ' εὐθὺ πρὸς τὰ νυμφικὰ
 λέχη, κόμην σπῶσ' ἀμφιδέξιοις ἀκμαῖς·
 πύλας δ', ὅπως εἰσῆλθ', ἐπιρρήξας ἔσω,
 καλεῖ τὸν ἦδη Λαῖον πάλαι νεκρόν, 1245
 μνήμην παλαιῶν σπερμάτων ἔχουσ', ὕφ' ὧν
 θάνοι μὲν αὐτός, τὴν δὲ τίκτουςαν λίποι
 τοῖς οἷσιν αὐτοῦ δύστεκνον παιδουργίαν.
 γοᾶτο δ' εὐνάς, ἐνθα δύστηνος διπλοῦς
 ἐξ ἀνδρὸς ἄνδρας καὶ τέκν' ἐκ τέκνων τέκοι. 1250
 χάπως μὲν ἐκ τῶνδ' οὐκ ἔτ' οἶδ' ἀπόλλυται.
 βοῶν γὰρ εἰσέπαισεν Οἰδίπους, ὕφ' οὗ

1239. κὰν ἐμοὶ μνήμης ἔνι] A pleonasm common in Sophocles and others. *Ed. Col.* 1269. πρὸς σοὶ παρασταθῆναι. *Phil.* 1056. ἐπεὶ πάρεστι μὲν Τυῖκος παρ' ἡμῶν. See *Bast.* in *Epist. crit.* ad *Boisson.* p. 124. sq. *Erf.*

1241. ὀργῇ χρωμένη] *Furore percita.* *Erf.*

1242. ἴετ' From ἴημι, the imperfect middle: "she sent herself, she hurried."

1243. ἀμφιδέξιοις ἀκμαῖς] ἀμφοῦν χειρῶν. *Schol.* So *Ed. Col.* 1112. πλεονὸν ἀμφιδέξιον, utrumque latus: ἀμφιδέξιοις χειρὶ *Æschyl.* in *Telepho.* *Erf.*

1244. πύλας . . ἐπιρρήξας] Having closed the gates with violence. This is an Homeric usage of ἐπιρρήγνυμι. See *Eustath.* II. *Ω.* 454. p. 1358. as pointed out by *Brunck*, who cites the

gloss: ὅπως δὲ εἰσῆλθεν ἔσω, ἐπιρρήξασα, ἥγουν κλείσασα, τὰς πύλας. "Musgrave rightly joins ἐπιρρήξας ἔσω, vi et impetu ab interna parte occcludens." *Erf.*

1246. σπερμάτων] *Gl. παιδων.* τουτέστι τοῦ Οἰδίποδος. *Brunck.*

1248. παιδουργίαν] *For παιδουργόν.* So *δηλική* for *δηλιξ*. *Od. Z.* 23. and elsewhere in *Homer.* *Eurip. Androm.* 939. *Ζειρήνων* — ποικίλων λαλημάτων. *Suppl.* 175. *πρεσβεύματα* for *πρέσβεις*. See on *Aj.* 381. *Musgr.*

1249. διπλοῦς] This is the plural in *Hermann's* opinion: ubi duplex reperisset infandum genus, maritum e marito, natos e nato. *Erf.* See *Pref.* on *Eurip. Bacch.* p. 49. *Herm.*

1250. ἄνδρας] Others ἄνδρα: but the plural is much stronger in vehement speeches of this kind. *Herm. Gl.* ἐκ τοῦ Λαῖου τὸν Οἰδίποδα. *Brunck.*

οὐκ ἦν τὸ κείνης ἐκθεάσασθαι κακόν·
 ἀλλ' εἰς ἐκείνον περιπολοῦντ' ἐλεύσσομεν.
 φοιτᾷ γὰρ, ἡμᾶς ἔγχος ἐξαιτῶν πορεῖν, 1255
 γυναῖκά τ' οὐ γυναῖκα, μητρῴαν δ' ὅπου
 κίχοι διπλῆν ἄρουραν οὐ τε καὶ τέκνων.
 λυσσῶντι δ' αὐτῷ δαιμόνων δεικνυσί τις·
 οὐδεις γὰρ ἀνδρῶν, οἱ παρῆμεν ἐγγύθεν.
 δεινὸν δ' αὔσας, αἷς ὑφηγητοῦ τίνος, 1260
 πύλαις διπλαῖς ἐνήλατ'. ἐκ δὲ πυθμένων
 ἔκλινε κοῖλα κλῆθρα, κάμππτει στέγη.
 οὐ δὴ κρεμαστὴν τὴν γυναῖκ' ἐσείδομεν,
 πλεκταῖς ἐώραις ἐμπεπλεγμένην. ὁ δὲ
 ὅπως ὄρᾳ νιν, δεινὰ βρυχηθεὶς τάλας, 1265
 χαλᾷ κρεμαστὴν ἀρτάνην. ἐπεὶ δὲ γῆ
 ἔκειτο τλήμων, δεινὰ δ' ἦν τὰνθὲνδ' ὄρᾳν.
 ἀποσπᾶσας γὰρ εἰμάτων χρυσηλάτους

1255. φοιτᾷ] I. e. *malvetur*, as Aj. 59. where see Schol. Erf. Why furit, and not in its proper sense *ruit*? Herm.

1256. γυναῖκά τ' οὐ γυναῖκα] This phrase is similar to that which was illustrated above, v. 1213. Hec. 935. ἐξέκισεν τ' οἶκον γάμος, οὐ γάμος. At γυναῖκά τε Bruck quotes the Gloss, *δηλονότι ἐξαιτῶν ἀπὸ κοινοῦ*: and adds: "Possis etiam extrinsecus arcessere verbum ex analogia: ἐξαιτῶν ἡμᾶς πορεῖν οἱ ἔγχος, καὶ δεικνύειν ὅπου κίχοι—."

1260. αἷς ὑφηγητοῦ τίνος] "This is the genitive absolute without a participle, *παρόντος*, or some similar word being understood. In v. 959. *ὃν ὑφηγητῶν* [sc. *ἑνός*] is a similar construction, and C. C. 1588. *ὑφηγητῆρος οὐδένοιο φίλων*, sc. *παρόντος* or *ὑφηγουμένου*." Bruck. "The sense therefore is in the words of Musgrave: *tantum admonitus ab aliquo, Jocastam intus esse*." Erf.

1262. κοῖλα κλῆθρα] Theocritus, Idyll. xxiv. 16. *σταβὰ κοῖλα θυράων*. Erf. Where see the commentators.

1263. κρεμαστὴν τὴν γυναῖκ' It is said of Phædra, Hipp. 778. *βασιλὶς οὐκ ἔτ' ἐστὶ δὴ Γυνή, κρεματοῖς ἐν βρόχοις ἡρτημένη*. The commission of suicide by suspension was common among women. Antigone in Sophocles's play of the same name, Deianira in the Trachinise, Amata in Virgil, Æn. xii. 603. Anticlea, the mother of Ulysses, Odys. A. and Clitè in Apoll. Rhod. i. 1063. are instances. Heyne remarks: "Hoc genus mortis heroicum ac tragicum, h. e. carminibus et tragœdiis Græcorum frequentatum." In the Œdipus attributed to Seneca, Jocasta is made to stab herself, v. 1040. *Jacet preempta; vulnere immoritur manus; Ferrumque secum nimius eiecit cruor*.

1266. *ἐπεὶ δὲ γῆ*] Bruck edited *ἐπεὶ δὲ γ' ἡ τλήμων ἔκειτο*, *δεινὰ τὰνθὲνδ' ἦν ὄρᾳν*.

περόνας ἀπ' αὐτῆς, αἷσιν ἐξεστέλλετο,
 ἄρας ἔπαισεν ἄρβρα τῶν αὐτοῦ κύκλων, 1270
 αὐδῶν τοιαῦθ'· 'Οθούνεκ' οὐκ ὄψαινό νιν,
 οὐθ' οἱ ἔπασχεν, οὐθ' ὅποι' ἔδρα κακά,
 ἀλλ' ἐν σκότῳ τὸ λοιπὸν οὐς μὲν οὐκ ἔδει
 ὀφιοῖαθ', οὐς δ' ἔχρηζεν οὐ γνωσοῖατο.
 τοιαῦτ' ἐφύμνῳν πολλὰ κίς τε κούχ' ἄπαξ, 1275
 ἦρασσ' ἐπαίρων βλέφαρα. φοῖνιαι δ' ὁμοῦ

1269. *περόνας*] The *περόναι* were buckles or clasps which fastened the tunics of the Grecian women, especially those of the Dorians, from the shoulder to the hand. The Trojan women in the Hecuba, v. 1151. used the *πορραῖ*, or buttons which fastened the female robe at the breast (Jul. Pollux, lib. vii. § 54.), for the purpose of putting out Polymestor's eyes: *ἐμῶν γὰρ ὀμμάτων, Πορρὰς λαβοῦσαι, τὰς ταλαιπώρους κόρας Κεντροῦσιν, αἰμάσσουσιν*. See also Herod. v. § 87.

1271. *ὄφιοι*] I have thus written for *ὄφιοι*, though against the MSS. See Lobeck ad Phryn. p. 734. Brunck translates thus: *illos neutiquam visuros nec quæ passus esset, nec quæ patrasset mala, sed tenebris mersos in posterum, quos non oporteat, visuros, quosque cuperet ipse, non agnituos*. The sense is this: *quia non vidissent nec quæ perpeteretur, nec quæ faceret mala, at in posterum in tenebris* (i. e. non) *viderent, quos non oportuisset videre, neque cognoscerent, quos cupivisset cognoscere*. Herm. The nominative case to this verb, as also to *ὄφιοι* and *γνωσοῖατο*, v. 1274. is *κύκλοι*, not *ἄρβρα*.

1273. *ἐν σκότῳ . . ὄφιοι*] "Should see in darkness," i. e. should not see at all. So in v. 420. *βλέποντα σκότον* means looking on darkness, being blind. Brunck. "No one explains," says Hermann, "why Sophocles wrote *ὄς οὐκ ἔδει* and *ὄς ἔχρηζεν*, when we

might have expected *ὄς οὐ δέοι* and *ὄς χρῆζοι*. The fact is, if he had used the optative, he would have meant *non videant oculi mei, quos me non oportet videre, neque cognoscere, quos cupio cognoscere*: but with the indicative he means, *non videant, quos me non oportuit videre, neque cognoscant, quos cupiebam cognoscere*." Hermann adds as follows: "Dicit autem parentes: nam hos si non vidisset, neque occidisset patrem, nec matrem uxorem duxisset: eodemque cupierat cognoscere, ubi se non Polybi et Meropæ filium esse acceperat, sed nunc, intueri atque agnoscere formidat, quia utrique piscularis est."

1274. *ὄς δ' ἔχρηζεν οὐ γνωσοῖατο*] "And might not recognise those (probably his parents) whom he wished" to discover.

1275. *τοιαῦτ' ἐφύμνῳν*] "Uttering such imprecations." *ἱμῶν* is also used in this sense, Med. 423. *τὰν ἐμῶν δυνεῦσαι ἀπιστοσύνας*. Soph. Electr. 382. *χθονὸς τῇσδ' ἐκτὸς ὁμηγεῖς κακὰ ἐφύμνῳν, ἀνομιῶν*, Schol. "δυσφημῶν, Eustath." Brunck. "I have restored the old punctuation, stopping after *ἄπαξ*, instead of after *ἐφύμνῳν*." Herm. *πολλὰ κίς τε κούχ' ἄπαξ*] See above, v. 58.

1276. Euripides briefly gives the story in the introduction to the Phœnissæ. Sophocles is followed by Seneca, Œd. 962. &c. Erf.

ἐπαίρων] Sc. τὰς *περόνας*.

Soph. Œd. R.

γλήῃναι γένει ἔτεγγον· οὐδ' ἀνίσταν
φόνου μυδώσας σταγόνας, ἀλλ' ὁμοῦ μέλας
ἄμβρος χαλάζης αἱμάτων ἐτέγγετο.

τάδ' ἐκ δυοῖν ἔρρωγεν, οὐ κείνου μόνου, 1280

ἀλλ' ἀνδρὶ καὶ γυναικὶ συμμιγῇ κακά.

ὁ πρὶν παλαιὸς δ' ὄλβος ἦν πάροιθε μὲν

ὄλβος δικαίως· νῦν δὲ τῇδε θημέρα

στεναγμός, ἄτη, θάνατος, αἰσχύνη, κακῶν

ὅσ' ἐστὶ πάντων ὀνόματ', οὐδέν ἐστ' ἀπὸν. 1285

ΧΟ. νῦν δ' ἔσθ' ὁ τλήμων ἐν τίνι σχολῇ κακοῦ;

1279. *ἄμβρος χαλάζης αἱμάτων ἐτέγγετο*] Such is Hermann's conjectural reading of this much disputed passage. "*Αἱμάτων*," he says, "is confirmed by the Gl. in MSS. Lips. *ἄρδμεων αἱματος*: otherwise *ἄρδμεων* would have been enough. 'Ὀμοῦ has regard to that very expression *χαλάζης αἱμάτων*. For the sense is this: *neque mittebant oculi guttatim humidum cruorem, sed confertus imber sanguinea grandinis profundeatur.* Elmsley reads *χαλάζης αἱματος τ'*. Heath not badly *αἱματοῦς*. Porson elegantly *χάλαζ δ' αἱματοῦς*." Erfurdt quotes Senec. *Ced.* v. 978.: *Rigat ora foedus imber, et lacerum caput Largum revulsis sanguinem venis vomit.*

1280. We give Hermann's note on this line in his own words: "*Libri τὰς ἐκ δυοῖν ἔρρωγεν, οὐ μόνου κακά*, nisi quod Ald. et Juntinus *δυεῖν* habent, quod cum Brunckio servavit Erfurdtius." Aug. C. autem ac Dresd. et edd. Brub. *μόνου* præbent. Reisigius ad *Ced.* Col. p. 188. vulgatam ita defendere conatus est, ut propter cumulata malis mala his positum putet *κακά*: quod vereor ut aliis persuadet. Elmsleius sequentem versum, ut ex interpretatione natum, uncis inclusit. At *μόνου* recte monuit Erfurdtius non sic nudum poni potuisse. Porsonus, ut Kiddius et Maltby retulerunt, deleto *κακά*, scribendum censuit, *οὐχ ἐνὸς μόνου*. Id per se bonum est:

sed quum glossa ad *μόνου* in codd. adscripta sit, οὐκ ἐκ *μόνου* τοῦ Οἰδίποδος, reponendum duxi *οὐ κείνου μόνου*, ut convenientius. Nam quum ad Œdipi potissimum sortem intenti sint animi audientium, ita perorandum erat, ut non præteriretur quidem Jocasta, sed tamen præcipue partes Œdipo manerent."

1284. *στεναγμός, ἄτη*] This is an instance of asyndeton, or omission of the conjunctive particle, whereby the effect is increased. See Longinus, § 20. who quotes the famous passage of Demosthenes against Midias: *τῷ σχήματι, τῷ βλέμματι, τῇ φωνῇ, ὅταν ὥς δέριζον, ὅταν ὥς ἐχθρὸς, ὅταν κοινούλοις, ὅταν ἐπὶ κόρῃς*. Another instance occurs below, v. 1393. *Πατέρας, ἀδελφοὺς, παῖδας, αἰμ' ἐμφύλιον, Νύμφας, γυναῖκας, μητέρας τε*.

1286. Dr. Brasse had written thus: "The common reading is *ἐν τίνι σχολῇ*, *what cessation*, &c. but the chorus could not ask, In what cessation from his misfortune is he? because nothing had been said by the *ἐξάγγελος* which could possibly lead the chorus to conclude that he was in *any*. The enclitic *τίνι* is therefore preferable, as Mudge has suggested, and there is MS. authority for adopting it." Hermann, however, though not disapproving *τῶν*, edits *τίνι*, and observes: "Nolui tamen mutare

- ΕΞ. βοᾷ διοίγειν κλῆθρα, καὶ δηλοῦν τινὰ
τοῖς πᾶσι Καδμείοισι τὸν πατροκτόνον,
τὸν μητρὸς, αὐδῶν ἀνόσι', οὐδὲ ῥητά μοι,
ὥς ἐκ χθονὸς ῥίψων ἑαυτόν, οὐδ' ἔτι 1290
μενῶν δόμοις ἀραῖος, ὥς ἠράσατο.
ῥώμης γε μέντοι καὶ προηγητοῦ τινὸς
δεῖται· τὸ γὰρ νόσημα μεῖζον ἢ φέρειν.
δεῖξαι δὲ καὶ σοί. κλῆθρα γὰρ πυλῶν τὰδε
διοίγεται· θάμα δ' εἰσούψει τάχα 1295
τοιούτον, ὅλον καὶ στυγοῦντ' ἐποικτίσαι.
- ΧΘ. ὃ δεινὸν ἰδεῖν πάθος ἀνθρώποις,
ὃ δεινότατον πάντων, ὅσ' ἐγὼ
προσέκυρσ' ἦδη. τίς σ', ὃ τλῆμον,
προσέβη μανία; τίς ὁ πηδήσας 1300

vulgatam, quam etiam scholiastes explicat: *ὅλον ἐν τοῖς διατριβῇ*. Nam quum chorus interrogare vellet, nunc quo in statu esset Œdipus, videtur id sic enunciare, ut, quoniam illum jam paulum ad se rediisse ex tanta doloris sævitia veri simile est, id ipsum conjectura præcipiat: *nunc vero qua in pausa mali est?* Propterea etiam nuncius ita respondet, ut qui non ecquid ille remisisset, sed quid ageret, interrogatus sit."

1289. τὸν μητρὸς] "His mother's," sc. husband. This is an instance of aposiopesis. So in Virg. *Æn.* i. 135. Quos ego . . . sed præstat motos componere fluctus, sc. *quos ego puniam*. This figure of speech is very artfully used by Sinon, to excite the curiosity of the Trojans, *Æn.* ii. 100. Nec requievit enim, donec Calchante ministro—Sed quid ego hæc autem nequicquam ingrata revolvo? See also Demosth. Philipp. iii. § 7.

1291. δόμοις ἀραῖος] Proving a curse to the palace. "Agam. 245. φθόγγον ἀραίων οἴκοις. Med. 608. Καὶ

σοῖς ἀραία γ' ὅσα τυγχάνω δόμοις. Iph. T. 778. "Ἡ σοῖς ἀραία δόμοισιν γενήσομαι." Elmsley.

1293. μεῖζον ἢ φέρειν] Sc. *ὅποτε φέρειν*. So also Hec. 1097. *Εὐγγυνοςθ', ὅταν τις κρείσσον', ἢ φέρειν, κακὰ πάθῃ, ταλαλῆς ἐξαπαλλάξαι* (σῆς. See Markland, Suppl. 854.

1295. εἰσούψει] Gl. *δέσσει*. Brunck.

1296. ὅλον καὶ στυγοῦντ' ἐποικτίσαι] "That a man though he hated would pity him." Virg. *Æn.* ii. 6. Quis talia lando Myrmidonum Dolopumve aut duri miles Ulyssæi Temperet a lachrymis? Aj. Fl. v. 924. Καὶ παρ' ἐχθροῖς δέσις δρήνων τυχεῖν. And in Tyron. Fragm. xv. *κείνην ἀνοικτίρμων τις οἰκτερεῖεν* &c. Brunck.

1298. ὅσ' ἐγὼ προσέκυρσ' Brunck remarks, "Verbum προσέκυρσιν fere solet cum tertio casu construi." This is true, except where the noun governed by it is a neuter adjective, and then it may be an accusative. See above, v. 597.

1300. τίς ὁ πηδήσας] For τίς ἐστὶν ὁ πηδήσας. Herm.

- μείζονα δαίμων τῶν μακίστων
 πρὸς σὶ δυσδαίμονι μοίρα ;
 φεῦ, φεῦ δύσταν'. ἀλλ' οὐδ' ἐσιδεῖν
 δύναμαί σ', ἐθέλων πόλλ' ἀνέρεσθαι,
 πολλὰ πυθέσθαι, πολλὰ δ' ἀθρῆσαι. 1305
 τοίαν φρίκην παρέχεις μοι.
 αἶ αἶ, αἶ αἶ,
 φεῦ, φεῦ· δύστανος ἐγώ. ποῖ γὰρ
 φέρομαι τλάμων ; πᾶ μοι φθογγὰ
 διαπέτεται, τᾶς αἶω, φοράδην ; 1310
 ἰὼ δαῖμον, ἴν' ἐξήλλου.
 ΧΟ. ἐς δεινόν, οὐδ' ἀκουστόν, οὐδ' ἐπόψιμον.
 ΟΙ. ἰὼ σκότου στροφὴ β'.
 νέφος ἐμὸν ἀπότροπον, ἐπιπλόμενον ἄφατον,
 ἀδάματόν τε καὶ δυσούριστον ὄν.
 οἴμοι,

1301. μείζονα—μακίστων] "With a greater than the greatest violence." This is a very strong mode of expressing the superlative, to which I have found no parallel instance. *Μάσσων* and *μάκιστος*, the Doric forms of *μείζων* and *μέγιστος*, according to Bruck, sometimes occur in the tragic writers. Dr. Blomfield however contends that they are the comparative and superlative of an obsolete adjective *μακὺς*, long. As from *βράδης* was derived *βράσσων*, Il. K. 226. from *γλυκὺς*, *γλύσσων*, Aristoph. ap. Etymol. M. p. 235. from *βαθὺς*, *βάσσων*, Epicharmus, ibid. p. 191. so from *μακὺς*, *μάσσων*. See Pers. Gloss. 444.

1310. τὰς αἶω] These words Hermann supplies from the interpretation of the Scholiast. "Φοράδην means here *δρηγτικὴς*, as Zonaras and Photius explain it." Erf.

1311. ἐξήλλου] Others ἐξήλω, ἐξέ-

λου, ἐξέλου. The imperfect, says Hermann, need make no difficulty, if we explain it *quo tendebas*: i. e. quo volebas, quum ista deinceps in me mala cumulares, evadere. "Non enim video," he adds, "quid opus sit, ut scholiastæ placet, metaphoram a quinquer-tionibus saltu certantibus repeti."

1313. Hesychius: ἀπότροπον, ὃ τις δὲν ἀποτράποιτο (i. e. quod abominetur aliquis). Σοφοκλῆς Οἰδίποδι. Musgr.

1314. δὲ] This word is added by Hermann, who gives this sense to the passage: *hei caliginis meae abominanda nubes, infanda ingruens, ut quæ et invicta sit et seorsum secundo vento adducta*. He adds: "Sentit enim, quam immensum sit malum, quod et removeri nunquam possit, et adeo plene sit perfecteque illatum, ut ne minima quidem lucis usura relicta sit."

- οἱμοι μάλ' αὖθις· ὅλον εἰσέδου μ' ἄμα 1315
κέντρων τε τῶνδ' ὀστρημα, καὶ μνήμη κακῶν.
- ΧΟ. καὶ θαυμά γ' οὐδὲν ἐν τοσοῖσδε πῆμασιν
διπλᾶ σε πενθεῖν, καὶ διπλᾶ φέρειν κακά.
- ΟΙ. ἰὼ φίλος, ἀντιστροφὴ ἄ.
σὺ μὲν ἐμὸς ἐπίπολος ἔτι μόνιμος. ἔτι γὰρ 1320
ὑπομένεις με τὸν τυφλὸν κηδεύων.
φεῦ, φεῦ,
οὐ γάρ με λήθεις, ἀλλὰ γιγνώσκω σαφῶς,
καίπερ σκοτεινός, τήν γε σὴν αὐδὴν ὅμως.
- ΧΟ. ὦ δεινὰ δράσας, πῶς ἔτλης τοιαῦτα σὰς
ὄψεις μαρᾶναι; τίς σ' ἐπῆρε δαιμόνων; 1325
- ΟΙ. Ἀπόλλων τάδ' ἦν, Ἀπόλλων, ὦ φίλοι, στρ. β'.
ὁ κακὰ τάδ' ἐμὰ τελῶν, κακὰ τάδ' ἐμὰ πάθρα.
ἔπαισε δ' αὐτόχειρ νιν οὔτις, ἀλλ' ἐγὼ τλάμων.
τί γὰρ ἔδει μ' ὀρεῖν,
ὅτῳ γ' ὀρῶντι μῆδὲν ἦν ἰδεῖν γλυκύ. 1330
- ΧΟ. ἦν ταῦθ', ὅπως περ καὶ σὺ φῆς.

1315. ὅλον εἰσέδου . . . ὀστρημα] "What a pang from these punctures" or wounds which he had recently inflicted on his eyes.

1323. καίπερ . . . τήν γε . . . ὅμως] Ὅμως in the sense of nihilominus at the end of a line, is preceded by καὶ or καίπερ with or without γε, and gives a force to the passage where it occurs, which requires a considerable periphrasis in an English version. In the instances where this idiomatic expression is found, Elmsley would punctuate *after*, more properly Dr. Blomfield, and apparently Dr. Monk, *before* ὅμως. See Mus. Crit. vol. i. p. 351. Alcest. 957. and Pers. 300.

So Hec. 568. Κρουνοὶ δ' ἐχέφρουσ' ἡ δὲ, καὶ δρησκουσ', ὅμως Πόλλην πρόνοιαν εἶχεν εὐσχήμως πεσεῖν. Aj. Fl. 15. 'Ὡς εὐμαθὲς σου κἂν ἄποπτος ᾔης, ὅμως φάνημι' ἀκούω.

1326. Ἀπόλλων τάδ' ἦν] Τάδε here may agree with πάθη; but Hermann and Erfurdt consider this passage to be similar to that in Androm. 168. οὐ γὰρ ἐστ' Ἐκτωρ τάδε, and in Thucyd. vi. 77. οὐκ ἴσμεν τάδε εἰσὶν, as quoted by Gaisford. Apollo was he.

1328. νιν οὔτις] Nin is here the same as αὐτὰς (sc. ὄψεις). Nin as also μιν is used particularly in the poets for αὐτὸν, αὐτήν, αὐτὸ, and for αὐτοῖς, αὐτάς, αὐτά. See Matthiæ, Gr. Gr. § 146.

- ΟΙ. τί δῆτ' ἐμοὶ βλεπτόν, ἢ στροφὴ γ'.
 στερκτόν, ἢ προσήγορον
 ἔτ' ἐστ' ἀκούειν ἡδονᾶ, φίλοι;
 ἀπάγετ' ἐκτόπιον ὅτι τάχιστα με, 1335
 ἀπάγετ', ὦ φίλοι, τὸν ὀλεθρον μέγαν,
 τὸν καταρατότατον, εἴ τις δὲ καὶ θεοῖς
 ἐχθρότατον βροτῶν.
 ΧΟ. δέλαιε τοῦ νοῦ τῆς τε συμφορᾶς ἴσον,
 οὔς σ' ἠθέλησα μηδέ γ' ἂν γινῶναι ποτε. 1340
 ΟΙ. ὅλοιθ' ὅστις ἦν, ὅς ἀπ' ἀγρίας πέδας ἀντιστ. β'.

1332. τ[Triclinius, says Hermann, wrongly makes τί governed by στερκτόν, &c., whereas it is governed by ἀκούειν. "Nihil," he adds, "quod cerni, quod diligi, quod alloquio adiri possit, aut cernere se cum voluptate, aut diligere, aut alloqui posse dicit."

1333. προσήγορον] "What object addressing me can I hear with pleasure?" Below v. 1424. προσήγορος is taken by the Scholiast in a passive signification, and explained by προσαγορευόμενος: its usual acceptation is active, and in the passage so explained by the Scholiast, an active meaning will suit the context: "where I shall be found addressing no one;" "where I shall converse with no mortal."—Antig. 1184. Παλλὰδος θεᾶς Ὅπως ἰκοίμην εὐγμάτων κατήγορος. See Matthæ, Gr. Gr. § 322.

1336. τὸν ὀλεθρον μέγαν] Elmsley quotes Aristoph. Thesm. sec. fr. 8, 3. ἔγχεονσαν, ὀλεθρον τὸν βαθύν, ψιμύθειον. The full expression would be τὸν ὀλεθρον μέγαν ὕστα. See on Viger. p. 932. seq. Herm.

1337. εἴ τις δέ] So I read for ἐτι δέ. Si quis alius, maxime exotum diis. Δέ belongs properly to θεοῖς. Herm.

1338. ἐχθρότατον] The superlative from ἐχθρός: the more usual form is

ἐχθιστος. Neither ἐχθρότερος nor ἐχθρότατος occurs in Euripides: nor the former in Sophocles.

1339. δέλαιε τοῦ νοῦ] The genitive of the cause is governed by the adjective preceding, and is said by Bos to have ἔνεκα understood. Iph. A. 1287. Οἱ γὰρ, δαράτου τοῦ σοῦ μέλας. Sometimes the genitive in this sense stands alone, without an adjective, expressing indignation, pity, and other emotions of the mind. Phœn. 384. Οἶμοι τῶν ἐμῶν ἐγὼ κακῶν! "The sense seems to be, o miser æque eo, quod cognovisti mala tua, atque malis ipsis." Herm.

1340. ὣς σ' ἠθέλησα] "How I could have wished never to have discovered who you are!" Brunck translates the passage, "quam vellem nunquam agnovisses qui sis!" how I could have wished that you had never discovered your birth! But to justify this interpretation, σέ or σεαυτὸν would be required; and it may admit of a doubt, whether in such a sentence the active voice can be used for the middle. See, however, above, v. 554. and Mus. Crit. vol. i. p. 104. Herm. as in the text, gives μηδέ γ' ἂν γινῶναι ποτε for μηδ' ἀναγινῶναι ποτ' ἂν. "Utinam te ne cognovissem quidem."

νομάδος ἐπιποδίας ἔλαθέ μ', ἀπό τε φόνου
ἔρρυτο κἀνέσωσεν, οὐδὲν εἰς χάριν πρᾶσσων.
τότε γὰρ ἂν θανών,

οὐκ ἦν φίλοισιν οὐδ' ἐμοὶ τοσόνδ' ἄχος. 1345

ΧΟ. θέλονται κάμοι τοῦτ' ἂν ἦν.

ΟΙ. οὐκουν πατρός γ' ἂν φονεὺς ἀντιστροφὴ γ'.
ἦλθον, οὐδὲ νυμφίος

βροτοῖς ἐκλήθην ὧν ἔφυν ἄπο.

νῦν δ' ἄθεος μέν εἰμ', ἀνοσίων δὲ παῖς, 1350

ὁμογενὴς δ' ἀφ' ὧν αὐτὸς ἔφυν τάλας.

εἰ δέ τι πρεσβύτερον ἔφυ κακοῦ κακόν,

τοῦτ' ἔλαχ' Οἰδίπους.

ΧΟ. οὐκ οἶδ' ὅπως σε φῶ βεβουλεῦσθαι καλῶς.

κρείσσων γὰρ ἦσθα μηκέτ' ὧν, ἣ ζῶν τυφλός. 1355

1342. νομάδος] *Pastoritie*, ποιμενικῆς. So νομάδες are *pastores*. Clem. Alex. Strom. v. p. 729. ERF. Schol.: ἀπόλοιτό φησὶν ὅστις ἀπὸ τῆς ἀγρίας πῆγης τῆς διανεμομένης τοὺς πόδας μου, ἔλαθε καὶ δίδωσέ με. This is right, says Hermann, "ut intelligantur spicula, quibus per articulos adactis pedes juncti fuerant, quod malum quasi pasci in pedibus, i. e. grassari in eos, significat."

ἔλαθε] Elmsley compares vs. 1024. τί δ' ἄλγος ἴσχοντ' ἐν κακοῖς με λαμβάνεις; and Eurip. Ion. 1339. ἐν τῇδ' σ' ἔλαβον νεόγονον βρέφος ποτέ. Herm.

1345. οὐκ ἦν φίλοισιν] Elmsley considers ἦν to be the 3rd person, and θανών a *nominativus pendens* with the Scholiast. The words of the latter are these: τότε γὰρ ἂν θανών, ἀντὶ τοῦ θανόντος. ἢ τὸ ἦν ἀντὶ τοῦ ἡμην.

1346. θέλονται κάμοι] "I also could have wished this." The verbs εἰμι and

γίγνομαι are often accompanied by a participle in the dative of the verb 'to hope,' 'to wish,' &c. where we translate the participle by the finite verb. Ion 654. "Ὁ δ' εὐκτὸν ἀνθρώποισι, κὰν ἄκουσιν ἦν" "even though they were unwilling." Sallust, Jug. § 100. uti militibus exæquatus cum imperatore labor volentibus esset. Tacitus, Agric. § 18. quibus bellum volentibus erat. On this idiom see Matthiam, Gr. Gr. § 391. e.

1348. ἦλθον] I take this in its proper sense: *non patris interfector huc venissem*. Others take it for ἦν. Erf.

1350. ἄθεος] So Erf. Elmsl. Seidler. Reisig. Herm. for vulg. ἄθλιος.

1353. πρεσβύτερον] "More inveterate." On the formula κακοῦ κακόν, see v. 100.

1355. κρείσσων] Elmsley aptly quotes Aj. Fl. 634. κρείσσων γὰρ Ἀδὰμ κεύθων, ἢ νοσῶν μάταν.

ΟΙ. ὡς μὲν τὰδ' οὐχ ᾧδ' ἔστ' ἄριστ' εἰργασμένα,
 μή μ' ἐκδίδασκε, μηδὲ συμβούλευ' ἔτι.
 ἐγὼ γὰρ οὐκ οἶδ' ὅμμασιν ποίοις βλέπων
 πατέρα πότ' ἂν προσεῖδον εἰς Ἄιδου μολῶν,
 οὐδ' αὖ τάλαιναν μητέρ', οἷν ἐμοὶ δυοῖν 1360
 ἔργ' ἐστὶ κρείσσον' ἀγχόνης εἰργασμένα.
 ἀλλ' ἡ τέκνων δῆτ' ὄψις ἦν ἐφίμερος,
 βλαστοῦσ' ὅπως ἔβλαστε, προσλεύσσειν ἐμοί.
 οὐ δῆτα τοῖς γ' ἐμοῖσιν ὀφθαλμοῖς ποτέ
 οὐδ' ἄστν γ', οὐδὲ πύργος, οὐδὲ δαιμόνων 1365
 ἀγάλμαθ' ἱερά, τῶν ὁ παντλήμων ἐγὼ
 κάλλιστ' ἀνὴρ εἰς ἔν γε ταῖς Θήβαις τραφεῖς
 ἀπεστέρησ' ἐμαυτόν, αὐτὸς ἐννέπων
 ὠθεῖν ἅπαντας, τὸν ἀσεβῆ, τὸν ἐκ Θεῶν

1358. ὅμμασιν ποίοις] Here is an allusion to the belief prevalent among both Greeks and Romans, that after death a man retained in the shades (1) *the same form*, and (2) *the same inclinations* and pursuits as those which he had possessed in life or at the time of his death: Œdipus therefore says that by putting out his eyes he had rendered himself secure from looking on his parents in the shades. (1.) *The same form*. Atque hic Priamiden laniatum corpore toto Deiphobum vidit, lacerum crudeliter ora, Ora manusque ambas, populataque tempora raptis Auribus, et truncas inhonesto vulnere nares, Æn. vi. 495. (2.) *The same inclinations*. Quæ gratia currum Armorumque fuit vivis, quæ cura nitentes Pascere equos, eadem sequitur tellure repostos, Æn. vi. 653.

1360. οἷν ἐμοὶ δυοῖν] "To both of whom deeds have been performed by me, for which hanging would be too slight a punishment," or "for which death by hanging would not supply a

sufficient remedy." So Alcest. 232. Ἄξια καὶ σφαγὰς τάδε, καὶ πλεόν ἢ βρόχῳ δέραν Οὐρανίῳ πελάσσαι. Οἷν δυοῖν is the dative governed of εἰργασμένα: but in Attic Greek the accusative is more usual after verbs of doing towards. Hipp. 681. Οἶ' ἐργάσω με. Heracl. 806. τὰς Μυκήνας οὐδὲν ἐργάσει κακόν. See Matthiæ Gr. Gr. § 409. 6.

1363. βλαστοῦσ'] Agreeing with ὄψις by a poetic licence: the regular meaning would have required βλαστούντων to agree with τέκνων.

ἐμοί] Some put a note of interrogation here. But Schæfer rightly refers to Hoogeveen. ad Viger. p. 470. Erf.

1366. τῶν] The article for the relative. See above, v. 1048.

1367. τραφεῖς] Johnson *enutritus*: wrongly. It means διατρέφας, as the Gl. explain it. So τροφή, διαγωγῆ, διατρέφῃ in Œd. Col. 362. Bruck.

1369. We give Hermann's note here: "Receperat, quod proposueram,

φανέντ' ἀναγνον καὶ γένους τοῦ Λαίου. 1370
 τοιάνδ' ἐγὼ κηλῖδα μηνύσας ἐμήν,
 ὀρθοῖς ἔμελλον ὄμμασιν τούτους ὄρᾱν ;
 ἥκιστα γ', ἀλλ' εἰ τῆς ἀκουούσης ἔτ' ἦν
 πηγῆς δι' αὐτῶν φραγμός, οὐκ ἂν ἐσχόμην
 τὸ μὴ ἀποκλείσαι τούμῶν ἄθλιον δέμας, 1375
 ἢν ἡ τυφλός τε καὶ κλύων μηδέν. τὸ γὰρ
 τὴν φροντίδ' ἔξω τῶν κακῶν οἰκεῖν, γλυκύ.

Erfurdius. At fraudem mihi fecerat prava interpunctio, quam Brunckius intulit, quam est etiam Elmsleius sequutus. Delevit enim ille comma, quod post *ἀπαιτας* rectissime libri et impressi et scripti habent. Eo deleta hæc nascitur sententia: *expelli jubens impium illum*. Quem si dicebat Œdipus, aut adjicere poterat, *quem deus significasset*; id quod sic potius dicendum erat, *ὁθεὶν ἀπαιτας τὸν ἐκ θεῶν ἀρεθῆ καὶ ἀναγνον φανέντα*, omissey reliquis, quia non significaverat deus, interfectorem Laii filium ejus esse: aut poterat scelus hominis exaggerare, quod eum fecisse articuli repetitio indicat: at nulla est exaggeratio, si is qui hominem occidit a deo interfectore hominis perhibetur: præterea sic quoque illa, *καὶ γένους τοῦ Λαίου*, ut non dicta a deo, abesse debebant. Et tamen hunc in modum intellexisse verba videtur Triclinius, qui hæc adnotaverit: *ἐκ τῆς μερίδος τῶν θεῶν, ἐκ ἀπὸ τῆς μερίδος τοῦ γένους τοῦ Λαίου*. Hæc omnis perversitas tollitur restituto illo commate, quo indicatur, ad *ὁθεὶν ἀπαιτας* repetendum esse *ἐμαυτόν*, ut reliqua omnia in appositione sint. Sensus est: ipse ego me illis omnibus privavi, expelli me jubens, hominem impium, qui *per oraculum et scelestus et Laii sanguine conjunctus repertus sum*."

1370. And here also: "Verba *καὶ γένους τοῦ Λαίου* non minus mihi nunc displicent, quam semper displicuerunt.

Nam quum sensus eorum vix possit alius esse, quam, *etiamsi ex Laii genere esset*, id neque dici omnino debebat, quia friget hoc additamentum, nec sic dici, tum quia obscurius dictum est, tum quia falso. Nam *Λαίου γένος* Œdipus est, ejusque liberi. Atqui non dixerat Œdipus, si ipse esset Laii occisor, se expelli debere, quia de eo ne cogitare quidem poterat. Quæ quum ita sint, plena interpunctio post *ἀναγνον* posita, verba ista cum sequentibus jungenda puto: *καὶ γένους τοῦ Λαίου τοιάνδ' ἐγὼ κηλῖδα μηνύσας ἐμήν*. Et quum ego mea labe ita *genus Laii contaminaverim*." Thus, says Erfurd, the form of speaking will resemble what we had in v. 571.

1372. *ὀρθοῖς . . ὄμμασιν*] See above, v. 527.

1374. *οὐκ ἂν ἐσχόμην*] *Non abstinuissem*. See Schæfer. Melet. crit. p. 56. et 135. Erf.

1376. *ἢν ἡ τυφλός τε*] "That I might be both blind." So also v. 1379. *ὣς εἰδείξα*. "When the former part of a sentence denotes not what has been, but what ought to have been done, the particles *ἵνα*, *ὥς*, *ὅπως*, require after them the indicative mood, if the subject spoken of refer to the present or the past; for the subjunctive or optative is used of the future." Elmsley. See Monk, Hipp. 643. explaining the reason of this construction; and Viger, p. 667. "H Emsl. "Hv is the common reading." Herm.

- ἰὼ Κίθαιράν, τί μ' ἐδέχου; τί μ' οὐ λαβὼν
 ἔκτεινας εὐθύς, ὥς ἔδειξα μήποτε
 ἔμαυτὸν ἀνθρώποισιν ἔνθεν ἦν γεγώς; 1380
 ὦ Πόλυβε καὶ Κόρινθε, καὶ τὰ πάτρια
 λόγῳ παλαιὰ δώμαθ', οἷον ἄρά με
 κάλλος κακῶν ὑπουλον ἐξεθρέψατε.
 νῦν γὰρ κακός τ' ὦν καὶ κακῶν εὐρίσκομαι.
 ὦ τρεῖς κέλευθοι καὶ κεκρυμμένη νάπη, 1385
 δρυμός τε, καὶ στενωπὸς ἐν τριπλαῖς ὁδοῖς·
 αἱ τοῦμὲν αἷμα τῶν ἐμῶν χειρῶν ἄπο
 ἐπίετε πατρός, ἄρά μου μέμνησθ' ὅτι,
 οἳ ἔργα δράσας ὑμῖν, εἴτα δεῦρ' ἰὼν
 ὅποῖ ἔπρασσον αὐθις; ὦ γάμοι, γάμοι, 1390
 ἐφύσαθ' ἡμᾶς, καὶ φυτεύσαντες, πάλιν
 ἀνείτε ταύτων σπέρμα, καὶ πεδείξατε
 πατέρας, ἀδελφούς, παῖδας, αἱμ' ἐμφύλιον,
 νύμφας, γυναῖκας, μητέρας τε, χυπύσσα

1378. ἐδέχου] "Here is the imperfect where you would expect the aorist. You would not in the same way find the aorist for the imperfect." Hermann.

1379. ὥς ἔδειξα μήποτε] *Ne unquam ostenderem.* Brunn. Not so, but *ne ostendissem*, for ἔδειξα is the aorist. Herm.

1383. κάλλος κακῶν ὑπουλον] A beautiful object concealing evils beneath, as a scar conceals a sore. Brunn. rightly connects κακῶν with ὑπουλον. "I. e. *externae pulchritudo, interne morbis latentibus plenum*; ὑπουλον is that, *quod cicatrices obductum, non tamen persanatum est.*" Musgr.

1387. τοῦμὲν αἷμα . . πατρός] Here we should expect αἷμα τοῦμοῦ πατρός. See above, v. 1025.

1391. μέμνησθ' ὅτι] Others ἔτι, &c. "Genuina," says Hermann, "si

quid usquam, vulgata est, modo memineras, anacoluthon in ea esse. Dicitur erat, ἄρά μου μέμνησθ' ὅτι, οἳ ἔργα δράσας, εἴτα τοιαῦτ' ἐπρασσον. Sed quia oīa dixit, per attractionem quamdam etiam ὅποια adiungit."

1390. ὦ γάμοι, γάμοι] See above, v. 367. "This passage is cited by Longinus de Sublim. 23, illustrating by it the observation ὅτι ἐστ' ὅπου προσπίπτει τὰ πληθυντικὰ μεγαλορρημονότερα, καὶ αὐτῇ δοξοκομποῦντα τῇ ἐχλῳ τοῦ ἀριθμοῦ. — After adducing six verses he adds: πάντα γὰρ ταῦτα, τὰ μὲν ἐν ὀνομα ἔστιν, Οἰδίπους, ἐπὶ δὲ πατέρων Ἰοκάστη, ἀλλ' ὅμως χυθεις εἰς τὰ πληθυντικὰ ὁ ἀριθμὸς συνωκληθῆναι καὶ τὰς ἀτυχίας." Brunn.

1392. ἀνείτε] Second plural aor. 2. e changed into εἰ, for ἀνείτε. So in the third plural ἀνείσαν, καθείσαν, μεθείσαν, παρείσαν. Brunn.

- αἰσχιστ' ἐν ἀνθρώποισιν ἔργα γίγνεται. 1395
 ἀλλ', οὐ γὰρ αὐδᾶν ἔσθ' ἅ μῆδ' ὀρᾶν καλόν,
 ὅπως τάχιστα, πρὸς θεῶν, ἔξω μέ που
 καλύψατ', ἢ φονεύσατ', ἢ θαλάσσιον
 ἐκρίψατ', ἔνθα μήποτ' εἰσόψεσθ' ἔτι.
 Ἰτ', ἀξιώσατ' ἀνδρὸς ἀθλίου θιγεῖν. 1400
 πείθεσθε, μὴ δείσητε. τὰμὰ γὰρ κακὰ
 οὐδεὶς οἶός τε πλὴν ἐμοῦ φέρειν βροτῶν.
- ΧΟ. ἀλλ' ὦν ἐπαιτεῖς ἐς δέον πάρεσθ' ὅδε
 Κρέων τὸ πράσσειν καὶ τὸ βουλευεῖν· ἐπεὶ
 χώρας λείλειπται μῶνος ἀντὶ σοῦ φύλαξ. 1405
- ΟΙ. οἴμοι· τί δῆτα λέξομεν πρὸς τόνδ' ἔπος ;
 τίς μοι φανεῖται πίστις ἔνδικος ; τὰ γὰρ
 πάρος πρὸς αὐτὸν πάντ' ἐφύρηνμαι κακός.
- ΚΡ. οὐχ ὡς γελαστῆς, Οἰδῖπους, ἐλήλυθα,
 οὐδ' ὡς ὀνειδιῶν τι τῶν πάρος κακῶν. 1410
 ἀλλ' εἰ τὰ θνητῶν μὴ κατασχύνεσθ' ἔτι
 γένεθλα, τὴν γοῦν πάντα βόσκουσαν φλόγα
 αἰδεῖσθ' ἄνακτος Ἥλιου, τοιόνδ' ἄγος
 ἀκάλυπτον οὕτω δεικνύναι, τὸ μήτε γῆ,
 μήτ' ὄμβρος ἱερός, μήτε φῶς προσδέξεται. 1415

1395. αἰσχιστα ἔργα] *Res turpissimæ.* Erf.

1396. Isocrates ad Demoniac. p. 5. ed. Lang. ἅ ποιεῖν αἰσχρόν, ταῦτα νόμιζε μῆδ' λέγειν εἶναι καλόν. Heliodor. iv. 10. κρύπτουσιν ἅ καὶ πάσχειν αἰσχρόν, καὶ ἐκκαλεῖν αἰσχρότερον. P. Syrus Sentent. 792. Quod facere turpe est, dicere ne honestum puta. Erf.

1401. μὴ δείσητε] Victorius and. Musgrave rightly explain this, *neque meum contactum præ metu* (sc. piaculi contrahendi) *fugiat* : *nostræ enim lades tam ingentes sunt, ut cum aliis communicari non possint.* Erf.

1404. τὸ πράσσειν καὶ τὸ βουλευεῖν]

Electr. 1030. μακρὸς τὸ κρίναι ταῦτα χάλοιπὸς χρόνος, where see Musgr. Erf. See on Aj. 114. *Herm.*

1410. Erfurdt writes as follows : "Τῶν πάρος κακῶν refertur ad contentionem, quæ Creontem inter et (Edipum paullo ante intercesserat. Nexus cum sequentibus non difficilis est intellectu. Quod enim expectatur : *sed ut introire te juberem*, id ipsum poeta, *sed fortius*, expressit."

1411. κατασχύνεσθ'] These words are addressed by Creon to his domestics, or the chorus. See Suidas on this passage under the word *βόσκουσιν*.

1415. ὄμβρος ἱερός] This is inter-

ἀλλ' ὡς τάχιστ' ἐς οἶκον ἐσκομίζετε.

τοῖς ἐν γένει γὰρ τὰγγενῇ μάλισθ' ὄρᾱν,
μόνοις τ' ἀκούειν εὐσεβῶς ἔχει κακά.

ΟΙ. πρὸς θεῶν, ἐπεὶ περ ἐλπιδος μ' ἀπέσπασας,
ἄριστος ἐλθὼν πρὸς κάκιστον ἄνδρ' ἐμέ, 1420
πιθοῦ τι μοι· πρὸς σοῦ γάρ, οὐδ' ἐμοῦ, φράσω.

ΚΡ. καὶ τοῦ με χρείας ὧδε λιπαρεῖς τυχεῖν ;

ΟΙ. βῆψόν με γῆς ἐκ τῆσδ' ὅσον τάχισθ', ὅπου
θνητῶν φανοῦμαι μηδενὸς προσήγορος.

ΚΡ. ἔδρας' ἄν, εὖ τοῦτ' ἴσθ' ἄν, εἰ μὴ τοῦ θεοῦ 1425
πρώτιστ' ἔχρηζον ἐκμαθεῖν τί πρακτέον.

ΟΙ. ἀλλ' ἣ γ' ἐκείνου πᾶσ' ἐδηλώθη φάτις,
τὸν πατροφόντην, τὸν ἀσεβῆ μ' ἀπολλύναι.

ΚΡ. οὕτως ἐλέχθη ταῦθ'· ὅμως δ' ἵν' ἵσταμεν 1430
χρείας, ἅμεινον ἐκμαθεῖν τί δραστέον.

preted of lustral water ; but the mention of the elements in the context shows this is meant of water. For *δμῆρος* as not said of rain-water : see *Cd. C. 690.* and in *Empedocl. apud Aristot. de Respiratione, cap. 3.* Musgr. Erfurdt says : " Prohibet Creon, terram, imbrem, lumen, quæ veteres ut sancta divinaque roverebantur, tam tetro speculaculo pollui."

1419. *ἐλπίδος μ' ἀπέσπασας*] *Spem meam sefellisti.* For he had not expected that Creon, who had been insulted by him, vs. 531. etc. would be so kind and bland to him. Musgr.

1421. *πρὸς σοῦ γάρ, οὐδ' ἐμοῦ*] " For your advantage, not my own." *Πρὸς* with a genitive denotes " for the advantage of, relative to, or in consequence of," the person or thing which it governs. " *Dicam quæ tua magis quam mea interest fieri.*" So *Trach. 479. δεῖ γὰρ καὶ τὸ πρὸς κείνου λέγειν.* *Vesp. 647. μὴ πρὸς ἐμοῦ λέγοντι.* *Lucian. T. i. pag. 255. τοῦτο μὲν ἔπω ἀγαθὸν καὶ πρὸς ἐμοῦ λέγειν.*" *Brunck.* The advan-

tage which the banishment of *Œdipus* would secure to Creon was this ; that the latter would avoid the pollution which might attach to him from the continuance of *Œdipus* in Thebes.

1424. *προσήγορος*] See above, v. 1333.

1425. *εὖ τοῦτ' ἴσθ' ἄν*] The particle *ἄν* is sometimes, though not very frequently, joined with the imperative. *Hom. Od. M. 81. ἥπερ ἄν ὁμῆς Νῆα παρὰ γλαφυρὴν ἰθύνετε.* See *Matthiæ Gr. Gr. p. 926.* The two instances adduced by *Brunck (Med. 937.* where *Porson* reads *οὐκ οἶδ' ἄρ'* instead of *οὐκ οἶδ' ἄν*, and *Alcest. 48.)* are nothing to the purpose ; both referring to the much-disputed and as yet undecided question whether *ἄν* can or cannot accompany an indicative mood. Professor *Dalzel's* explanation is ingenious, and perhaps true : " *Vocula ἄν emphasis gratia repetitur, subaudito, ex præcedente, ἔδραςα.*" See *Elmsley, Med. 911.* and *Matthiæ, § 598.*

1429. *ἵν' ἵσταμεν χρείας*] " In the

- ΟΙ. οὕτως ἄρ' ἀνδρὲς ἀθλίου πέυσεσθ' ὕπερ ;
 ΚΡ. καὶ γὰρ σὺ νῦν τᾶν τῷ θεῷ πίστιν φέροις.
 ΟΙ. καὶ σοὶ γ' ἐπισκῆπτω τε, καὶ προτρέψομαι,
 τῆς μὲν κατ' οἴκους αὐτὸς ὃν θέλεις τάφον
 θοῦ· καὶ γὰρ ὀρθῶς τῶν γε σῶν τελεῖς ὕπερ. 1435
 ἐμοῦ δὲ μή ποτ' ἀξιωθήτω τόδε
 πατρῶον ἄστου ζῶντος οἰκητοῦ τυχεῖν.
 ἀλλ' ἴα με ναίειν ὄρεσιν, ἔνθα κληίζεται
 οὐμὸς Κιθαιρῶν οὗτος, ὃν μήτηρ τέ μοι
 πατήρ τ' ἐθέσθην ζῶντι κύριον τάφον, 1440
 ἴν' ἐξ ἐκείνων, οἳ μ' ἀπαλλύτην, θάνω.
 καίτοι τοσοῦτόν γ' οἶδα, μήτε μ' ἂν νόσον,
 μήτ' ἄλλο πέρσαι μηδέν· οὐ γὰρ ἂν ποτε
 θνήσκων ἐσώθην, μὴ 'πί τῳ δεινῷ κακῷ.
 ἀλλ' ἡ μὲν ἡμῶν μοῖρ', ὅπηπερ εἶς', ἵτω. 1445
 παίδων δέ, τῶν μὲν ἀρσένων μή μοι, Κρέων,
 πρόσθῃ μέριμναν· ἄνδρες εἰσὶν, ὥστε μὴ
 σπάνιν ποτὲ σχεῖν, ἔνθ' ἂν ὦσι, τοῦ βίου·
 ταῖν δ' ἀθλῖαιν οἰκτραῖν τε παρθένοιν ἐμαῖν,

difficulty in which we are placed." See above, v. 108.

1438. [α] This word is here scanned as one long syllable.

1438. ἔνθα—οὗτος] *Ubi meus Cithæron esse dicitur.* Erf. Rather, *ubi est qui meus Cithæron dicitur.* Schæf.

1441. οἳ μ' ἀπαλλύτην] "*Who were endeavouring to destroy me.*" "*Rarius est apud tragicos huiusmodi imperfectum.*" Soph. Electr. 1360. ἀλλ' ἐμὲ λόγους ἀπάλλω. Pers. 658. Οὕτως γὰρ ἔσθ' ἂν ποτ' ἀπάλλω πολεμοφρόνῳ. Blomf.

1443. πέρσαι] *Perditurum esse, not fuisse,* which does not suit what follows. (Edipus here has presentiments of the manner of his death. Erf.

1444. θνήσκων ἐσώθην] "For I should never have been preserved when I was at the point of death." "The Gl. badly explain θνήσκων by εἰ ἐθνήσκον. He means: *non essem, quum in eo eram ut perirem, servatus.*" Herm.

1446. πρόσθῃ] Elmsl. proposes πρόσθῃ from El. 1334. νῦν δ' ἐλάθειαν τῶνδε προϋθέμεν ἐγώ: for that προσθέσθαι μέριμναν is *curam curæ additam habere*, as Æsch. Pers. 531. Eurip. Hec. 742. Androm. 396. But Hermann observes that προσθέσθαι μέριμναν is *curam sibi addere*: "quod fieri potest," he adds, "ita, ut aut alii curæ, aut etiam nulli addatur."

1449. τῶν δ' ἀθλῖων] This is the genitive after μέριμναν, the words from

αἶν οὐ ποθ' ἡ μὴ χωρὶς ἐστάθη βορᾶς 1450
 τράπεζ' ἄνευ τοῦδ' ἀνδρός, ἀλλ' ὅσων ἐγὼ
 ψαύοιμι, πάντων τῶνδ' αἰεὶ μετειχέτην·
 αἶν μοι μέλεσθαι· καὶ μάλιστα μὲν χεροῖν
 ψαῦσαί μ' ἔασον, ἀποκλαύσασθαι κακά.

ἦθ', ὦ νᾶξ, 1455

ἦθ', ὦ γονῇ γενναῖε. χερσὶ τᾶν θυγατρὶν
 δοκοῖμ' ἔχειν σφᾶς, ὥσπερ ἡνίκ' ἔβλεπον.

τί φημί;

οὐ δὴ κλύω που, πρὸς θεῶν, τοῖν μοι φίλοι
 δακρυρροοῦντοιν; καὶ μ' ἐποικτείρας Κρέων 1460
 ἔπεμψέ μοι τὰ φίλτατ' ἐκγόνοιον ἐμοῖν;

λέγω τι;

KP. λέγεις. ἐγὼ γάρ εἰμ' ὁ πορσύνας τάδε,
 γνούς τὴν παροῦσαν τέρψιν, ἣ σ' εἶχεν πάλαι.

OI. ἀλλ' εὐτυχολίης, καὶ σε τῆσδε τῆς ὁδοῦ 1465
 δαίμων ἄμεινον ἢ μὲ φρουρήσας τύχοι.

ἀνδρες to βίον being taken parenthetically.

~ 1450. αἶν οὐ ποθ' "For whom my table was never served with food apart without me." (τοῦδ' ἀνδρός.) See above, v. 533. "Join βορᾶς τράπεζα. χωρὶς and ἄνευ τοῦδ' ἀνδρός are said ἐκ παραλλήλου." Erf. But Hermann says: Mininnē.

1453. αἶν] Brunek ταῖν. And so Erfurdt. But Elmsley rightly introduces the old reading; making ταῖνδ' ἀδελφῶν παρθένων depend on the words πρόσθ' ἐμὴν, putting in a parenthesis in the words ἀνδρες εἰσίν, ὥστε μὴ σπάνον ποτὶ σchein, ἐνθ' ἂν ᾖσι, τοῦ βίου. Herm.

1456. γονῇ γενναῖε] Qui non genitus ex parentibus incestis. Τ' ἂν, i. e. τοι ἂν. So τοι is placed in Eurip. Med. 1011. θάρσει· κἀκεῖ τοι καὶ σὺ πρὸς τέκνων ἐτι. Erf.

1459. τοῖν μοι φίλοι] For ταῖν φίλοι δακρυρροοῦνται. The Scholiast remarks that the masculine form of the dual is more Attic than the feminine. See Matthiæ Gr. Gr. § 64. Obe. 1 and 2. But here the remark of Oedipus may be considered as general: "Do I not hear my dear ones weeping?" and therefore the masculine gender is used.

1462. λέγω τι;] "Do I say any thing ['to the purpose']? am I right?" See Matthiæ Gr. Gr. § 488. 6.

1464. The sense is: quum ex eo voluptate, quam olim percepisti, conjecturam fecissem de præsente. Erf.

1465. τῆσδε τῆς ὁδοῦ] This genitive is governed by ὑπὲρ or ἀπὲρ understood. So Soph. Electr. 563. Ἐρου δὲ τὴν κυναγὸν Ἀρτεμιν, τίς ποιεῖς τὰ πολλὰ πνεύματ' ἔσχα' ἐν Ἑλλάδι.

ὦ τέκνα, ποῦ πότ' ἐστέ; δεῦρ' ἴτ', ἔλθετε
 ὡς τὰς ἀδελφὰς τάσδε τὰς ἐμὰς χέρας,
 αἱ τοῦ φυτουργοῦ πατρὸς ὑμῖν ᾧδ' ὄρῃν
 τὰ πρόσθε λαμπρὰ προὔξενησαν ὄμματα· 1470
 ὅς ὑμῖν, ὦ τέκν', οὐθ' ὄρῳν, οὐθ' ἱστορῶν,
 πατὴρ ἐφάνθηεν ἔνθεν αὐτὸς ἠρόθην.
 καὶ σφῶ δακρύω· προσβλέπειν γὰρ οὐ σθένω·
 νοούμενος τὰ λοιπὰ τοῦ πικροῦ βίου,
 ὅλον βιῶναι σφῶ πρὸς ἀνθρώπων χρεῶν. 1475
 ποίας γὰρ ἀστῶν ἤξετ' εἰς ὀμιλίας;
 ποίας δ' ἰορτάς, ἔνθεν οὐ κεκλαυμέναι
 πρὸς οἶκον ἤξεσθ' ἀντὶ τῆς θεωρίας;
 ἀλλ' ἡνίκ' ἂν δὴ πρὸς γάμων ἦκητ' ἀκμαίς,
 τίς οὗτος ἔσται; τίς παραρρίψει, τέκνα, 1480
 τοιαῦτ' ὀνειδῇ λαμβάνων, ἃ τοῖς ἑμοῖς
 γονεῦσιν ἔσται σφῶν θ' ὁμοῦ δηλήματα;
 τί γὰρ κακῶν ἄπεστι; τὸν πατέρα πατὴρ
 ὕμῶν ἔπεφνε· τὴν τεκοῦσαν ἤροσεν,

1468. ὡς τὰς ἀδελφὰς] Ὡς for εἰς or πρὸς, is generally, if not always, used by the Attic, tragic, and comic writers only in the case of animate objects. See Valckenaer, and Porson, Phœn. 1415. Koen. Gregor. p. 19. Monk, Hipp. 1293. On this passage Elmsley remarks: "Although ὡς ἐμὲ is a proper expression, there may be a doubt about ὡς τὰς ἐμὰς χέρας." This line is remarkable for the number of sigmas.

1470.] Προὔξενησαν, ministrarunt. Eurip. Ion. 347. Musgr.

1477. ἔνθεν οὐ κεκλαυμέναι] "From whence you will not return the subjects of lamentation, instead [of enjoying] the spectacle; or instead of the [mournful sensations excited in the spectators by the] exhibition." Κεκλαυμένος, however, also signifies weeping. Choeph.

719. τρόφον δ' Ὀρέστου τήνδ' ὄρῳ κεκλαυμένην. The passage may therefore be rendered, "from whence you will not come to your home bathed in tears instead of enjoying the spectacle."

1480. παραρρίψει, τέκνα] Johnson translates badly: qui ilia abjiciet liberos. Τέκνα is the vocative, and παραρρίψει is neuter, as παραβάλλεσθαι and ἀναρρίπτειν are generally used, understanding κίνδυνον. Quis adeo projecta erit audacia? Brunnck.

1481. ἃ τοῖς] Ἐμοῖς γονεῦσι are Laius and Jocasta; σφῶν γονεῦσι are Œdipus and Jocasta. Ἔσται is when you shall come πρὸς γάμων ἀκμαίς. The sense is: quæ meis parentibus simulque vestris noxæ erunt. Erf. That Jocasta is chiefly meant, is rightly stated by Elmsley. Herm.

- ὅθεν περ αὐτὸς ἐσπάρη, καὶ τῶν ἴσων 1485
 ἐκτίσαθ' ὑμᾶς, ὥνπερ αὐτὸς ἐξέφυ.
 τοιαῦτ' ὀνειδιεῖσθε. κατὰ τίς γαμει;
 οὐκ ἔστιν οὐδείς, ὃ τέκν'. ἀλλὰ δηλαδὴ
 χέρσους φθαρῆναι καγάμους ὑμᾶς χρεῶν.
 ὦ παῖ Μενοιτιάδης, ἀλλ' ἐπεὶ μόνος πατήρ 1490
 ταύταιν λείλειψαι, νῶ γὰρ, ὃ 'φυτεύσαμεν,
 ὀλώλαμεν δὲ ὄντε, μὴ σφε περιῖδης
 πτωχάς, ἀνάνδρους, ἐγγενεῖς, ἀλωμένας,
 μηδ' ἐξιώσης τάσδε τοῖς ἐμοῖς κακοῖς.
 ἀλλ' οἴκτισον σφαῖς, ὥδε τηλικαῖσδ' ὀρῶν 1495

1489. φθαρῆναι] Brunck says this means πλανᾶσθαι. But there is no reason for thus departing from its proper sense, *perire*, *passum ire*, in this and the passages mentioned by him. Erf.

1490. Μενοιτιάδης] In scansion this is a bacchius, *ew*s forming only one syllable, as πόλεως is an iambus, Sept. Theb. 2. "Ὅστις φυλάσσει πρῶτος ἐν πρόμῃ πόλεως.

1492. περιῖδης] Vulg. παρίδης. Various corrections have been proposed for this corrupt reading; and Dawes proposed *περίδης*, to which an objection is that Porson has shown on Med. 284. that the tragic writers in iambic, trochaic, or legitimate anapaestic verse, did not permit *περ* before a vowel, either in the same or in different words. Hermann retained *περίδης*, not as a true, but as a more probable reading than any other. He makes the following remarks on Porson's canon: "Porsoni observationem ego quidem utilissimam esse judico, nec dubito, quin tragici *περιέχων*, *περιορῶν*, et similia, propter hiatum evitare in trimetris studuerint: sed talia omnia quum non aliam necessitatem habeant, quam quæ a sensu recti venustique proficiantur, etiam

illud cogitandum est, quum istiusmodi verba tribrachium habeant, vel propter hanc causam rariorem eorum usum esse; deinde hiatum istum non in omnibus compositis eandem habere offensionem; porro sæpe, etiam si abesset hiatus, tmesin fuisse dictionis poeticæ causam præferendam; denique verbum *περιῖδων* minorem videri vulgaris sermonis, quam alia huiusmodi verba, speciem præbere. Nam etiam in melicis versibus quum *περίελλα*, *περιόργως*, *περιόδυνος* inveniuntur, non videmus *περιέχων*, *περιέχων*, aliaque vulgaria usurpari: ut non hiatu, sed verbum vulgi sermonem referens displicuerit."

1493. πτωχάς, ἀνάνδρους] This, as also 1393. is an instance of asyndeton: see above, v. 1284. A passage similar to this is quoted by Erfurdt from Heracl. 224. *Ἰὼ γὰρ τόδ' αἰσχρὸν χωρὶς ἐν πόλει κακὸν, ἱκέτας, ἀλήτας, ἐγγενεῖς, (οἱμοὶ κακῶν) Βλέποντες αὐτοὺς, βλέποντες* ἔλκεσθαι βίῃ.

ἐγγενεῖς] Hermann has put the stop after this word. The sense, he says, is *πτωχάς, ἀνάνδρους, ἀλωμένας, οὖσας ἐγγενεῖς*.

1495. I have removed the comma after ὀρῶν, that ὅδε may be referred to *ἐρήμους*. Erf.

πάντων ἐρήμους, πλὴν ὅσον τὸ σὸν μέρος.
 ζύννευσον, ᾧ γενναῖε, σῇ ψαύσας χερί.
 σφῶν δ', ᾧ τέκν', εἰ μὲν εἰχέτην ἤδη φρένας,
 πόλλ' ἂν παρήγουν· νῦν δὲ τοῦτ' εὖχεσθέ μοι
 οὐ καιρὸς αἰεὶ ζῆν, βίου δὲ λῶονος 1500
 ὑμᾶς κυρῆσαι τοῦ φυτεύσαντος πατρός.

KP. ἄλλις, ἦν ἐξήκεις δακρύων ; ἀλλ' ἴθι στέγης
 ἔσω.

OI. πειστέον, καὶ μηδὲν ἡδύ.

KP. πάντα γὰρ καιρῷ καλᾷ.

OI. οἷσθ' ἐφ' οἷς οὖν εἶμι ;

KP. λέξεις, καὶ τότε εἴσομαι κλύων.

OI. γῆς μ' ὅπως πέμψεις ἄποικον.

KP. τοῦ θεοῦ μ' αἰτεῖς δόσιν. 1505

OI. ἀλλ' θεοῖς γ' ἔχθιστος ἦκω.

KP. τοιγαροῦν τεύξει τάχα.

OI. φῆς τὰδ' οὖν ;

KP. ἂ μὴ φρονῶ γάρ, οὐ φιλῶ λέγειν μάτην.

1497. σὴ ψαύσας χερί] This was a pledge of engagement. See Eurip. Med. 21. Heracl. 308. Helen. 847. Musgr.

1499. εὖχεσθε] This is to be taken in a passive sense. So the Schol.: τοῦτ' εὖχεσθέ μοι, ταύτης τῆς εὐχῆς τυγχάνετε ἀπ' ἐμοῦ. Perhaps no second instance of this can be found: but Sophocles was fond of innovating on words. Bruck. In Æsch. Choëph. 302. τάχ' εἴσομαι, which Schütze translates *mox ipse experieris*, we may understand in a passive sense *statim sciatur*. Erf.

1500. καιρός] *Esperdit*, as Electr. 1259. Libanius vol. ii. p. 376. A. οὐ καιρός, συγκαθίζομεν. Musgr.

1502. δακρύων] *Δακρύων* is here necessarily the participle, the penult

being long. "You have proceeded far enough in weeping;" "you have wept enough."

1504. ἐφ' οἷς οὖν εἶμι;] ἦγον ἐφ' οἷς ἔχω τὴν ἐμαυτοῦ διάνοιαν; Schol. "at what objects I am aiming?" or "what I wish?" "Ἐπὶ with a dative denotes condition. Ἐπὶ τούτοις, *hac lege, hac conditione*: ἐφ' οἷς, *qua lege, qua conditione*. Aristoph. Plut. 1068. οὐκοῦν ἐπὶ τούτοις εἰσίοις. 1000. 1141. Lysistr. 251. Ran. 589." Bruck.

λέξεις, καὶ τότε εἴσομαι κλύων] Æschyl. Sept. 263. λέγοις ἂν ὅς τάχιστα, καὶ τάχ' εἴσομαι. Plaut. Pseud. ii. 2. 62. HA. Non ita est, sed scin quid te orem, Syre? PS. sciam si dixeris. Erf.

1505. ἄποικον] Gl. ἀξόριστον. Erf.

ΟΙ. ἀπαγέ νύν μ' ἐντεῦθεν ἤδη.

ΚΡ. στεῖχέ νυν, τέκνων δ' ἀφοῦ.

ΟΙ. μηδαμῶς ταύτας γ' ἔλη μου.

ΚΡ. πάντα μὴ βούλου κρατεῖν.

καὶ γὰρ ἂ' κράτησας, οὐ σοι τῷ βίῳ ξυνέσπετο.

ΧΟ. ὦ πάτρας Θήβης ἔνοικοι, λεύσσετ', Οἰδίπους ὄδε,
ὃς τὰ κλεῖν' αἰνίγματ' ἤδη, καὶ κράτιστος ἦν ἀνὴρ,
ὃν τίς οὐ ζηλῶν πολιτῶν καὶ τύχαις ἐπιδλέπων,
εἰς ὅσον κλύδωνα δεινῆς συμφορᾶς ἐλήλυθεν.
ᾧστε θνητὸν ὄντ', ἐκείνην τὴν τελευταίαν ἰδεῖν 1515
ἡμέραν ἐπισκοποῦντα, μηδέν' ὀλβίζειν, πρὶν ἂν
τέρμα τοῦ βίου περάσῃ, μηδὲν ἀλγεινὸν παθῶν.

1510. ξυνέσπετο] "Pro ξυνήσκηκε, προσμυερunt." Elmsley.

1512 κράτιστος] Not optimus, but potentissimus. His probity is mentioned next line; his power ought not to be passed over. Erf. Hermann subjoins: eminentissimus.

1513. Ὅν τίς οὐ (ζηλῶν) The MSS. δότις οὐ (ζηλῶν). Musgrave saw the sense of the passage, and proposed ὃν τίς οὐ (ζηλῶν) πολιτῶν τῆς τύχης ἐπέδλεπον. Seager ὃν τίς οὐ (ζηλῶν) πολιτῶν, ταῖς τύχαις ἐπιδλέπων. I think I have restored the true reading, and have not hesitated to place it in the text. The sense is: *quem quis civium non felicem prædicavit, inviditque fortunæ ejus?* Herm.

ἐπιδλέπων] Like Lat. *invidens*, which Cicero derives à *nimis intuendo fortunam alterius*. Erf.

1515. ᾧστε θνητὸν] This sentiment is very frequent among the tragic writers. Euripides Androm. 100. Χρὴ δ' οὐ ποτ' εἰπεῖν οὐδέν' ὀλβίων βροτῶν, Πρὶν ἂν θανάτος τὴν τελευ-

ταίαν ἴδῃς, ὅπως περάσας ἡμέραν ἔξει κἀνῶν. Troad. 513. Τῶν δ' εὐδαιμόνων Μηδέναι νομίζετ' εὐτυχεῖν, πρὶν ἂν θάνῃ. Ovid Metam. iii. 135. Ultima semper Expectanda dies homini: dicique beatus Ante obitum nemo supremaque funera debet. Ausonius in ludo vii. Sapientum: Spectandum dico terminum vitæ prius, Tum judicandum, si manet felicitas. Brunnck. See Trach. 2. and add Æschyl. Agam. 937. seq. Ὀλβίσαι δὲ χρὴ βίαν τελευτήσαντ' ἐν εὐεστοῖς φιλῶν. Dionysius Stobæi Serm. 103. p. 560. Θνητῶν δὲ μηδεὶς μηδέν' ὀλβίων ποτε κρίνῃ, πρὶν αὐτὸν εὖ τελευτήσαντ' ἴδῃ. Eurip. Suppl. 270. Iph. A. 161. Herc. F. 103. Antiop. fragm. xxxix. 5. and Aug. fragm. vi. 3. — Ἐπισκοποῦντα ἰδεῖν, expectantem dum videat. Erf. See the reasoning of Solon, Herod. Clio, § 32.

1517. τέρμα τοῦ βίου] The first noun is put without the article, as *Œd.* C. 725. τέρμα τῆς σωτηρίας. Phil. 900. δυσχέρεια τοῦ νοσήματος. Erf.

QUESTIONS.

1. Explain and give instances of the figure called *oxymoron*.
2. What is meant by the *abstract* being put for the *concrete*?
3. Explain the difference in usage between *ἐμοῦ*, *ἐμοί*, *ἐμὲ*, and *μου*, *μοι*, *με*.
4. What is the signification of *πότε* in interrogative sentences?
5. Derive and give the various meanings of *δοῶ* in the three tragedians.
6. What is the force of the preposition *ἐκ* in composition with a verb?
7. State the different meanings of the word *Παῖδν*.
8. From what circumstance did *Œdipus* derive his name?
9. In what sense is *ἔφην* frequently used?
10. In what cases are *μή οὐ* joined together in the same sentence?
11. Why did the Attic poets affect metaphorical terms derived from maritime affairs? Give instances.
12. Explain the phrase *οἷός τί εἰμι*.
13. What is the meaning and force of *βοῦς* and *ἵππος* in composition?
14. Distinguish between *ξυμφορὰ* and *ξυναλλαγή*.
15. What is the quantity and accentuation of the last syllable of *ἡμιν* and *ὑμιν* in the tragic writers?
16. What are the different meanings of *κρατίω* and *ἄρχω*?
17. State the quantity of the penults of comparatives in *ων* in the Attic, Ionic, and Doric dialects, and give instances.
18. Explain the construction, *νοσοῦντες, ὡς ἐγώ, οὐκ ἔστιν ὑμῶν ὅστις ἐξ ἰσού νοσεῖ*.
19. What are the distinct meanings of *θεωρῶς* and *πρεσβύς*, and of *ἐκδημῶ* and *ἀποδημῶ*?
20. Explain the construction *ὅτου τις ἐκμαθὼν ἐχρήσατ' ἄν*.
21. What are the different usages of the imperfect tense?
22. Show the force of the particle *ἄν* when repeated in a sentence.
23. What cases are put absolutely, and under what circumstances?

24. With what tense are the words *ὅν θεῶ* most frequently joined?
25. What is the strict meaning of *ἔδε*?
26. Why was Delphi called *πολύχρυσος*?
27. To what heathen deities was the epithet *Γαίηχος* applied, and why?
28. What is the strict meaning of *θάσσω*, and under what circumstances does it govern an accusative case?
29. Explain the idiomatic expression, *ἡνύσατ' ἐκτοπίαν φλόγα πῆματος*; and illustrate it by similar instances.
30. What is the strict meaning and origin of the word *πόποι*?
31. What is the derivation and meaning of *λήϊος*?
32. Distinguish between *δετή* and *θίς*.
33. *Παῖδ' ὁ δὲ λάμπει*. Explain the peculiarity in this sentence, and illustrate it by similar passages.
34. *Ἀχαιὸς ἀσπίδων*: what is the force and meaning of this idiom?
35. What was the *θάλαμος Ἀμφικρίτης*?
36. Why was the Pontus called *Εὔξεινος*?
37. What is the derivation of *Λύκειος* as an epithet of Apollo?
38. Of the forms *ἀδάμαστος* and *ἀδάματος*, which was preferred by the tragic writers?
39. What is the strict meaning of *ἀνακουφίζω*?
40. Explain and illustrate the phrase *εἰς ἀστοὺς τελῶ*.
41. What is the distinction between *ἤκω* and *ἔρχομαι*, also between *ἀπειμι* and *ἀπέρχομαι*?
42. What was the *χέρνιψ*?
43. Give the different forms of *ἐάρα* in the genitive, dative, and accusative.
44. What case of the person prayed to, and what infinitive mood does *εὐχομαι* require after it?
45. What is the government of *ὁ αὐτός*? Give instances of *idem* having the same government in Latin.
46. Give the strict meaning of *πάλλαι* with the present tense. Is any Latin word used in a similar manner?
47. Why was Tiresias called *Θείος*?
48. What is the government of *πόλιν* in the following passage? *Πόλιν μὲν, εἰ καὶ μὴ βλέπεις, φρονεῖς δ' ὅμως, οἷα νόσφ' ἔγνισσιν*.
49. Enumerate the Ionic forms most commonly used by the tra-

50. What are the different cases required by *φθονίω*?
51. In what sense is the interjection *φειῦ* used?
52. What tense do *ὥς* and *ἔπως*, with or without *μή*, as also *οὐ μή* require? Give an instance of each.
53. Supply the ellipse in the following passage, and quote similar instances: *Ὡς οὖν μήδ' ἰγὼ ταῦτόν πάθω.*
54. State the various readings and the objections to them, and the true reading of the following passage: *ἰγὼ δ' οὐ μή ποτε Τάμ' ἐξανείπω, μὴ τὰ δ' ἐκφίγῃ κακά.*
55. Give the distinct meanings of *ἀτεγекτος* and *ἀτελεῦκτητος*.
56. Explain the phrase *ὥς ὀργῆς ἔχω*.
57. What is the difference between *ἀληθεῖς* and *ἀληθείς* in interrogative sentences?
58. Distinguish between *γνωτός* and *γνωστός*.
59. What are the meanings of the participles *χαίρων* and *κλαίων*?
60. To whom is the appellation *τὰ φίλτατα* applied? Give instances.
61. In what sense is *κύων* used by the Greek poets?
62. State the distinct usages of *δεῖ* and *χρή*.
63. To what do the words *Κρίοντος προστάτου γεγράφομαι* allude?
64. What cases does the verb *ὀνειδίζω* require after it? And how is the passage *τυφλὸν μ' ὀνειδίσας* to be understood?
65. Distinguish between *πρὸς ταῦτα* and *πρὸς τοῦτοις*.
66. What does the particle *δή* denote in interrogative sentences?
67. How is *προδεικνύς* used in the passage *σκήπτρῳ προδεικνύς*? Give similar instances.
68. Explain and illustrate by other instances the expression *ἀρρήτ' ἀρρήτων*.
69. What is the peculiarity in the phrase *ἐλαμψε φάμα*?
70. Why had Delphi the appellation of *μεσόμφαλοι*?
71. In what sense is *ἐπίσω* used in the tragic writers and in Homer?
72. What are the different governments of *ὀφλίω* and *ὀφλισκάνω* in the tragic and in prose writers?
73. What is the meaning of *οὗτος* when it denotes the person spoken to, and of *ὅδε ἀνὴρ* when it denotes the person speaking?
74. Explain the phrase *οἷσθ' ὥς ποιήσον*; and show how it differs from *οἷσθ' ὥς ποιήσεις*;
75. What is the force of *δεινός* in such phrases as *δεινὸς λέγειν*, &c.?

76. Give the different usages of the middle voice : is the middle ever used for the active, where both voices exist, and vice versa ?

77. Explain the difference between *γράφας ἔχω* and *ἔγραφα*.

78. When is the particle *ἄν* joined with the subjunctive, and when with the optative mood ?

79. Is *ἴσται με δακρῦσαι* good Greek ?

80. What is the peculiarity of construction in the line *Ἐς ταῦτ' ὁ Δελφῶν ἐκπὸ Δαυλίας ἄγει* ?

81. Explain the expressions, *διὰ τύχης ἵναι*, *δι' ὁδύνης βαίνειν*, *διὰ φόβον χωρεῖν*, *διὰ πόθον ἰλθεῖν*.

82. What is the construction of the following passage ? *Ὅτι μὴ ξίνων ἔξισσι μήτ' ἀστῶν τινὰ δόμοις δεχέσθαι*.

83. Is the active ever used for the middle, and vice versa ? Give instances.

84. What effect does *ρ* initial produce upon a short vowel preceding ? Quote instances.

85. What is the meaning of the passage *ὑβρις φυτεύει τύραννον* ?

86. What is the origin of *τύραννος*, and how was it applied by the Greeks ?

87. Explain the meaning of *ἀκούω* when joined with the adverbs *κακῶς*, *εὖ*, &c. and show by instances that *audio* was used in the same sense by the Latins.

88. What is the signification of *ἐκπίμπω* in the middle voice, and how is it reconcileable to Kuster's scheme of the middle voice ?

89. What does *συλλαμβάνω* denote when it requires a dative, and what, when an accusative ?

90. What is the difference between *ποιέω* and *πράσσω* with an adverb ?

91. Explain the peculiarity of idiom in the line *Ποδῶν ἄν ἄρθρα μαρτυρήσειεν τὰ σά*.

92. What is the difference between *διατόρος* and *διάτορος* ? Which form is most commonly used ?

93. Which of the two parents gave name to the child ?

94. Derive and explain the word *εἶθε*.

95. What is the meaning of *ἰάω χαίρειν*, with and without a dative case ?

96. Where a person is addressed by name, what are the relative positions of the pronoun, the copulative conjunction, and the name ?

97. What is the difference between *καὶ ποῖος* and *ποῖος καὶ* ?

98. To what opinion among the ancients does the following pas-

sage allude? Οὐκ οἷδ' ὅμμασιν ποίοις βλῖπων Πατέρα ποτ' ἂν προσεῖδον
εἰς Ἄιδου μολῶν?

99. What is the meaning of πρὸς with a genitive case?

100. Explain the meaning of σοι and μοι when said to be redundant.

101. What are the different meanings of δακρύων, when its penult is long, and when short?

102. Explain the force of the prepositions in the words ἐπέκλημα, πρόσκειμαι, ἐκφαίνω, μεταπίμπω, περιποτάομαι, προπονιόμαι, ἀνακίνησις, κατακτείνω, σύντομος.

103. How comes the word ῥύομαι in the middle voice to signify actively, *I defend*?

104. Explain the words κρείσσον' ἀγχόνης, and support the explanation by parallel passages.

105. What variations are there in the accounts of Jocasta's death as given in Homer, Sophocles, and Euripides?

106. What is the quantity of the penult of the following words in Homer and the tragedians, ἴσος, φίλος, Ἄρης, ἄλύω, δακρύων (*lacrymans*), δακρύων (*lacrymans*), φύω, αἶι: the quantity of the first syllables of ἴσος, ἦμι, θυγάτηρ, ἀθάνατος: and the last of μέγας and τάλας? Quote authorities.

107. Derive and give the strict meaning of the following words: ῥαψῶδης, ἀγυρτής, Λοξίας, προκηλακίζω, μεσόμφαλος, θεήλατος, θίσσισμα, μηχανορῥάφος, ἀγηλατίω, θειρὸς, βούνομος, ἐλαβίομαι.

108. State the various readings of the following lines, the objections to any of them, and show which is the best:

1. Ἄλλ' ἐξερευνῶν νῦν δ' ἱπικυρῶ τ' ἐγώ.
2. Καὶ μὴν μέγας ὀφθαλμὸς οἱ πατὴρ τάφοι.
3. Τίς δ' ὄντιν' εἶπε;
4. Ὀλώλαμεν δὴ ὄντε, μὴ σφε περάδῃς.
5. Οὐκ εἴ σύ τ' εἰς οἴκους, σύ τε, Κρέων, στείγας.

109. Correct and explain the rules against which the following lines offend:

- α. πόλις γὰρ ὥσπερ κἄντοδς εἰσορᾷς, ἄγαν.
- β. ἀνδρῶν δὲ πρῶτον ἐν τε ξυμφοραῖς βίου.
- γ. 1θ', εὐλαβήθηθ' ὥς σε μὲν νῦν ἦδε γῆ.
- δ. ὥστ' ἐνδίκως ὕψεσθε καμὲ ξύμμαχον.
- ε. κακὸν κακῶς νιν ἄμοιρον ἐκτρίψαι βίον.
- ς. Ἡ ῥήτόν; ἢ οὐ θεμιτὸν ἄλλον εἰδέναι;
- ζ. εἰ χρὴ τι κἄμε, μὴ συναλλάξαντά πω.

110. Illustrate the following line :

Ἐξ ἥρος εἰς ἀρκτοῦρον ἰ κεμήνους χρόνους.

111. Explain the usage of ὠφελον with the infinitive mood, and show the difference in meaning between οὐκ ὠφελον κτανεῖν, and μὴ ὠφελον κτανεῖν.

112. In what cases may the article be omitted, and in what not, before the infinitive *used as a noun*?

113. Under what circumstances is ὥς used for εἰς in the Attic and in the Ionic dialect?

114. Why is the plural noun used for the singular in passages expressive of sorrow?

115. From οἶος is derived the compound οἰοπόλος: why is θαλαμοπόλος, not θαλαμοπόλος, derived from θάλαμος?

116. Explain, and give similar instances of the phrase γυναῖκά τ' οὐ γυναῖκα.

117. What is the distinction between περόνη and πορπή? To what cruel purposes have they both been applied as mentioned in the Greek tragic, and other writers?

118. Give the various readings of the following line: Ὁμῆρος, χάλαζά θ' αἵματος ἀπειρίγγετο.

119. What is the government of προσκύρω?

120. Explain the force of ὅμως in passages like the following: Γινώσκω σαφῶς, Καίπερ σκοτεινός, τήν γε σὴν αὐδὴν ὅμως.

121. In what genders of the accusative are νιν and μιν used?

122. Explain the line "Ὡς σ' ἠθέλησα μὴδ' ἀναγνῶναι πόν' ἄν.

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PHILOCTETES:

WITH

ENGLISH NOTES, ORIGINAL AND SELECTED;

AND

EXAMINATION QUESTIONS, INDEXES, &c.

BY

G. BURGESS, A.M.

TRINITY COLLEGE, CAMBRIDGE.

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P R E F A C E.

IN preparing for the press this edition of the *Philoctetes* of Sophocles, the most perfect specimen of the stage of Athens, the object kept steadily in view has been to enable the Student who takes up this play for the first time, to understand it thoroughly; and that, while the work should present to the more advanced Scholar the ready means of overcoming the numerous difficulties of a corrupt text, to both it might obviate the necessity of having recourse to any other edition, by containing within itself the marrow of every remark¹ of value to be met with elsewhere; with the exception perhaps of a few works written in German,—a language of which the Editor, unfortunately, knows little or nothing.

¹ It appears, however, that no notice has been taken of the following various readings: v. 6. *ὑπὲρ* R. 25. *ἢ* Schol. MSS. *εἶρ*. 55. *ἐκκλέψης* Vulg. 66. *ἐμβαλεῖς* Lb. 71. *τοῦτον* Lb. 75. *εἰ μὲν* Lb. 104. *θράσους* R. 106. *οὔτε* La. 126. *δοκῆτέ τι* B. Harl.; the rest *δοκῆτ' ἔτι*. 128. *τρόπον* Vulg. 246. *δη* omitted in Lc. R. 280. *συμβάλοιτο* Urb. *συμβάλλονται* R. 251. *κλέος κακῶν* Lc.; the rest *κακῶν κλέος*. 301. *φέρ' οὖν* R. 316. *ἀντάπου'* Schol. and Urb. 319. *λόγῳ* La. 333. *ᾧ τέθνηχ'* Urb. 421. *θάλασσαν* Urb. formed from *θάλλοντες* and *σθένοντες*.—*Ἀργεῖον* La. 423. *παλαιός* Lc. V. R. B. 429. *οἷον* R. 463. *ᾧ* R. 482. *ἐκβαλοῦ* Urb. 529. *ἔξει* R. 530. *ἐκ δὲ* R. 531. *βουλόμεσθα* B. 548. *συγκρίσει πέσον* R. from a gl. 683. *ἰσιδὼν* La. 691. *πῶς ἔστι* Flor. 706. *ὑπάρχει* La. V. 732. *ὅπ' οὐδένο*s R. 752. *ἔστι τοῦτο* Urb. 817. *κακὸν τοῦα'* Urb. 878. *οἱ* Urb. 928. *προσφανεῖς* ed. Fl. 2. 955. *μήποτε* Urb. 962. *ἡμᾶς* Urb. 1079. *συνέσθ* Urb. 1120. *τόσον φίλον* Canter. and so MS. Harl.; the rest *φίλων*. 1220. *οἱ γὰρ πεδόμενοι* La. Lb. Lc. Ven. 1237. *στρατὸς* Lc. 1355. *καὶ τᾶλλα* Harl.

Thus much it has been deemed necessary to state; for, though this edition is similar in appearance to those published by Dr. BRASSE, it differs from its predecessors in three very material points; but to which Dr. BRASSE himself would have doubtless attended, had he lived to benefit others by his improved acquaintance with an author, whose seven plays require some years to know them as becomes a Scholar by profession.

In the first place then, instead of adopting the text of Hermann, who is constantly changing his opinions on every doubtful question, it has been considered far better to form a text *de novo*; but in which scarcely a letter should be introduced without the support of a MS., or, what is of equal authority, the *jus et norma loquendi*.

Secondly, wherever a passage has defied a legitimate interpretation, an emendation has been brought forward, with the view of recovering the lost train of the Poet's ideas, and of showing that almost every difficulty in the text is merely the consequence of some corruption.

Lastly, instead of fatiguing the reader with a variety of conflicting opinions, care has been taken to select only such interpretations or emendations, as would overcome the difficulty by means the most simple, and in language the most critically correct.

Of the different sources to which recourse has been had, the subjoined list of editions will enable the reader to form the best idea; and by which it will be seen that no labor has been spared, to render this work acceptable to all who preside over the instruction of youth, or feel the least interest in the literature of Greece:—

Ald.	.	.	.	.	.	Venet. 1502
Flor. 2.	.	.	.	.	.	Flor. 1547
Tricl. or Turnebus ¹	.	.	.	.	.	Paris, 1563

¹ This edition is the first that can be called a critical one, as it contains the collation of at least two MSS., one on the margin of the text, the

H. Stephens	.	.	.	.	Paris, 1568
Canter	.	.	.	.	Antv. 1679
Florens Christ.	.	.	.	.	Lutet. 1586
Johnson and Edit. Anonym.	.	.	.	.	Lond. 1746
Morell	.	.	.	.	Lond. 1777
Gedike	.	.	.	.	Berol. 1781
Niemeyer	.	.	.	.	Halæ, 1781
Vauvilliers	.	.	.	.	Paris, 1781
Anonymous	.	.	.	.	Eton, 1786
Brunck 1.	.	.	.	.	Argent. 1788
— 2.	.	.	.	.	— 1789
Wakefield	.	.	.	.	Lond. 1794
Musgrave	.	.	.	.	Oxon. 1800
Barby	.	.	.	.	Berol. 1803
Erfurd	.	.	.	.	Lips. 1805
Bothe 1.	.	.	.	.	Lips. 1806
— 2.	.	.	.	.	Lips. 1826
Schæfer	.	.	.	.	Lips. 1810
Dunbar in Collectan. Gr. Maj.	.	.	.	.	Lond. 1820
Buttmann	.	.	.	.	Berol. 1822
Matthæi	.	.	.	.	Lips. 1822
Hermann	.	.	.	.	Lips. 1824
Boissonade	.	.	.	.	Paris, 1824
Gaisford	.	.	.	.	Oxon. 1826
Dindorf	.	.	.	.	Lips. 1830
Wunder	.	.	.	.	Gothæ, 1831

To the preceding list is to be added,

Struve	.	.	.	.	Hanov. 1786
Groddeck	.	.	.	.	Vilnæ, 1806
Martin	.	.	.	.

but of these I have never seen a copy; while as regards the few works written in Latin, and devoted wholly or partially to Sophocles, such as

Purgold, Observationes, &c.	.	.	Jenæ, 1802
Gernhard, Observationes, &c.	.	.	Lips. 1802
Fachse, Sylloge Lect. Græc.	.	.	Lips. 1813
Doederlein, Specimen, &c.	.	.	Erlang. 1814
Benedict, Observationes, &c.	.	.	Lips. 1820
Jacobs, Quæstiones Sophocleæ, &c.	.	.	Varsav. 1821

very little has been found in them worthy of mention; nor have the German lucubrations of Ast, Solger, and Hassenbach been of greater use to their own countrymen; all of whom have too frequently neglected Reiske's Animadversiones, &c. Lips. 1753. and Heath's

other at the end of the volume. Of the various readings there given, all have been found elsewhere, with the exception of *Tpolav* in v. 353. *οἰσουργ οἶδε* 881. *παρῆκοι* 1042. and *ἐμυρε* 1391., while in 641. the v. l. *ἄν* plainly confirms *ἀντ*, the conjecture of Reiske.

Lecton. Græc., Oxon. 1762. although both have done Sophocles good service, and especially the former; who has in v. 549. and 551. anticipated my own emendations, $\epsilon\lambda\epsilon\omega$ and $\delta\epsilon\ \delta'\ \eta\mu\epsilon\upsilon\sigma\alpha$: Pierson's $\delta\omega\gamma$ in v. 641. $\pi\acute{o}\nu\epsilon\sigma\iota$, the reading of MS. R. in v. 652. Doederlein's $\epsilon\lambda\ \tau\omega\ \epsilon\mu\pi\acute{o}\sigma\iota$ in v. 700. Musgrave's $\delta\delta\epsilon\chi\iota$ in v. 853. Wakefield's $\delta\epsilon\ \xi\omega$ in v. 1037. and Elmsley's $\sigma\upsilon\sigma\tau\epsilon\lambda\epsilon\gamma$ in v. 1079.

But numerous as are the Scholars who have devoted their attention to Sophocles, and to the foregoing catalogue must be added the valuable *Adversaria* of the two friends and fellow-Greek professors, Richard Porson and Peter Paul Dobree, it is lamentable to think how little has been done by all their united efforts; while, if taken individually, some will be found to have furnished not a single remark, either creditable to their scholarship, or useful to the reader; and from the others, like Purgold, the whole amount of their contributions is confined to a solitary proof of perspicacity; such, for instance, where he arranges the dialogue in v. 754. 755. as it is tacitly printed here. Scarcely more numerous or valuable are the MSS. Notes of Burney; while those of Valckenaer, though much fewer than could be desired, are enough to show that minds of every calibre must be directed to an author like Sophocles, before we can hope to read his writings in the shape he left them.

With respect to the MSS. the following is the list of those hitherto collated, and which are probably all at present known to be in existence, as containing the *Philoctetes*:

Membr. i. e.	.	Paris. No. 2712	} collated by Brunck
B.	.	2787	
T.	.	2713	
Harl. ¹	.	5743	
La. i. e.	.	Laurentian. 1	} . . . Elmsley
Lb.	.	2	
Lc.	.	3	
R. or Flor.	.	Ricciardian. 67	
V.	.	Vatican.	
Ven. i. e.	.	Paris. 616	} . . . Bekker
Par.	.	467	
r.	.	Laurentian. 4	. . . Dindorf
Pal. i. e.	Palatinus (see Cl. Jl. N. 14. p. 436.)		Livineius
Urb. i. e.	Urbino-Pal.-Vat. (see Catal. Bibl. Dorvill. ed. Gaisford)		} D'Orville

¹ Of this MS. Porson has given a faithful collation in his *Adversaria*, but omitted the readings following: in v. 6. $\delta\epsilon\ \tau\acute{o}\delta\epsilon$. 41. $\delta\upsilon\ \gamma\acute{\alpha}\rho$. 48. $\phi\acute{\upsilon}\lambda\alpha\phi\epsilon\ \tau\acute{\alpha}\varsigma\ \sigma\tau\acute{\iota}\beta\omicron\upsilon\varsigma$. 86. $\mu\epsilon\upsilon\ \tau\acute{\omega}\nu\ \lambda\acute{o}\gamma\omega\nu\ \epsilon\upsilon\delta\epsilon\ \delta\upsilon$: which plainly confirms my conjecture $\epsilon\lambda\upsilon\ \delta\epsilon\ \lambda\acute{o}\gamma\omega\nu\ \delta\upsilon\ \epsilon\upsilon\delta\epsilon$ —.

Of these MSS. the preference has been given by Brunck, Elmsley, Hermann, and Reisig, to Membr. La. and Ald., while Buttmann and myself in Cl. JI. N. xxxvi. p. 359. and No. xxxviii. p. 287. have contended for the superiority of MSS. B. T. and Ven. In favor of the former it has been asserted, that both Suidas in the tenth, and Eustathius in the twelfth century, agree in their quotations almost entirely with the Aldine. Indeed to such an extent is this carried, that, numerous as are the quotations made by Eustathius from the seven plays of Sophocles, he has in three instances alone produced a different, and at the same time a better reading than is to be found elsewhere, viz. in Trach. 396. Antig. 347. and Œd. T. 276; but even in those passages it is probable that Eustathius quoted not directly from his own copy, but at second hand from some author, as remarked by Erfurdt on Antig. 1166. where it is plain that the verse, first supplied by Turnebus, was wanting in Eustathius' own MS., and that the Archbishop obtained all his information from Athenæus vii. p. 280. B. and xii. p. 647. c. or, as Bentley has taught us, from the Epitome of the Deipnosophist. Nor, as regards Suidas, are the passages more numerous, where a true reading,¹ obliterated in other MSS., has been preserved. On the other hand, in the Œd. Col. alone about one hundred instances have been produced by Elmsley himself, where the Triclinian recension exhibits the true reading, or an approximation to it; and to which if we add twenty-five² from the Philoctetes, little doubt can remain that the Pseudo-Triclinian text (for by such name ought that recension to be called, which existed some hundred years before Triclinius was born,) is not to be referred, as Elmsley supposed, to the conjectural ingenuity

¹ To the few correct readings preserved by Suidas may be added v. 37. where in v. Πυρρίων we meet with σημαίνει. Read therefore τῶδε for τὸδε: i. e. "These things indicate the wealth of a needy man."

² These twenty-five are in v. 60. 197. 200. Ald. στίβου. 222. Ald. ὁμῶς ἂν ἢ γένους. 237. Ald. τίς δ'. 454. 531. Ald. βουλομένη. 704. Ald. πῶς. 743. Ald. ἀνάλωλα. 756. Ald. τοῦτ' ἐστὶν αἶμα. 769. 852. Ald. ἄνθρωπος. 936. 943. 944. Ald. ἀποδοῦ without ἀλλ'. 1001. Ald. οἷος. 1031. Ald. ἐξουδ' γ'. 1129. Ald. στυγνὴν τε. 1167. Ald. γαῖαν. 1224. Ald. ἀνέκοας. 1307. Ald. νῦν δὲ. 1359. Ald. πάρος γέρας. 1380. 1410. 1466. On the other hand, the passages where the Aldine recension is superior to the Pseudo-Triclinian, are the following twenty: viz. 141. sol δὲ. 244. πλέων πόθεν. 260. οὐξ. 481. 557. 598. 769. εὐκλειαν. 841. σὺ μ' αἰδῆς. 887. ἔστω. 1136. 1158. ἀποφυγεῖν. 1162. ἐπένευσας μ'. 1196. βέβαιος (read βεβεταίος). 1223. τὸ ποῖον. 1296. μετέμην τω'. 1301. οὐδὲ τοῖς. 1308. τὸν ἄνδρα. 1312. ἐκονοταίωσιν. 1327. Ἀσκληπιάδων. 1362. τὸδε. 1426. πλάκα: while those, in which both are equally wrong, though in different ways, or, if right, where there is little to choose between them, are the following eleven; viz. 60. 281. 484. 495. βεβήκει. 907. 986. 997. 1023. Ald. ἀνέγερε. Tricl. ἀνέγερεθε. 1267. 1296. 1302.

of some great unknown critic, but to another more intelligible, though equally unknown source, an older and better MS. of Sophocles.

The whole question, however, about the relative superiority of this or that recension is, after all, only a *lis de lana caprina*. For it is quite evident from the numerous *lacuna*, and scarcely fewer interpolations, to be found equally in both texts, that all the MSS. of Sophocles are merely transcripts from one archetypus.

Of these interpolations the most remarkable are in v. 759—766. and again in v. 796—800., where it is plain that, as in the former case the first halves of the lines, and in the latter the last halves are equally corrupt, both were written on different sides of the same leaf, and which, damaged by damp, preserved only the faint outlines of letters, which have been filled up by an unskilful hand; while, in the place of words entirely obliterated, others have been inserted necessary for the metre, though destructive of the sense. Lastly, as regards the omission of whole lines, although such *lacuna* are generally owing to the *δυσωρδύειρος*, as shown by Valcken. at Phœn., yet occasionally they are to be attributed to the fact of having been written at the top or bottom of a leaf, and there exposed to the greatest chance of obliteration. Of these *lacuna* some, however, have been recovered, while, in other instances, better MSS. can alone supply the deficiency, such as in v. 839. where a distich has been lost, for the two Epodes were certainly Antistrophic originally, as remarked by Hermann on Aristot. Poetic. p. 134.

Under such circumstances, therefore, it has been deemed a matter of perfect indifference to what MS. recourse has been had to furnish a correct text; a conduct it is strange that Elmsley should not have adopted, since he was fully aware, as appears from his Preface to the *Œdipus Tyrannus*, of the existence of such a document, the parent of all the rest; and from which has also emanated not only the excellent various readings, but even the supplements of the *lacuna* to be found in the Scholia.

G. B.

ΦΙΛΟΚΤΗΤΗΣ.

ΦΙΛΟΚΤΗΤΟΥ ΥΠΟΘΕΣΙΣ.

ἌΠΑΓΩΓΗ Φιλοκλήτου ἐκ Λήμνου εἰς Τροίαν ὑπὸ Νεοπτολέμου καὶ Ὀδυσσεύς καθ' Ἑλένου μαντείαν, ὅς, κατὰ μαντείαν Κάλχαντος,¹ ὡς εἰδὼς χρησμούς συντελοῦντας πρὸς τὴν τῆς Τροίας ἄλωσιν, ὑπὸ Ὀδυσσεύς νύκτωρ ἐνεδρευθεὶς, δέσμιος ἤχθη τοῖς Ἕλλησιν· ἡ δὲ σκηνή, ἐν Λήμνῳ· ὁ δὲ Κορὸς ἐκ γερόντων τῶν τῷ Νεοπτολέμῳ συμπλεόντων· κείται δὲ καὶ παρ' Αἰσχύλῳ² ἡ μυθοποιία· ἐδιδάχθη ἐπὶ Γλαυκίππῳ·³ πρῶτος ἦν Σοφοκλῆς.

1. *μαντείαν Κάλχαντος*] This fact is no where mentioned in this play.

2. *παρ' Αἰσχύλῳ*] Of this play a few fragments only have come down to us; but more may be collected from Lucian's *Τραγηδοποδοῖα*. Of the Philoctetes of Euripides, however, nearly the whole prologue has been preserved in prose by Dio Chrysost. Or. LII.; and from whence Valckenaer in *Diatr.* ib. c. xi., myself in *Classical Journal*, N. ii. p. 345.; and Bothe in *Opuscul. Poet. Miscell.* have endeavored to elicit about 130 verses.

The story seems to have been a great favorite with the Greek dramatists: at least a play with this title is attributed to the Tragedians Aechæus, Philocles, and Theodectes, and even to the Comedians Epicharmus and Strattis; the latter of whom in all probability imitated the *Φιλοκλήτης ἐν Τροίᾳ*, a satyric drama written by Sophocles himself.

Amongst the relics also of the Roman stage we meet with the fragments of the Philoctetes of Attius, who probably took from all his Greek predecessors whatever suited his pur-

pose; although, in the main, he might have followed Euripides, as remarked by Scaliger on Varro, p. 101.

Of other writers, who have alluded to the story of Philoctetes, Matthæi has given the following list: Pindar Pyth. i. 97. Quint. Smyrn. ix. 332. and x. 224. Lycophr. Cassandr. 911. Dosiad. Ar. in Anthol. i. p. 413. Lucil. Epigr. 88. Apollodor. ii. 12. Pausan. v. 13. 3. Schol. Hom. *Il.* B. 721. Procl. in Chrestomath. Excerpt. p. 26. Ovid Metam. xiii. 44. Propert. ii. 1. 59. Dict. Cretens. ii. 14. Hygin. Fab. 102. Servius on Virg. *Æn.* iii. 402. To which Buttman and others have added, Pausan. viii. 33. Appian in B. M. c. 77. Philostrat. Imag. xvii. Diodor. Sic. iv. 38. Cicero Tuscul. ii. 7. 19. Ovid Met. ix. 229. Seneca Herc. 1648. Auson. Epigr. 70. Lactant. i. 9. and Zenob. Cent. Prov. i. 33.

3. *ἐπὶ Γλαυκίππῳ*] "In the Archonship of Glaucippus;" i. e. in Ol. xcii. 3. and therefore, says Hermann de Metr. p. 84. and 538., this tragedy was written at a time when the laws of tragic versification were less rigid than formerly.

ΥΠΟΘΕΣΙΣ ΕΜΜΕΤΡΟΣ.*

ΧΡΥΣΗΣ⁵ Ἀθηνᾶς βωμὸν⁶ ἐπικεχωσμένον,⁷
 Ἐφ' οὐπερ Ἀχαιοῖς χρησθὲν ἦν θύσαι, μόνος⁸
 Ποίαντος ᾗδαι παῖς ποθ' Ἡρακλεῖ συνών⁹
 Ζητῶν¹⁰ δὲ τοῦτον ναυβάτην¹¹ δεῖξαι¹² στόλῳ,

4. This metrical Argument was first published by Turnebus from a MS.

5. Χρύσης] So Camerarius for ἐν Χρύσῃ, on account of the metre. Thus Χρύση is called Ἀθηνᾶ by Schol. on Phil. 194. Schol. ἸΑ. Β. 725. and Tzetzes on Lycophr. 911. Sophocles himself calls the Nymph merely Χρύση in v. 191. 261. and 1326. Others consider Χρύση as an island; for thus Pausan. viii. 33. Ἀθμῶν γὰρ πλοῦν ἀπείχεν οὐ πολὺν Χρύση νῆσος, ἐν ᾗ καὶ τῷ Φιλοκτήτῃ γενέσθαι συμφ' ὅρῳ ἐκ τοῦ ὕδρου φασι. because, says Eustath., ἸΑ. Β. p. 330—249., it was ὁμώνυμος Χρύσῃ τῷ νύμφῃ, ἥς μέμνηται Σοφοκλῆς.

6. βωμὸν] This altar, says Philostratus [imag. xvii., with whom Dosiades agrees, was raised by Jason when sailing to Colchos.

7. ἐπικεχωσμένον] “Overgrown with weeds;” and therefore difficult to be discovered. On the other hand, Sophocles himself describes it in v. 1321. as ἀκαλυφὴ σπηλὴ; unless it be said that σπηλὴ is the “close” of the temple, and βωμὸς the “altar.”

8. μόνος] So Camerarius for μόνος.

9. ποθ' Ἡρακλεῖ συνών] Philostratus says, however, that Philoctetes was a constant companion of Hercules.

10. ζητῶν — δεῖξαι — πηγεὶς ὅπ' ἔχεις] The same fact was mentioned by Euripides, as we learn from Dio Chrysostom Or. LII.

11. ναυβάτην] So Camerarius for ναυ-άτρ, which is not a Greek word.

12. δεῖξαι] “To show.” This, says Servius on Virg. *Æn.* iii. 402., Philoctetes did with his foot, to avoid breaking the promise he gave to Hercules not to *tell*, where his mortal remains were deposited. The fact, however, of showing the altar, is no where *Soph. Philoct.*

stated by Sophocles; although duly mentioned by Euripides, as we learn from the words of Dio Chrysostom, where Philoctetes thus addresses Ulysses: ἐμὲ ἐξίθκας—δεικνύντα τὸν Χρύσης βωμὸν, οὗ θύσαντες κρατήσῃεν ἐμὲλλον τῶν πολεμίων· εἰ δὲ μὴ, μάτην ἐλγινετο ἡ στρατεία. It is therefore not unreasonable to suppose, that as the same event was probably mentioned by Sophocles, there is a *lacuna* in v. 268. and not, as J. A. Jacobs supposed, an interpolation. At least by reading *ἔδν ᾗ μ' ἔνοικον, παῖ, προ- θύσας ἐνθάδε, Ὀχοντ', ἐρεμνὸν ἥρικ'* αὐτὸς Ἡρακλεῖ βωμὸν, θέλων δεῖξαι ποτ', ἔσχον ἐς Νέας, Κᾶτ' ὀφιδόηκτος, χειρὶ Λημνίᾳ δοθὲν Ἀλεσμ' ἐρευνῶν, ἦκον ἐκ τῆς κοντίας Χρύσης, κατασχὼν δ' αὖτο ναυβάτην στόλῳ, we can account for the origin of all the different traditions on this subject; first, as regards the concealed ἐρεμνὸν, altar of Chryse; secondly, why the island, where Philoctetes was said to be bitten, was called Νέαι, as stated by Hesych. Νέαι· χωρίον Λήμνου ὅπου δοκεῖ Φιλοκτήτης δηχθῆναι; and by Suid. Νέαι· νῆσος πηλείων Λήμνου—ᾗ προσε- ρήξατο Ἡρακλῆς περὶ ἣν, κατὰ τινὰς, ὁ Φιλοκτήτης ἐδήχθη ὑπὸ ὕδρου: thirdly, why it was said that Philoctetes went to Lemnos to be cured by the priests of Vulcan, as told by the Schol. on ἸΑ. Β. 725. Φιλοκτήτης ἐν Λήμνῳ καθάρων τὸν βωμὸν τῆς Χρύσης, καλουμένης Ἀθηνᾶς, ἐδήχθη ὑπὸ ὕδρου καὶ ἀνιάτῃ τραύματι περιπεσὼν, κατε- λείφθη αὐτόθι ὑπὸ τῶν Ἑλλήνων· ᾗδου- σαν γὰρ τοῦς Ἡφαίστου ἱερεῖς θεραπεύειν τοῦς ὀφιδόηκτους: and lastly, we can understand that, as the practice of these Vulcan half-priests half-surgeons was, doubtless, confined to the primitive mode of cauterizing the part

Πληγείς ὑπ' ἔχους,¹³ ἐλίπετ' ἐν Αἴμυνι νουῶν,
 "Ελενος δ' Ἀχαιοῖς εἶφ' ἀλώσεσθ' Ἴλιον
 Τοῖς Ἡρακλέους τόξοις, παιδὶ τ' Ἀχιλλέως·

of a limb bit by a serpent, the expression *Αἴμυνίς χειρὶ* found in Hesychius has been rightly explained *ἐμψ*; while the request made by Philoctetes to Neoptolemus in v. 796. would have a peculiar beauty, were it expressed, as Sophocles probably wrote it:—

Ὁ τέκνον, σὺ γυνναῖον, ἀλλὰ μοι μόνον
 τοῦτ' ἐστ' ἕκος τομαῖον, αἰθέλον λαβάν,
 τῷ Αἴμυνί τῷδ' ἐμὰ κακοῦμενον πυρὶ
 ἐμψήσου· ἢ γ', ἔμ' ἰὼ κίας· τοιοῦτ' ἐγὼ
 αὐτὸν Διὸς παῖδ' ἀπὸ τῶνδ' ὅπλων, ἃ νῦν
 αἰεὶ τε σάξω σούστ', ἐπηξίωσα θρόνῳ.

For thus the expression *σὺ γυνναῖον* ἀλλὰ μοι μόνον τοῦτ' ἐστ' ἕκος is the very counterpart of the language of Sophocles in Trach. 1210. where, after giving directions about his funeral pile on Mount Ceta, Hercules commands Hyllus *πεντικῆς λαβάντα λαμπάδος σέλας* *Πρόχοι*: but as the son seems unwilling *φορέα γενέσθαι καὶ παλαμναῖον* of his father, Hercules quiets his scruples, by saying that he considers him not a parricide, ἀλλ' ὅν ἔχει *παιδνιον* καὶ μόνον *λατῆρα τῶν αὐτοῦ κακῶν*: and who might have also said, as Philoctetes did, ἢ γ' ἔμ' ἰὼ κίας, previous to the question of Hyllus, καὶ πῶς ὄπαθον σὺμ' ἂν ἰάμην τὸ σόν; and to which the best answer would be given by the Sophoclean, ὁ θάνατος λοῖσθος *λατρός κακῶν* in Philoct. Fr. 1. similar to *θάνατος ἢ παιδν* in Æsch. Suppl. 122. and to *θάνατος—παιδν* *ἐλθοῖς* in Hippol. 1373. and *θάνατος παιδν—μόλοῖς* in Æsch. Philoct. Fr. 1.: and while *ἕκος μόνον* is similar to *ἵαριν μόνην* in CEd. T. 68. the sentiment in Sophocles is the counterpart of the Euripidean, *Ὅσα αἶδω πλὴν τὸ κατθανεῖν ἔσον τάχος* *τῶν νῦν παρόντων ηἰμάτων ἕκος μόνον*. Equally suited to the language of Greek tragedy is *ἕκος τομαῖον*: as appears from *ἕκος τομαῖον* in Cho. 537. and *ἔκη τομαῖα* in Æsch. Suppl. 259. Nor can the least objection be raised against *ἕκος τομαῖον* "a cutting remedy," from the subsequent mention of "burning;" for Æschylus in like manner unites two conflicting methods

of cure in Agam. 16. "Ὅταν δ' αἰδέων ἢ μυνέρεσθαι δοκῶ, Πάνου τόδ' ἀντιμολπον ἐντέμνω ἕκος: where in *αἰδέων* and *ἀντιμολπον* is an allusion to Pindar's *ἐπαιδαῖς ἀνὴρ νόδων καὶ τις κίματος θῆκεν* in Nem. viii. 83. The insertion too of *αἰδέων*, which is here absolutely requisite to explain what is meant by *λαβάν*, introduces an allusion to an event briefly detailed in the words *Πυρὰν ὀρέσθαι Ἡρακλεῖ μόνος*, so fortunately preserved by the Schol. on v. 676.: and to which the present passage serves as a climax; for there we are told merely that Philoctetes set fire to the funeral pile, but here that he also made it: and while Neoptolemus is there permitted merely to handle the arrows, as the arms of a deified hero, he is here promised the possession of them now and for ever, if he will only do for Philoctetes, what Philoctetes himself had done for Hercules. Lastly, as regards *κίας*, Attic acc. 1. for *κίας*, it is enough to refer to Aristoph. Elp. 1138. *εἰ κίας*, and to Agam. 823. "Ἦτοι κίας τες ἢ τεμόντες: while *αἰθέλον* is confirmed by, and in turn confirms our restoration of the Sophoclean *τὸν Ἡρακλεῖ θέντ' αἰθέλον* in v. 1124. But all this, it will be said perhaps, is ingenious rather than true; especially, as with the exception of *ἀνακαλονμένῳ πυρὶ*, (and even that may be defended by the Homeric "Ἐφαιστε πρόμολ' ἔδε in Ἰλ. X. 392.) the passage as commonly read is "omni exceptione major."

Τὰ τόξ' ὑπῆρχε παρὰ Φιλοκτήτη μόνῃ·

Πεμφθεῖς δ' Ὀδυσσεὺς ἀμφοτέροισιν συνήγαγεν.

Until, however, the ten following objections be answered, it will be very unwise to insist upon the integrity of the Vulgate:—

i. The repetition of *γενναῖον* is very jejune. ii. ἀλλὰ "but" or "at least" can have no meaning, unless there be something to which "but" or "at least" can be referred. iii. Although *συλλαβὴν ἔμπεσον* "take and burn" is correct as language, it is absurd as a sentiment; for Philoctetes did not mean Neoptolemus to carry him elsewhere to burn, but to bring the materials for the fire to where he then was. iv. Philoctetes did not wish to be burnt with Lemnian fire alone, but with any fire. v. Although he had frequently called upon Death, because Death might, if he would, come; yet he would scarcely have called upon the Volcano *Mosychlus*, because he must have known that the mountain could not come if it would. vi. The words *καὶ γὰρ τοι ποτὶ—τοῦν ἐπηξίωσα ἔργον*—"And I therefore once—thought fit to do this," are at variance with the fact; for Philoctetes did not burn Hercules with the Lemnian but *Cetean* fire. vii. The doubled articles *τὸν τοῦ* before *Διὸς παῖδα* are not Greek, although found in v. 263. *Ὁ τοῦ Πολύαντος παῖς*. But there I have corrected *Ὁ τοῦ Πολύαντος τὸν Φιλοκτήτην ἐμὲ Διόσσοι*, for Sophocles might have written *τὸν Διὸς* or *τὸν Διὸς παῖδα*, but not *τὸν τοῦ Διὸς παῖδα*, as shown by Porson Phœn. 145. viii. The words *τῶνδε τῶν ὅπλων* would be said *δεικτικῶς* only, if Philoctetes had them still in his own hands. ix. The word *νῦν* "now" can have no meaning, unless opposed to something past or to come. Lastly, the diffi-

culty arising from the omission in the whole play of any readiness on the part of Philoctetes to give away the arrows of Hercules, in return for the greatest favor to be done by Neoptolemus, is quite insuperable, unless upon the supposition of a lacuna, such as has been here supplied; and where the character of Neoptolemus is put in the noblest light; since without any compromise of truth he might have obtained possession of the arrows by merely assenting to the proposal of Philoctetes; a step, however, that would have been useless after all, since it appeared by the prophecy of Helenus (v. 614.) that it was necessary for the Greeks to persuade Philoctetes to return willingly, the very point on which the whole of the plot hinges; for, in the words of the Chorus, (v. 838.) *Τόνδε γὰρ, οὐ στέφανος ταῦτ' ἦν, θεὸς εἶπε κομίζειν Κομπεῖν δ' ἐστ' ἀτελεῖ σὺν ψεύδεσσιν αἰσχροὺν ὕμειδος*.

With regard to the origin of the lacuna, the similarity of *γενναῖον* and *τομαῖον* has caused the omission of all the words between ἀλλὰ and λαβῶν: while in the passage previously filled up, the similarity of *ἐρεμνὸν* to *ἐρευνῶν*; of *ποτ' ἔσχον* to *κατασχῶν*; and of *ἦν* to *ἦκεν*, will show at once how a transcriber, dropping his eye from *ἦν* to *ἦκεν*, would easily omit all the intervening words.

13. *ὅπ' ἔχεις*] This serpent, says Hyginus Fab. 102., was sent by Juno, angry with Philoctetes, because he alone had dared to set fire to the funeral pile of Hercules, and thus enabled his mortal body to put on immortality.

ΤΑ ΤΟΥ
ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.

ΟΔΥΣΣΕΥΣ.

ΝΕΟΠΤΟΛΕΜΟΣ.

ΧΟΡΟΣ.

ΦΙΛΟΚΤΗΤΗΣ.

ΕΜΠΟΡΟΣ.

ΗΡΑΚΛΗΣ.

ΣΟΦΟΚΛΕΟΥΣ ΦΙΛΟΚΤΗΤΗΣ.

ΟΔΥΣΣΕΥΣ.

'Ακτὴ μὲν ἦδε, τῆς περιρρύτου χθονός,
Λήμνου, βροτοῖς ἄστεικτος, οὐδ' οἰκουμένη
ἔνθ', ᾧ κρατίστου πατρὸς Ἑλλήνων τραφεῖς,
'Αχιλλέως παῖ, Νεοπτόλεμος, τὸν Μηλιά
Ποιάντος υἱὸν ἐξέθηκ' ἐγὼ ποτε,

5

1. 'Ακτὴ μὲν] Respecting μὲν thus found without εἰ, which is very rare in tragedy, see Ast on Plato Legg. p. 117. Compare also v. 11. and Hec. 939.

ἥδε] "This:" for the ancients, unlike the moderns, were wont to mention the place where the scene of the play was supposed to be laid. So in Soph. El. 4. Τὸ γὰρ παλαιὸν Ἄργος, εὖ πύθει, τῷδε.

2. βροτοῖς ἄστεικτος] To this passage the Schol. on Æsch. Prom. 1. probably alludes.

ἄστεικτος] So Lucretius: "Nullus ante Trita Solo." Tibullus: "Qua nulla humano sit via trita pede." Æschylus, too, in Suppl. 784. has ἀπρόστεικτος — πέτρα, if Burges's emendation there be correct for ἀπρόσδεικτος.

ἄστεικτος, οὐδ' οἰκουμένη] So ἔθικτος οὐδ' οἰκουμένη in Cæd. C. 39.

οὐδ' οἰκουμένη] As the island was well peopled in the time of the Trojans.

Soph. Philoct.

jan war, and hence called ἔθικτος in Il. φ. 40. the expression οὐδ' οἰκουμένη can apply only to that part of it, where Philoctetes resided.

3. κρατίστου — τραφεῖς] The Schol. understands ἐκ: and so did Porson at Orest. 491. Πληγὰς θυγατρὸς τῆς ἐμῆς ὑπὲρ κάρη, on the authority of κῆσαι σᾶς ἀλόχου σφαγῆς, in Eurip. El. 123. But there we may read Πληγὰς and σφαγῆς, and here εἰς κρατίστου, as proposed by Wakefield. Other passages must therefore be adduced, before such an ellipsis can be admitted.

κρατίστου πατρὸς Ἑλλήνων τραφεῖς] Compare Soph. Scyr. Fr. ii. ἀρίστου πατρὸς Ἑλλήνων γεγάς.

4. Νεοπτόλεμος] This word is generally, as here, a quadrisyllable, as remarked by Elmaley in Mus. Crit. N. vi. p. 295.

Μηλιά] The more usual form is Μαλιά. But the Ionic Μηλιάς is found in Trach. 193.

A

ταχθείς τόδ' ἔρδειν τῶν ἀνασσόντων ὕπο,
 νόσῳ καταστάζοντα διαβόρῳ πόδα,
 ὅτ' οὔτε λοιβῆς ἡμιν, οὔτε θυμάτων
 παρῆν ἐκήλοισ προσθιγεῖν, ἀλλ' ἀγρίαις
 κατεῖχ' αἰεὶ πᾶν στρατόπεδον δυσφημίαις 10
 βοῶν ἰύζων· ἀλλὰ ταῦτα μὲν τί δει
 λέγειν; ἀκμὴ γὰρ οὐ μακρῶν ἡμιν λόγων,
 μὴ καὶ μάθῃ μ' ἤκοντα, κάκχῳ τὸ πᾶν
 σόφισμα, τῷ νιν αὐτίχ' αἰρήσειν δοκῶ.
 ἀλλ' ἔργον ἤδη σὸν τὰ λοιφ' ὑπηρετεῖν, 15
 σκοπεῖν θ', ὅπου 'στ' ἐνταῦθα δίστομος πέτρα

6. ταχθείς—ἐρδειν] So in CEd. C. 850. ὅτ' ἂν ἐγὼ Ταχθείς τόδ' ἔρδειν. Veu] MS. Veu. πόδα; whence we may elicit στρατῷ, and read ἐργῷ ἐπὶ— At least ἀνασσόντων by itself seems hardly admissible.

7. νόσῳ καταστάζοντα] Compare Aj. 10. κἀρα Ἀτάξων ἰδρῶτι, and Eurip. Suppl. 586. στόμα Ἀφρῶ καταστάζοντα: although neither passage is quite in point, unless we take νόσῳ for νοσηλεία, "diseased matter."

διαβόρῳ πόδα] "Eating the foot." So διαβόρος νόσος in Trach. 1084. Aesch. in Philoct. Fr. has φαγέβαιαν, ἣ μου σάρκας ἐσθίει ποδὸς, imitated by Euripides φαγέβαια τοῦμοῦ σάρκα θουᾶται ποδὸς in Philoct. Fr.

8. ἡμιν] In Sophocles ἡμιν is generally a trochee; in Euripides a spondee. See Pearson Præf. Hec. p. 34.

θυμάτων—προσθιγεῖν] "To touch the sacrifices." This is a rare expression. Wunder indeed explains θυμα by "suffitus," and refers to Eurip. Phæthont. Fr. θυμάτων πυρομένων. But there θυμάτων, as is evident from ἀγλὸν ἀνοσταλόντα, means "victims:" for the passage is an imitation of Hom. Il. O. 458. Ἐρδου δ' ἀσπάρτοις τελέσσας ἐκατόμβας, Κρίσσω δ' ἐκ πεδίων ἄνθρωποι φέρον οὐρανὸν εἶσω Ἠδείαν. More correctly, therefore, has Horace said, "aram si tetigit manus."

10. κατεῖχ'] "Kept attentive." La. Lb. R. read κατείχετ', probably a corruption for κατεῖχετ', a gloss.

11. Vulg. στενάζων. MS. Γ. ἤζων: whence Dindorf elicited ἰδζων. So in Trach. 787. βοῶν, ἰδζων. Compare, too, Μέλη βοῶν ἄναυδα καὶ ρακῆμα in Soph. Philoct. in Troj.

12. ἀκμὴ] "The point of time." So in Aj. 823. οὐχ ἔδρας ἀκμῇ.

13. ἐκχέω] "Pour out," i.e. waste. So Eurip. in Philoct. Fr. ii. Ὀκνῶ δὲ μόχθων τῶν πρὶν ἐκχεῖν χεῖρα and so Virgil, "ibi omnis effusus labor."

14. τῷ] On this Ionism for φ, see Brunck at CEd. C. 1259.

16. ὅπου 'στ' ἐνταῦθα] "Where is there." This union of ὅπου ἐνταῦθα is scarcely good Greek. We find indeed in v. 433. ποῦ γὰρ ἦν ἐνταῦθα. But there we must evidently read οὐ γὰρ ἦν. Besides, Ulysses ought to state some reason why he could give such minute directions. Perhaps Sophocles wrote, ὅπου 'σθ', ἦν οἶδα, δίστομος πέτρα. Elmsley, too, found some difficulty here; for at Iph. T. 110. he proposes to read ὅποι. But ὅποι, "whither," is more absurd than ὅπου, "where." MS. Harl. has ὅπου 'στ': which would seem to lead to ὅπου 'στ' ἐνταῦθα δίστομος πέτρα.

πέτρα] Elmal. on Med. 1326. says that πέτρα often means "cavern;" because, says Hermann, we see ca-

τοιάδ', ἴν' ἐν ψύχει μὲν ἡλίου διπλῇ
 πάρεστιν ἰθάκησις, ἐν θέρει δ' ὕπνον
 δι' ἀμφιτρῆτος αὐλίου πέμπει πνοή·
 βαιὸν δ' ἐνερθεν ἐξ ἀριστερᾶς τάχ' ἂν 20
 ἴδοις ποτὸν κρηναῖον, εἴπερ ἴστί σῶν.
 ἃ μοι προσελθὼν σίγα σημαίν', εἴτ' ἔχει
 χῶρον πρὸς αὐτὸν τόνδε γ', εἴτ' ἄλλη κυρεῖ·
 ὥς τὰπίλοιπα τῶν λόγων σὺ μὲν κλύης,
 ἐγὼ δὲ φράζω· κοινὰ δ' ἐξ ἀμφοῖν ἴη. 25

ΝΕΟΠΤΟΛΕΜΟΣ.

ἀναξ Ὀδυσσεῦ, τοῦργον οὐ μακρὰν λέγεις,
 δοκῶ γὰρ, οἷον εἶπας, ἄντρον εἰσορᾶν.

verns generally "saxis structas aspectus pendentibus."

17. τοιάδ', ἴν' ἐν—] "Such, that there is a double sitting, in the winter towards the sun, and in the summer the breeze brings on sleep." But though this seems to be the meaning, yet ἡλίου has nothing to depend on. Read therefore, ἴν' ἐν ψύχει μὲν ἥλιος, διπλῇ ἔστιν γὰρ ἰθάκησις, ἐν θέρει δ' ὕπνον δι' ἀμφιτρῆτος αὐλίου πέμπει πνοή: for thus ἥλιος—ὕπνον πέμπει would be properly opposed to ὕπνον—πέμπει πνοή: where ὕπνον—πέμπει is similar to the Latin "inducit somnos."

20. βαιὸν] On the Sophoclean βαιὸς see v. 274.

21. σῶν] Attic for σῶον. See our note on Prom. 522. and add Rhoe. 525. εἴπερ ἴστί σῶς.

22. This verse is one of the few exceptions to Porson's canon respecting the final Cretic; and which he wished to correct by reading, as stated by Dobree on Aristoph. Plut. 598. σημαίνου. But the first εἴτε can hardly be dispensed with. Hermann unites it with ἔχει, referring it to all that had been said previously. But this is an error. For Ulysses could not intend Neoptolemus to tell him by signs what he knew already; nor, if he did,

could Neoptolemus so tell him. We might therefore read, as I conjectured in Cl. Jl. N. ii. p. 33. Σίγα προσελθὼν εἴτ' ἔχει, σημαίνε μοι—. For thus σημαίνε μοι closes a verse in Phœn. 1101. 1389. Iph. A. 1332. But this is not the only error. For in v. 23. ἔχει χῶρον πρὸς αὐτὸν, where Heath compares ἔχει with the English "keeps," i. e. lives, and Bruck with the Latin "habet," the preposition πρὸς is quite superfluous, as appears from χῶρον τίν' ἔχει in v. 154. Moreover, κυρεῖ without a participle is not correct Greek. Lastly, the γε is perfectly unmeaning after τόνδε. Until, therefore, MSS. offer something better, we may read εἴτ' ἔχων, σημαίνε μοι. Χαλὸν πᾶς αὐτὸς τῷδ' εἴτ', εἴτ' ἄλλῃ κυρεῖ: where ἔχων—κυρεῖ is due to Valckenaer in Not. MSS. and τῷδ' εἴτ' to Elmsley in Ed. Rev. N. 37. p. 77.; and as regards the change of πρὸς into πᾶς, the very same confusion has taken place in v. 719. The passage has evidently been tampered with; for La. has τόνδ' ἦτ'; Lb. τόνδ' εἴτ'; V. αὐτὸν κυρεῖ; while Urb. for ἔχει reads ἐνι.

24. κλύης] So MS. B. according to the canon of Dawes; the rest κλύεις.

26. τοῦργον οὐ μακρὰν] So in Agam. 1659. τοῦργον οὐχ ἐκὰς τόδε.

- ΟΔ. ἀνωθεν, ἢ κάτωθεν; οὐ γὰρ ἰννοῶ.
 ΝΕ. τόδ' ἐξῦπερθε, καὶ στίβου τ' οὐδεὶς τύπος.
 ΟΔ. ὄρα, καθ' ὕπνον μὴ καταυλισθεὶς κυρῇ. 30
 ΝΕ. ὁρῶ κενὴν οἴκησιν ἀνθρώπων δίχα.
 ΟΔ. οὐδ' ἔνδον οἰκοποιός ἐστί τις τροφή;
 ΝΕ. στείπτη γε φυλλὰς ὡς ἐναυλιζοντί τῳ.
 ΟΔ. τὰ δ' ἄλλ' ἔρημα, κούδεν ἐσθ' ὑπόστειγον;
 ΝΕ. αὐτόξυλόν γ' ἔκπωμα, φλαυρούργου τινός 35

29. καὶ στίβου τ' οὐδεὶς τύπος] "And there is not a single form of a path." This is nonsense, as Valckenauer was the first to remark; who says that "τύπος στίβου Græcum non est; certe non Sophocleum: lege igitur κῆσι τοῦ γ' οὐδ' εἰς κτύπος;" where κτύπος is probably due to the MS. quoted by Morell; and which is found also in La. Lc. Ven. Par., and in R. but with a γρ. τύπος, and has been wrongly adopted by Wunder; for στίβου κτύπος, "a noise of a path," is quite as absurd as στίβου τύπος, "a form of a path." Hermann, indeed, understands by στίβου, "vestigii:" but στίβος never has nor could have such a meaning. Read therefore κῆν στίβου ποδὸς τύπος, "and in the path a foot-print;" a fact which Ulysses no sooner hears, than he says in fear, "Ὁρα, καθ' ὕπνον μὴ καταυλισθεὶς κυρῇ.

30. καταυλισθεὶς] This is the unexpected reading of La. Lb. Urb. R. and F. in lieu of κατακλιθεὶς, and which seems to correspond with αἰλίον in v. 19. and ἐναυλιζοντί in v. 33. There is, however, some doubt respecting the passive form; for the middle is more common.

31. ὁρῶ] On this repetition of ὁρῶ and ὁρῶ see Prometheus. 69. 'Ὁρῶ θέαμα' — 'Ὁρῶς, and Phœn. 165.

κενὴν οἴκησιν ἀνθρώπων δίχα] So in v. 488. 'Ἐρημον οὕτω χωρὶς ἀνθρώπων' and Cœd. T. 57. 'Ἐρημος ἀνδρῶν μὴ ζυνοικιστῶν ἔστω.

32—34. After Neoptolemus had said 'Ὁρῶ κενὴν οἴκησιν — Ulysses

could scarcely ask, Οὐδ' ἔνδον οἰκοποιός — τροφή; for if no man lived there, it was not likely there would be any "home-made victuals;" nor, if there were, could Neoptolemus reply to the question, Οὐδ' ἔνδον — τροφή; by saying, Στείπτη γε φυλλὰς — as if a "leafy bed" were a kind of victuals. Hermann, indeed, asserts that τροφή means "whatever conduces to support;" and denies that οἰκοποιός can be taken passively, like αἰτοποιός in Cœd. C. 698. φέτευμα — αἰτοποιόν. The latter objection may, however, be met by reading ἐστὶν οἰκοποιότης τροφή; and as τροφή never means, what Hermann says it does, "utensile," we might read τροφή, "articles of luxury." But this is not the only difficulty; for it is quite plain that ἔκπωμα ought to follow immediately after τροφή or τρυφή. The fact is, the verses and speeches are wrongly disposed, and should be thus arranged: ΝΕ. ὁρῶ — δίχα, τὰ τ' ἄλλ' ἔρημα. ΟΔ. κοῦδ' ἐν ἐσθ' ὑπόστειγον; ΝΕ. Στείπτη γε φυλλὰς, ὡς ἐναυλιζοντί τῳ. ΟΔ. Οὐδ' ἔνδον οἰκοποιός ἐστί τις τρυφή; ΝΕ. Αὐτόξυλόν γ' ἔκπωμα: an arrangement to which Wakefield was the first to lead the way.

33. στείπτη — ὡς — τῳ] "Trod down as if by a person making his bed there."

35. αὐτόξυλον] "Of mere wood." This is said, because during the Trojan war the art of turning cups was well known.

φλαυρούργου] Suid. in φλαυράτες — Σοφοκλῆς φλαυρούργου τινας πε-

τεχνήματ' ἀνδρὸς, καὶ πυρεῖ ὁμοῦ τάδε.

ΟΔ. κείνου τὸ θησαύρισμα σημαίνεις τόδε.

ΝΕ. ἰοῦ, ἰοῦ· καὶ ταυτὰ γ' ἄλλα θάλπειται
ῥάκη, βαρείας του νοσηλείας πλῆα.

ΟΔ. ἀνὴρ κατοικεῖ τούσδε τοὺς τόπους σαφῶς, 40

πᾶσ' οὐχ ἐκὰς που· πῶς γὰρ ἂν νοσῶν ἀνὴρ

κῶλον παλαιᾷ κηρὶ, προσβαίη μακρὰν;

ἀλλ' ἢ 'πὶ φορβῆς νόστον ἐξελέλυθεν,

ἢ φύλλον, εἴ τι ἰώδυνον κάτοιδ' ἐκείνου.

τὸν οὖν παρόντα πέμψον εἰς κατασκοπὴν, 45

μὴ καὶ λάβῃ με προσπεσάν· ὥς μᾶλλον ἂν

ἔλοιτό μ' ἢ τοὺς πάντας Ἀργεῖους μολεῖν.

ριτεχνήματ' ἀνδρὸς: where the Leyden MS. gives παρατεχνήματ', rightly; for πᾶρα should be read in lieu of τινός, which belongs rather to v. 37. where τόδε could not be said δεικτικῶς by Ulysses.

36. τεχνήματ'] On this plural noun, as applied to a single thing, see Porson Orest. 1051. who aptly quotes from Ovid "Cognovi clypeum, lævæ gestamina nostræ."

πυρεῖ ὁμοῦ τάδε] "All these materials put together for striking a fire," says Neoptolemus, showing them. The materials in question were, two flints, (see v. 296. ἐν πέτρῳσι πέτρων ἐκτρίβων μάλισ' Ἐφην' ἔφατον φῶς,) and some tinder, made of burnt rags, as appears from the words following: καὶ ταυτὰ γ' ἄλλα—ῥάκη. Respecting other kinds of πυρεῖα, see Casaubon. Theocrit. xxii. 33. Salmas. Exercitat. Plin. p. 126. and Wesseling. Diodor. v. 67.

37. κείνου] Had Philoctetes been meant, Ulysses would have said rather αὐτοῦ. Valckenaer proposes to read κείνου, "a needy man," as in v. 273. φωνὴ δυνάμει. Maittaire in Not. MSS. κλεινόν γε, spoken ironically. But κείνου is preferable.

39. τοῦ] Attic for τινος.

42. κηρὶ] "Fatal malady." See v. 695.

προσβαίη μακρὰν] "Go far from

home." But that would be rather προβαίη.

43. 'πὶ φορβῆς] "For food." But the genitive cannot express the object. Read φορβῆν, to correspond to φύλλον.

νόστον] Here νόστος means "a journey," not, as generally, "a return." Toup on Suid. T. ii. p. 403. wished to read μαστὴν, which Brunck rejects as not Attic. But Hermann quotes σφρονοιστὸς ἐνεκα from Plato Legg. xi. p. 933. x. and might have added δρχηστὴς found in Eurip. Cycl. 171.

45. τὸν οὖν] "Send therefore the man who is present." But Ulysses, to whom Neoptolemus was the ὑπηρέτης, as appears from v. 53. ought not to order Neoptolemus to send a person, as if he were unable to give the order himself. Besides, the sense requires not τὸν but τόνδ'. Read therefore, Τόνδ' οὖν παρόντα πέμψον κατασκοπόν· where τόνδ' is due to Toup. and κατασκοπόν to MS. Harl. Compare Heracl. 338. σκοπὸς Πέριπλο πρὸς αὐτὸν, μὴ λάβῃ με προσπεσάν.

46. μὴ καὶ λάβῃ] This position of καὶ after μὴ is very common. Compare Æsch. Suppl. 392. μὴ καὶ ποτε ἔλθῃ λέως ἔκός τι; where J. W. in Philological Museum, N. ii. p. 213. reads wrongly καὶ μήποτε.

47. ἔλοιτο κ. τ. λ.] Literally,

NE. ἀλλ' ἔρχεταιί τε, καὶ φυλάσσεται στίβος·
σὺ δ', εἴ τι χεῖρεις, φράζε δευτέρῳ λόγῳ.

ΟΔ. Ἀχιλλείας παῖ, δέῃ σ', ἐφ' οἷς ἐλήλυθας, 50
γενναῖον εἶναι μὴ μόνον τῷ σώματι,
ἀλλ', ἣν τι παῖνον, ὦν πρὶν οὐκ ἀπήποιας,
κλύης, ὑπουργεῖν, ὡς ὑπέρτης πάρει.—

NE. τί δῆτ' ἄνωγας;

ΟΔ. τὴν Φιλοκτήτου σὲ δεῖ,
ψυχὴν ὅπως λόγοισιν ἐκκλέψεις λόγων, 55

"Would choose that I rather than all the Greeks should come." But Philoctetes would not care so much about the arrival of Ulysses, as getting a shot at him. Accordingly Vauvillier wished to read *ἔλατ' ἂν, ὃ τοῖς πάσας Ἀργείους, μ' ἄλειν*. But, says Brunch, there is no such word as *ἄλειν*: although *ἄλει* is found in Trach. 781. *Πῶς οὐκ ἄλει καὶ τόνδ' ἄλει δάξῃ γ' ἄμψ'* and *ἄλεις ψυχὴν* in Hippol. Boissonade prefers *μ' ἔλειν*, "to kill," as in Aj. 1075. *ὡς ἔλοι δούρι*. Med. 386. *φαρμάκοις αὐτοῖς ἄλειν*; and so does Wunder; but as some MSS. give *λαλεῖν*, Valckenauer proposes to read *βαλεῖν*: and so did Burges at Tro. 905.

48. ἀλλ' ἔρχεται] "But he comes." Who comes? This we are not told. Accordingly Buttmann asserts that *ἔρχεσθαι* frequently means "to depart"; and refers to v. 1173. *Μὴ πρὸς ἑταίου Διὸς ἔλθης, ἱκετεύω*; where the Schol. explains *ἔλθης* by *ἀπέλθης*: but from the deprecatory *μετρίως*, spoken there by the Chorus, it is plain that Philoctetes threatened them with a curse; and we must therefore read, *Μὴ ποτ' ἀπὸ τοῦ Διὸς ἔλθῃ σ', ἱκετεύω*. With regard to the passage before us, the Schol. says, *Ἀπέρχεται, φησὶν, ὁ θεράπων εἰς κατασκευὴν* and therefore his copy had doubtless

a second speech." This, says Wunder, means the same as *ὡς τὰπλοῖα τῶν λόγων* in v. 24. But *δευτέρῳ λόγῳ* could be said only after a break in the conversation; and as no such break has occurred at present, it is plain that Sophocles could not have so written. Perhaps he wrote, *φράζε· ΟΔ. ἐς δὲ ἔρω. NE. λέγ' οὖν*. For as the previous conversation had taken place, when the speakers were at a distance from each other, it was necessary to tell that they had now come nearer, and why they did so. Respecting the formula *ἐς δὲ ἔρω*, see our note on Prom. 667. *ἐς οὗτο—μήτοις*: and to the passages there quoted, of which the most apposite is Eurip. Ion 1250. *Δεῖρ' ἔλθ'*. *ἐς οὗτο γὰρ τοὺς λόγους εἰπεῖν θέλω*, add Aristoph. *Ἀχ. 1058. φέρε δῆτ', ἐς οὗτο λέγ'*; and Martiel's "*pauca verba—Dicas in aurem, sic ut audiat solus*:" where "*in aurem*" would be in Greek *ἐς οὗτο*, not *πρὸς οὗτο*: and hence we must read with one MS. in Platon. Euthyd. § 12. *προσκέφας—εἰς τὸ οὗτο*, instead of *πρὸς*; which is found only in such authors as Achill. Tat. vi. 7. and Heliodor. vii. 12.

53. *ὡς ὑπέρτης πάρει*] Musgrave justly prefers *εἰς*, "to whom," i. e. to me.

55. *ἐκκλέψεις*] So the best MS. B. in confirmation of Dawes' canon. With regard to the sense, Gernhard and Gœdike have well restored it by reading *τὴν Φιλοκτήτου σὲ δεῖν, ψυχὴν ὅπως δόλοισιν ἐκκλέψας, λόγων, ὅπως*

u] "Will be guarded," mid. in a passive sense, Gr. Gr. § 496.

δευτέρῳ λόγῳ] "Say in

ὅταν σ' ἐρωτᾷ τίς τε καὶ πόθεν πάρει,
 λέγειν, Ἀχιλλέως παῖς (τόδ' οὐχὶ κλεπτέον)
 πλεῖς δ' ὥς πρὸς οἶκον, ἐκλιπὼν τὸ ναυτικὸν
 στρατεύμ' Ἀχαιῶν, ἔχθος ἐχθῆρας μέγα,
 οἱ σ' ἐν λιταῖς στείλαντες ἐξ οἴκου μολεῖν, 60
 μόνην γ' ἔχοντες τήνδ' ἄλωσιν Ἰλίου,
 οὐκ ἤξιασαν τῶν Ἀχιλλείων ὄπλων
 ἐλθόντι δοῦναι κυρίας αἰτουμένην,
 ἀλλ' αὐτ' Ὀδυσσεὶ παρέδωσαν, λέγων, ὅς' ἂν
 θέλῃς καθ' ἡμῶν, ἔσχατ' ἐσχάτων κακά. 65
 τούτων γὰρ οὐδὲν μ' ἀλγυνεῖς· εἰ δ' ἐργάσει

σ' ἐρωτᾷ—λέγειν where λέγω has been subsequently confirmed by MS. Par. The construction is, λέγω σε δεῖν—λέγειν.

56. τίς τε καὶ πόθεν] So Homer, *Τίς, πόθεν εἰς ἀνδρῶν;*

58. ὥς πρὸς οἶκον] Brunek says ὥς πρὸς is a pleonasm, as in Aristoph. *Ἴππ. Β. Κάκεινον ἐκφερέτω τις ὥς ἐπὶ τὴν τέχνην.* Hermann explains ὥς, "as if." But neither of them saw that as δ' after πλεῖς is useless, Sophocles wrote Πάρις πρὸς οἶκον—where *ἐν* or *ὥς* is, as usual, to be supplied after λέγων. See Matth. Gr. Gr. § 529.

59. ἔχθος ἐχθῆρας] Compare El. 1034. *ἔχθος ἐχθαίρω σ' ἐγώ:* from which it appears that a person is required after ἐχθαίρω. Read therefore, *ὅς ἐν λιταῖς στείλαντες*, where *ὅς* is Attic for *τούτος*, *εἰ*—

60. ἐν λιταῖς] The preposition *ἐν* is redundant here as in 102. *ἐν δόλῳ;* Trach. 889. *Ἐδ. T. 821. Antig. 962. 1003.*

στέλλαντες—μολεῖν] "Sending for you to come." So in Antig. 165. *Ἔστω' ἰκέσθαι.*

ἐξ οἴκου] Some MSS. οἶκον. Either will do.

61. μόνην κ.τ.λ.] "Having this the only means of taking." But τήνδε would be hardly good Greek. Besides, as MS. V. reads *μόνον*, and

La. Par. *μόνον δ'*, it is plain that Sophocles wrote, *Μόνον σ' ἔχοντες, τὴν ἄλωσιν Ἰλίου*, "having you alone as the means of taking Ilium."

63. κυρίας αἰτουμένην] "Asking for them as their rightful owner." But the copula can scarcely be dispensed with; nor, if it could, can *ὅπλων* follow either *ἤλυσαν* or *αἰτουμένην*. We must, therefore, read *κυρίῳ σαντῶ μόνῳ*, as in Class. Journ. N. ii. p. 331.

64. λέγων—κακά] Respecting such absolute sentences, see note on Prom. 209. MS. Par., however, has *λέγ'*, the conjecture of Gedike; but probably from a gloss.

παρέδωσαν] "Wrongly gave." See v. 399.

65. ἔσχατ' ἐσχάτων κακά] Compare *Ἐδ. T. 465. ἄρρητ' ἀρρήτων. Ἐδ. C. 1238. κακά κακῶν. Suid. Ἔσχατ' ἐσχάτων κακά Διαπέπρακτα· ὁμοῖά ἐστι τῇ Δεινότερα δεινότετου καὶ Κύντερα κυντάτου* and in *Πέρα—καὶ αἰθῆς, Ἀρρήτων ἀρρήτοτερα καὶ κακῶν τέρα*, transcribed from Julian Orat. vii. p. 211.

66. τούτων γὰρ οὐδὲν ἀλγυνεῖς] In defence of this syntax Hermann quotes Aj. 1107. *καὶ τὰ σέμν' ἐπη Εὐλόας ἐκέλους*, totally unconscious that as *καὶ τὰ σέμν' ἐπη* ought to follow the words *Ἄλλ', ὥντερ ἄρχεις, ἄρχε*, Sophocles must have written, *κ', εἰ τι*

μὴ ταῦτα, λύπην πᾶσιν Ἀργείοις βαλεῖς.
 εἰ γὰρ τὰ τοῦδε τόξα μὴ ληφθήσεται,
 οὐκ ἔστι πέρσαι σοὶ τὸ Δαρδάνου πέδον.
 ὡς δ' ἔστ' ἔμοι μὲν οὐχί, σοὶ δ' ὀμιλία 70
 πρὸς τόνδε πιστὴ καὶ βέβαιος, ἔκμαθε.
 σύ μὲν πέπλευκας, οὐτ' ἔνορκος οὐδενί,
 οὐτ' ἐξ ἀνάγκης, οὔτε τοῦ πρώτου στόλου.
 ἔμοι δὲ τούτων οὐδὲν ἔστ' ἀρνήσιμον.
 ὥστ', εἰ με τόξων ἐγκρατὴς αἰσθήσεται, 75
 ὅλῳλα, καὶ σὲ προσδιαφθερῶ ξυνών.
 ἀλλ' αὐτὸ τοῦτο δεῖ σοφισθῆναι, κλοπεὺς
 ὅπως γενήσῃ τῶν ἀνικῆτων ὅπλων.
 ἔξοιδα, καὶ φύσει σὲ μὴ πεφυκότα
 τοιαῦτα φανεῖν, μηδὲ τεχνᾶσθαι κακά. 80
 ἀλλ', ἥδ' ἄγε τοι κτῆμα τῆς νίκης λαβεῖν,
 τόλμα· δίκαιοι δ' αὖθις ἐκφανοῦμεθα·

σέμν' ἔπη, Κόλαξ' ἐκείνους; "and, if high words are any thing, punish them." In the present case, the error, which Buttmann first pointed out, Dindorf first corrected by reading *Τούτων γὰρ οὐδὲν ἄλγυνε* μ'; where *ἄλγυνε* is confirmed by MS. Ven.

67. *λύπην* — *βαλεῖς*] So *βαλεῖς* *χαρὰν* in Ion 751.

69. *πέρσαι*—*πέδον*] "To lay waste the country." Compare 920. *τὰ Τροίας πεδία πορθήσων*, and 1435. *Ἐλεῖν τὸ Τροίας πεδίον*. The country round about Troy was a plain.

72. *ἐνορκος οὐδενί*] "Under no oath to any one." This alludes to the oath taken by the Grecian chieftains to unite their forces, should Helen be carried away. Compare Aj. 1114. *Ἄλλ' οὐνεχ' ὄρκων, ὅσπερ ἦν ἐνέμοτος*: and Iph. A. 893. *Ὀμοσάν τὸν Τυνδάρειον ὄρκον οἱ κακόφρονες Φιλόδογμαί μνηστήρες*.

73. *ἐξ ἀνάγκης*] This alludes to the fact, that Ulysses went to Troy, as a matter "of necessity," after Palamedes

had detected his pretended insanity; with which he was therefore reproached by Ajax in Ovid Metam. xiii. 38. as one who "*detractavitque furore Militiam ficto, donec solertior isto, Sed sibi inutilior, timidi commenta retexit Naupliades animi, vitataque trazit in arma.*"

75. *τόξων ἐγκρατὴς*] "In possession of his bow."

79. *ἔξοιδα, καὶ φύσει*] This *καὶ* has no meaning here, unless we adopt Bothe's beautiful emendation, *καὶ φήσεις*, "I know, and you will say."

81. *ἀλλ'—γάρ*] On this collocation of *ἀλλὰ*—*γάρ* see Elmsl. Heracl. 481. Here also Wakefield's slight emendation *τὸ κτῆμα* restores both sense and syntax. For *τῆς νίκης* cannot follow *λαβεῖν*, nor can *κτῆμα* dispense with the article.

82. *δίκαιοι δ'*] "But we will appear just." Instead however of *δ'*, which has no meaning here, one MS. (R.) has *τ'*. Read therefore *γ'*, where *γ'*, as usual, indicates a sneer.

νῦν δ' εἰς ἀναιδῆς ἡμέρας μέρος βραχὺ
 δός μοι σεαυτὸν, καὶ τὰ τὸν λοιπὸν χρόνον
 κέκλησο πάντων εὐσεβέστατος βροτῶν.

85

NE. ἰγὼ μὲν, οὐς ἂν τῶν λόγων ἀλγῶ κλύων,
 Λαερτίου παῖ, τοῦσδε καὶ πράσσειν στυγᾶ
 ἔφυν γὰρ οὐδὲν ἐν τέχνῃς πράσσειν κακῆς,
 οὔτ' αὐτὸς, οὔθ', ὥς φασιν, εὐκφύσας ἐμέ.
 ἀλλ' εἴμ' ἵτοιμος πρὸς βίαν τὸν ἄνδρ' ἄγειν, 90
 καὶ μὴ δόλοισιν· οὐ γὰρ ἐξ ἑνὸς ποδὸς
 ἡμᾶς τοσούσδε πρὸς βίαν χειράσεται.
 πεμφθεὶς γε μέντοι σοὶ ξυνεργάτης, ὀκνῶ
 προδότης καλεῖσθαι· βούλομαι δ', ἄναξ, καλῶς
 δεῶν, ἐξαμαρτεῖν μᾶλλον ἢ νικᾶν, κακῶς. 95

84. δός μοι σεαυτὸν] So Terence, "Da te hodie mihi."

86. οὐς ἂν τῶν λόγων ἀλγῶ] "Whatever of speeches I may hear." But τῶν λόγων cannot follow οὐς. This Hermann knew at Hec. 485. where he wished to read σὺν, erroneously, as he confessed afterwards at Viger n. 52. Buttman, on the other hand, attempts to solve the difficulty by reading τοὺς δὲ—as if, where τοὺςδε is thus connected with οὐς, the particle δὲ could be separated from the article. Sophocles probably wrote ἐν λόγων ἂν οὐς ἀλγῶ κλύων, "the words which I hear pained as to my ears, these—." Respecting the formula ἐν—τοσούδε, see us on Prom. 637. and correct Trach. 25. by reading ὅστις ἦν Θυκῶν ἀταρβῆς τῆς θείας, τὰς ἂν λέγοι, instead of 55.

87. Λαερτίου] The father of Ulysses is called Λαέρτης by Homer, but Λέρτιος by Sophocles, and in the oblique cases Λαερτίου and Λαερτίῳ. But the trisyllable ought to be restored always; for the anacrostic evidently requires in v. 417. Σισύφου γε Λαερτίῳ in 628. δευὰ τὸν γε Λαρτίου and in 1357. παυλαὶ παυλὶ τῷ γε

Λαερτίου: while in Aj. 101. Εἴω· τί γὰρ δὴ καὶς ὁ τοῦ Λαερτίου, the double article after καὶς is not free from suspicion; and until MSS. offer something better, we may read, Εἰ μὲν τὰ γ' ἔσθ'· ποῦ δὲ καὶς ὁ Λαερτίου; and in the passage before us, Ὁ Λαερτίου παῖ.

88. κακῆς] MS. Ven. κακὰ, i. e. κακός: where πράσσειν κακός may be compared with ἀγαθός ὑλακτεῖν in Aristoph. Σφηκ. 904.

89. ὥς φασιν] This alludes to Homer, Il. I. 312. where Achilles says, Ἐχθρὸς γὰρ μοι κείνος ὄμιος Ἀἰδῶο πόλῃσιν, "Ὅς χ' ἔτερον κεύθῃ ἐνὶ φρεσὶν, ἄλλο δὲ βᾶξῃ."

90. πρὸς βίαν—καλ—δόλοισιν] So Sallust. B. J. "per vim aut dolis."

91. ἐξ ἑνὸς ποδός] "Of one foot:" because the other was diseased. The article, however, can scarcely be dispensed with. Read therefore, οὗξ, i. e. ὁ ἐξ. So in v. 1060. Markland at Suppl. 116. has properly restored χαῖρ', ὁ τὴν Λήμνον πατῶν.

92. πρὸς βίαν] This repetition of a phrase is highly objectionable. Perhaps Sophocles wrote προσβαλὼν, "attacking."

- ΟΔ. ἰσθλοῦ πατρὸς παῖ, καὺτὸς ὦν νέος ποτὶ
 γλῶσσαν μὲν ἀργὸν, χεῖρα δ' εἶχον ἐργάτιν
 νῦν δ' εἰς ἔλεγχον ἐξίω, ὅρῳ βροτοῖς
 τὴν γλῶσσαν, οὐχὶ τάργας, πάνθ' ἡγουμένην.
- ΝΕ. τί μ' οὖν ἀνῶγας ἄλλο πλὴν ψευδῆ λέγειν; 100
- ΟΔ. λέγω σ' ἐγὼ δόλῳ Φιλοκτήτην λαβεῖν.
- ΝΕ. τί δ' ἐν δόλῳ δεῖ μᾶλλον ἢ πείσαντ' ἄγειν;
- ΟΔ. οὐ μὴ πίθηται πρὸς βίαν δ' οὐκ ἂν λάβοις.
- ΝΕ. οὕτως ἔχει τί δεινὸν ἰσχύος θράσος;
- ΟΔ. ἰοὺς ἀφύκτους καὶ προπύκποντας φόνον. 105
- ΝΕ. οὐκ ἄρ' ἐκείνῳ γ' οὐδὲ προσμῖξαι θρασύ;
- ΟΔ. οὐ' μὴ δόλῳ λαβόντα γ', ὥς ἐγὼ λέγω.

96. καὶ, καὺτὸς] Suid. in Γλῶσσαν has καὶ αὐτὸς. Read therefore, καῖς, αὐτὸς, for καὺτὸς can scarcely begin a sentence. See v. 436.

97. ἀργὸν] This is one of the adjectives which have no feminine termination. Phrynich. Eclog. Ἀργὴ ἡμέρα, Ἀργὴ γυνή, μὴ λέγε' ἄλλ' Ἀργὸς ἡμέρα καὶ Ἀργὸς γυνή.

98. εἰς ἔλεγχον ἐξίω] "Coming to the proof," i.e. of facts. So in CEd. C. 1297. μολὼν εἰς ἔλεγχον. Alcest. 656. εἰς ἔλεγχον ἐξελθών.

100. τί μ' οὖν] So Porson at Phoen. 892. to avoid the hiatus, inadmissible in Iambics.

101. This verse has no cæsure; and yet it once had one; at least from the words of Neoptolemus, τί δ' ἐν δόλῳ δεῖ, one would expect σέ γ' ἐν δόλῳ, or σε δεῖν δόλῳ. With regard to the sense, compare Attius: "Contra est eundem mihi et captandum cautum." Bothe in ed. 2. proposes to read, Λέγω δόλῳ σε τὸν Φιλοκτήτην.

103. οὐ μὴ πίθηται] "He will not be persuaded." The full expression is, Οὐκ ἐστ' ὥς μὴ πίθηται. Respecting this use of οὐ μὴ with a second aor. act. or med. see Matth. Gr. Gr. § 516.

104. τί δεινὸν ἰσχύος θράσος] "What terrible boldness of strength —."

But θράσος is plainly superfluous. Besides, the boldness was rather in Neoptolemus than Philoctetes. Read, therefore, φράσον. Compare Ion 1416.

Λέγ', ὥς ἔχει τι δεινὸν ἢ τόλμῃ γέ σου.

105. ἀφύκτους] "Not to be escaped from." For the arrows of Hercules were said always to hit the mark. Compare ἀφυκτα — βέλη in Trach. 265.

106. Οὐκ ἄρ' κ. τ. λ.] "Is it not bold to engage with him?" To such an absurd question Ulysses could give no reply at all, much less a simple negative Οὐ: for of the boldness there could be no doubt. Well, therefore, does MS. Par. read Οὐκ οὖν — or, as it should have read, Οὐκ ἦν — ὅδε, where ὅδε was pronounced by Neoptolemus, half-unsheathing his sword. Respecting the historic ὅδε, see Burges on Æsch. Suppl. 485.

107. Οὐ' μὴ δόλῳ κ. τ. λ.] "No; taking him not by a trick, as I say." Such is the literal translation of this absurd line, where the ellipse of the construction must be thus supplied: Οὐ θρασὺν σέ προσμῖξαι λαβόντα (νῦν) μὴ δόλῳ. But θρασὺν and δόλῳ cannot be thus united in one sentence. Sophocles perhaps wrote, Ἐὰ μὴ δόλῳ λαβόντα νῦν σέ γ' οὐ λέγω "hold: I say you will not take him except by

- NE. οὐκ αἰσχροὺν ἡγεῖ δῆτα τὰ ψευδῇ λέγειν ;
 ΟΔ. οὐκ, εἰ τὸ σωθῆναί γε τὸ ψεῦδος φέρει.
 NE. πῶς οὖν βλέπων τις ταῦτα τολμήσει λαλεῖν ; 110
 ΟΔ. ὅταν τι δεῖς πρὸς κέρδος, οὐκ ὀκνεῖν πρίπει.
 NE. κέρδος δέ μοι τί τοῦτον ἐς Τροίαν μολεῖν ;
 ΟΔ. αἶρεῖ τὰ τόξα ταῦτα τὴν Τροίαν μόνα.
 NE. οὐκ ἄρ' ὁ πέρσων γ', ὡς ἐφάσκειτ', εἰμ' ἐγώ ;
 ΟΔ. οὐτ' ἂν σὺ κείνων χωρὶς, οὐτ' ἐπειῖά σου. 115
 NE. θηρατέ' οὖν γένοιτ' ἂν, εἴπερ ὧδ' ἔχει.
 ΟΔ. ὡς τοῦτό γ' ἔρξας, δύο φέρεῖ δωρήματα.

a trick :'' where *ἐα* was pronounced by Ulysses laying hold of Neoptolemus in the act of drawing his sword. Respecting this use of *ἐα*, it is sufficient to refer to v. 1300. ΦΙ. 'Ἄλλ' οὐτι χεῖρων, ἢν τόδ' ὀρθωθῇ βέλος. NE. 'Ἐα' μηδαμῶς, μὴ πρὸς θεῶν μεθ' ἑ βέλος and to Orest. 1598. OP. 'Ἔσται τόδ' ME. 'Ἐα' μὴ μηδαμῶς ὀρθῶς τάδε : and with regard to the confusion of *εὐ* and *ἐα*, see us on Platon. Crit. § 15.

108. τὰ ψευδῇ λέγειν] Vauvillier, remarking the inutility of the article, proposed τὸ ψευδῇ λέγειν as in 100. ἔλλο πλὴν ψευδῇ λέγειν and in Soph. Creus. Fr. ii. Καλὸν μὲν οὖν οὐκ ἐστὶ τὸ ψευδῇ λέγειν. The MSS., however, point to something more elegant—ἡγεῖ δὴ τό γε ψευδῇ λέγειν for La. R. and Par. read ἡγῆθ' ἢν τόδε and thus the sneer in τό γε ψευδῇ is blunted by the subsequent τὸ σωθῆναί γε.

110. πῶς οὖν βλέπων] "With what face then—" But βλέπειν is seldom thus used by itself. Read therefore, πῶς νῦν βλέπων, i. e. Philoctetes : and so in Aj. 1290. Δόσθηγε, ποῦ βλέπων ποτ' οὐτὰ καὶ θροεῖς : we must read, Δόσθηγε, πῶς βλέπων με ταῦτα κατὰ θροεῖς : where κατὰ θροεῖς is the same as κακοῦλοθεῖς in Hipp. 240. explained by Hesych. κακολογεῖς, λοιδορεῖς, ὀβριζεῖς.

111. πρὸς κέρδος] So B. T. R. The

other MSS. *εἰς* or *ἐς*. Matthæi quotes opportunely Platon. Gorg. p. 502. x. ψεύδεσθαι πρὸς τὸ χρεῖδες. Add Terence, in Phormio. "P. Non pudet vanitatis? DO. Minime; dum ob rem."

112. μολεῖν] MS. Ven. βαλεῖν. For to this verse, and not to 110. that var. lect. probably belongs. See v. 47.

114. ὁ πέρσων γ'] Some MSS. omit γ'. They should have read σφ', i. e. Τροίαν.

115. οὐτ' ἂν σὺ] The particle *ἂν* has no business here: for it can be united neither to *εἰμ'* nor *πέρσων*. Read therefore, Οὐτ' εἰ σὺ—.

116. οὖν γένοιτ' ἂν] Elmsl. in Mus. Crit. iv. p. 40. proposes to read, *ἂν γένοιτ'* *ἂν* : whom Hermann has followed, because the doubled *ἂν* is elegantly superfluous. But *οὖν* "therefore" can hardly be dispensed with.

117. φέρεῖ] "You will bear away for yourself:" for such is the meaning of the middle voice, as remarked by Reisig on CEd. C. p. xxvii. who seems however not to have been aware that in Xenoph. Econ. i. 6. a MS. Par. reads, *ε m. pr., μίσθον φέροιστο*, as stated by Boissonade on Ecnep. p. 568. where *φέροι* has been vainly defended by Heindorf on Platon. Lys. p. 208. x.

δωρήματα] Literally "gifts;" here "honors," i. e. given by men.

- NE. ποίω; μαβὼν γὰρ, οὐκ ἂν ἀρνοίμην τὸ δρᾶν.
 ΟΔ. σοφός τ' ἂν αὐτὸς ἀγαθὸς κεκλή' ἄμω.
 NE. ἴτω, ποιήσω, πᾶσαν αἰσχύνην ἀφείς. 120
 ΟΔ. ἧ μνημονεύεις οὖν, εἰ σοι παρέησα;
 NE. σάφ' ἴσθ'· ἐπείπερ εἰσάπαξ ξυνήνεσα.
 ΟΔ. σὺ μὲν μένων νῦν, πεῖνον ἐνθάδ' ἐπδέχου·
 ἐγὼ δ' ἄπειμι, μὴ κατοπτευθῶ παρων.
 καὶ τὸν σκεπὸν πρὸς ναῦν ἀποστελῶ πάλιν, 125
 καὶ δεῦρ', εἴαν μοι τοῦ χρόνου δοκῇ τι
 κατασχολάζειν, αὖθις ἐκπέμψω πάλιν
 τοῦτον τὸν αὐτὸν ἄνδρα, ναυκλήρου τρόποις.
 μορφήν δολάσας, ὥς ἂν ἀγνοία προσῇ·
 οὗ δῆτα, τέκνον, ποικίλως αὐθαμένου 130
 δέχου τὰ συμφέροντα τῶν αἰεὶ λόγων.

118. ἀρνοίμην τὸ δρᾶν] "Refuse to do it." Respecting the use and meaning of the article τὸ, see Hermann at Aj. 114.

119. αὐτὸς] Vauvillier αὐτὸς rightly. So in Latin, "idem." See Allen on Sallust, B. J. 67. "consultor idem et socius."

κεκλή'] On this form of the optative see Matth. Gr. Gr. § 204.

σοφός] The Schol. rightly says, σοφὸς μὲν διὰ τὸ κλέψαι, ἀγαθὸς δὲ διὰ τὸ πορθεῖσθαι.

120. ποιήσω] MS. La. and so in 752. and 926. a form that Porson wished to restore in Aristophanes, wherever the metre admitted it.

123. νῦν, κεῖνον] MS. Harl. κεῖνον νῦν. Perhaps Sophocles wrote καὶ, καὶ νῦν.

125. τὸν σκεπὸν] Ulysses here alludes to the man who was sent as a scout in v. 45. He ought therefore to have said, ἀποστελᾷ' αὐτὸν πάλιν, or ἀποστεῖλαι, as proposed by Musgrave, and ὡς δεῦρ' in lieu of καὶ δεῦρ'.

127. αἰεὶς ἐκπέμψω πάλιν] Compare αἰεὶς αὐτὸν πάλιν in v. 976. and αἰετ' αὐτὸν πάλιν αἰεὶς in Aristoph. Neph. 971. Hence Sophocles wrote perhaps αἰεὶς

αὐτὸν πάλιν—for the preposition is superfluous.

128. τρόποις] So with the worst MSS. rightly reads Hermann, comparing γυναῖκας ἐν τρόποις in Agam. 937. τρόποις οὐ τυραννοῖς in Cho. 477. and ἐν τρόποις ἱέλουος in Eum. 444.

129. ἀγνοία προσῇ] So Aristoph. Batr. 1140. μή τις ἀμαθία προσῇ. In Eurip. Antig. Fragm. vi. "Ὁ δ' ἂν προσῇται Κόπρις, ἥδιστον λαβεῖν," quoted by Musgrave, the true reading is, "Ὁ δ' ἂν προσῇται. Respecting the final syllable of ἀγνοία, which is generally short, see J. Weetman in Philological Museum, N. ii. p. 220. who has however neglected to quote Lex. Bekker. p. 324. 'Αγνοία—τὴν τελευταίαν ἐκτείνουσιν.

130. οὗ δῆτα] "Who truly." But δῆτα has no meaning here. Read Οὗ γ' αὖ, τέκνον, καὶ ποικίλως. Respecting the perpetual formula αὖ καὶ ποικίλως, see Schaefer on Bos, v. Κίρδονος. Heindorf, Plato Cratyl. § 122. and Elmal. Edinb. Rev. N. 37. p. 90.

131. τῶν αἰεὶ λόγων] "Of words that happen to be spoken." Respecting this use of αἰεὶ, see us on Prom.

ἐγὼ δὲ πρὸς ναῦν εἶμι, σοὶ παρεῖς τάδε.
 Ἐρμῆς δ' ὁ πέμπων δόλιος ἠγήσαιο τῶν,
 Νίκη τ' Ἀθανᾶ Πολιάς, ἣ σώζει μ' αἰεί.

ΧΟΡΟΙ.

Τί χρῆ, τί χρῆ με δέσποτ', ἐν ξίνα ξίον στρ. α'.
 στέγειν, ἢ τί λέγειν πρὸς ἄνδρ' ὑπόπταν; 136
 φράζε μοι· τέχνα γὰρ
 τέχνας ἐτέρας προὔχει,
 καὶ γνώμα, παρ' ὅτ' τὸ θέϊον
 Διὸς σκῆπτρον ἀνάσσεται. 140
 σὲ δ', ὦ τέκνον, τὸδ' ἐλήλυθεν
 πᾶν κράτος Ὀγύγιον· τό μοι ἔννεπε,

973. and add Thucyd. i. 2. βιαζόμενοι ὑπὸ τῶν αἰὲ πλειόνων for so some MSS. read correctly, and so do some probably in Plato, Gorg. p. 480. α. δὲ ἂν τῶν αἰὲ φίλων τυγχάνη ἀδικῶν, instead of αἰὲ τῶν.—

134. Νίκη τ' Ἀθανᾶ Sophocles, by a common πρόληψις, alludes probably to the well-known wingless Victory, placed in the temple of Minerva Πολιάς at Athens. If however Παλλάς, found in MS. Harl., and to which Παλλάς in V. and Ven. owes its origin, be the true reading, Ulysses would here allude to the Palladium, which he took away from Troy at the instigation and under the direction of the goddess herself, displeased with the Trojans for the preference they had shown to the worship of Venus.

Ἀθανᾶ On this Tragico-Doric form, see Porson Orest. 26.

135. ἐν ξίνα "In a strange land." But this is a strange ellipse of γῆ. Sophocles probably wrote δέσποτ' δέξινους: for thus we can see the connexion between δέξινους and τέχνα, παρ' ὅτ'—σκῆπτρον ἀνάσσεται especially as Hesiod in Theogon. 88. has Τούνεκα γὰρ βασιλῆες ἐχέφρονες.

τί—ξένον στέγειν] A double accusative is found after verbs of concealing, as in Electr. 570. οὐδὲν γὰρ Soph. Philoct.

σε δεῖ κρύπτειν ἔτι and Prom. 625. Μήτοι με κρύψης τοῦτ'. Suidas however, in Προὔχειν, reads πράττειν: which if correct, στέγειν would be a corruption for λέγειν.

137. τέχνα κ. τ. λ.] "For that science exceeds other sciences and that strength (other strength) by which the sceptre of Jove is swayed." Such at least seems the natural flow of ideas; and therefore we must read νόμα, to which the subsequent κράτος refers, as the preceding δέξινους refers to τέχνα. Respecting the confusion of νόμα and γνώμα, see us from Prom. 534. and add Demosth. Phil. i. § 11. where some MSS. read γνώμην incorrectly for νόμην: and with regard to the phrase τέχνα—τέχνας προὔχει, compare (Ed. T. 380. "Ὁ πλοῦτε καὶ τυραννὶ καὶ τέχνῃ τέχνης ὑπερφέρουσα. Matthæi prefers the Ald. σκῆπτρον: but then we ought to read also ἀφίσσεται. The passive ἀνάσσεται is, however, found in Oß. Δ. 177.

142. κράτος Ὀγύγιον] "Power descended from old times." Hesycli. Ὀγύγιον παλαιοῦ, ἀρχαίου. Etymol. M. p. 820. 37. Ὀγύγιος ἀρχαῖος βασιλεὺς Ἀθηναίων· ἀπ' οὗ καὶ Ὀγύγιοι πύλαι (Phæn. 1113.) ἐν Θήβαις καὶ πᾶν τὸ ἀρχαῖον Ὀγύγιον φασί, διὰ τὸ πολλὰ αὐτὸν γενέσθαι ἀρχαϊότατον. He

τί σοι χρεὼν ὑπουργεῖν.

NE. νῦν μὲν, ἴσως γὰρ τόπον ἔσχατιαῖς
προσιδεῖν ἐθέλεις, ὅντινα κείται, 145

δέρκου θαρσῶν· ὅποταν δὲ μόλη
δεινὸς ὀδίτης, τῶνδ' ἐκ μελάβρων
πρὸς ἐμὴν αἰεὶ χεῖρα προχωρῶν,
πειρῶ τὸ παρὸν θεραπευεῖν. [ἀντιστρ. α΄.

XO. μέλον πάλαι μέλημά μοι λέγεις, ἄναξ, τὸ σὸν
φρουρεῖν ὅμμ' ἐπὶ σῷ μάλιστα καιρῷ. 151

νῦν δέ μοι λέγ', αὐτὰς
ποιῶς ἐνεδρος ναίει,
καὶ χᾶρον τίν' ἔχει; τὸ γὰρ μοι
μαθεῖν, οὐκ ἀποκαίριον, 155
μὴ προσπεσῶν με λάβη ποθὲν.

was also said to be the oldest of the gods. See Schol. Hesiod. Theog.

τό μοι ἔννεπε] "Wherefore tell me." See Matth. Gr. Gr. § 291.

144. ἔσχατιαῖς] Homer uses the singular, Od. 1. 182. Ἔνθα δ' ἐπ' ἔσχατῇ σπέος εἶδομεν ἔγχι θαλάσσης; Pindar the plural, in Isthm. vi. 17. ἔσχατιαῖς ἦδη πρὸς ὄλβου. Hesych. Ἐσχατία· τὸ ἔσχατον μέρος χωρίου.

145. ὅντινα] This agrees by attraction with τόπον. Buttmann says that κείται can govern an accusative, as ἔστηκε in Eurip. Suppl. 987. Τί ποτ' αἰθερίαν ἔστηκε πέτραν. But there we must read, Τί ποτ' αἰθερίαν στάδ' εἶχε πέτραν; for the perfect ἔστηκε is always intransitive.

148. χεῖρα προχωρῶν] "Advancing always according to my hand." But προχωρεῖν means "to advance forward." Read χεῖρα προχωρῶν, "moving towards."

149. τὸ παρὸν θεραπευεῖν] This is similar to the saying of Pittacus, τὸ παρὸν εὖ ποιεῖν to which Plato alludes in Gorg. p. 499. c. ἀνάγκη μοι, κατὰ τὸν παλαιὸν λόγον, τὸ παρὸν εὖ

ποιεῖν and in Legg. xii. p. 959. d. Cratinus varied the expression. Suidas in τὸ παρὸν εὖ ποιεῖν—Κρατίνος Πυλαίῳ· ἄνδρας σοφοὺς Χρὴ τὸ παρὸν πρᾶγμα εἰς καλῶς εἰς δύναμιν τιθέσθαι.

150. ἄναξ, τὸ σὸν] Triclinius with Brunck omits τὸ σὸν. But as the Scholiast explains τὸ σὸν φρουρεῖν ὅμμ' by τὰ σὰ νεῦματα φυλάττειν, and thus shows, what none have seen, that Sophocles probably wrote φρουρεῖν νεῦμ', we ought to read, Μέλον πάλαι δὴ μοι λέγεις, ἄναξ, τὸ σὸν—at least from the words of the Schol. μέλον πάλαι· ἀπὸ τοῦ πρᾶγμα μοι λέγεις, it is plain μέλημα was not in his copy. With regard to the loss or confusion of νεῦμα, see Burges on Æsch. Suppl. 80. and add that in the Oracle quoted by Jo. Lyd. de Mensibus p. 2. Ψυχᾶιον σπινθῆρα δυοὶ κρόσσας ὁμονοίας Νῶ καὶ νεύματι θείῳ, Taylor in Cl. Jl. N. 34. p. 262. reads correctly πνεύματι: while, as regards δὴ after πάλαι, compare v. 803. Ἀλλ' ὦ πάλαι δὴ, and see Elmsl. on Med. 1086.

156. So Hermann on account of the metre, for μὴ με λάβη προσπεσῶν.

τίς τόπος ἢ τίς ἔδρα; τίν' ἔχει στίβον,
ἑναυλον, ἢ θυραῖον;

NE. οἶκον μὲν ὄρᾱς τόνδ' ἀμφίβυρον
πετρίνης κοίτης.

160

XO. ποῦ γὰρ ὁ τλήμων αὐτὸς ἄπεστιν;

NE. δῆλον ἔμοι γ' ὡς φορβῆς χρεῖα
στίβον ὀγμεύει τόνδε πέλας που
ταύτην γὰρ ἔχειν βιοτῆς αὐτὸν
λόγος ἐστὶ φύσιν, θηροβολοῦντα
πτηνοῖς ἰοῖς, στυγερὸν στυγερώς,
οὐδέ τιν' αὐτῶ
παιῶνα κακῶν ἐπινωμῶν.

165

XO. οἰκτεῖρω νιν ἔγωγ', ὅπως
μή του κηδομένου βροτῶν,
μηδὲ σύντροφον ὄμμι ἔχων,
δύστανος μόνος αἰεὶ

στρ. β'.

170

158. ἑναυλον, ἢ θυραῖον] Attius in Philoctet. "Ubi habet; urbe, agrone?" Porson at Orest. 1263. ed. 2. thinks that Thom. Mag. in ἑναυλος, whom Phavorinus transcribed, read ἑναυλος ἢ θυραῖος.

159. οἶκον μὲν] Wakefield, offended with the ἀνταπόδοτον, reads Μῶν οἶκον ὄρᾱς. But as MS. Flor. omits μὲν, perhaps Sophocles wrote, NE. Οἶκόν τιν' ὄρᾱς; XO. τόνδ' ἀμφίβυρον | πετρίνης κοίτης; | ποῦ δ' ἔρ' ὁ τλήμων αὐτὸς ἄπεστιν;

162. φορβῆς] MS. Urb. τροφῆς, from a gloss.

163. ὀγμεύει] Hesych. "Ὀγμος" ἢ ἐφεξῆς φυτεῖδ' μεταφορικῶς δὲ καὶ θῶαν πορεύεται ἐφ' ἑνα τεταγμένοι κατὰ στίχον, ἔγμον λέγουσιν· ὁ δὲ τῶν θερισάντων στίχος ὀγμεῖν λέγεται.

166. στυγερὸν στυγερώς] Hermann says that στυγερός oftentimes signifies in tragedy, "sad" or "unhappy." But this Wunder properly denies, and adopts the emendation of Bruck, στυγερὸν, derived from the Scholiast's στυ-

γερῶς, supported by Hesych. Στυγερόν ἐπίπικρον, οἰκτρὸν. Στυγερώς ἐπιπόνως· and Eustath. Il. p. 1463. ἐστὶ δὲ στυγερώς, τὸ ἐπιπόνως, ὀδυνηρώς καὶ, ὡς εἰπεῖν, καυστικῶς, ἀπὸ τοῦ σμύχω, τὸ καίω, ὅθεν τὸ σμύξαι πυρὶ νῆος Il. i. 653. The word, however, is an ἀπαξ λεγόμενον in tragedy.

168. παιῶνα κακῶν] So παιῶν—μερίμνης in Agam. 99.

ἐπινωμῶν] Some understand "to approach;" the Schol. "to find;" Hermann, "to distribute." But all this difference of interpretation arises from not knowing that Sophocles wrote πόδα νομῶν: an emendation to which Wakefield has led the way, by reading in v. 719. πόδ' ἐνώμα for προσενώμα, and which he might have confirmed by πόδα νομῶν in Œd. T. 468. and πόδα—ἐνώμων in Œd. K. 32.

171. σύντροφον ὄμμα] "A chum;" for ὄμμα means here "a person;" a part for the whole, as in Aj. 992. ὁ ξύναμνον ὄμμα· and Orest. 1082. ὁ ποθεῖνδον ὄμμι ὀμιλίας ἐμῆς.

ροσῇ μὲν νόσον ἀγρίαν,
 ἀλύει δ' ἐπὶ παντὶ τῷ
 χρείας ἰσταμένῳ. πῶς ποτε, πῶς
 δυσμορος ἀντίχει;
 ὦ παλάμαι θνητῶν,
 ὦ δύστανα γένη βροτῶν,
 οἷς μὴ μέτριος αἰὼν.
 οὗτος πρωτογόνων ἴσως

175

ἀντιστρ. β'.

174. ἀλύει] "He wanders in his wits" or "sinks."

ἐπὶ παντὶ τῷ] This position of τῷ after παντὶ is very rare; though πᾶς τις is common enough. Hermann, therefore, reads τῷ: but that would require ἐπὶ πάντα, "on all occasions." The dative is, however, acknowledged by Aristides T. i. p. 34. ἐπὶ καὶ σὺν, παντός, ὅς εἰπείν, ὃ Ἡράκλεις, ἐπὶ ἀπαντὶ τῷ χρείας ἰσταμένῳ τοῦτο δὴ τὸ τοῦ Σοφοκλέους. The Schol. Min. on Aj. 23. ἀλύειν, τὸ ἐν τινὶ χρείᾳ γενόμενόν τινα ἀπορεῖν, has merely copied the Schol. Maj. on Philoct. ἐπὶ παντὶ τῷ ἐν χρείᾳ γιγνομένῳ ἀπορεῖ.

177. ὦ παλάμαι κ.τ.λ.] "O hands" (or "arts") "of mortals! O hapless race of men!" But such a repetition of θνητῶν and βροτῶν is inadmissible. Until, however, MSS. afford some assistance, it is almost in vain to conjecture that Sophocles wrote Ἀπλάμ' ἀθλοῦντων, although the expression may be compared with δυσόστων πόων ἄλλα in 509. while the compound ἀπλάμος, found in Pindar Ol. i. 94. is similar to δυσπλάμοι in Eumen. 844. δυσπαλάμοι in Suppl. 875. and εὐπλάμαον—μέριμναν in Agam. 1533.

179. οἷς μὴ μέτριος αἰὼν] "To whom there is not a life of moderation," i. e. neither too wretched nor too happy. But as the question is about the boundless misery of Philoctetes, it would be absurd to allude to the "auream—mediocritatem" of Horace, or to the Τὸν γὰρ μετρίων πρῶτα μὲν εἰπεῖν τοῦτομα νικῆ of Euripides

Med. 125. or the Παντὶ μέσῳ τὸ κράτος θεὸς ἔπασεν of Aeschylus Eum. 518. nor could Sophocles have written other than οἷς μὴ μέτριος αἰὼν: where αἰὼν both confirms and is confirmed by ἀθλοῦντων; while, as regards the confusion of αἰὼν and ἀγῶν, it is only necessary to refer to Agam. 1159. where Ald. and Rob. read ἀγῶνα, but H. Steph. αἰῶνα.

180. οὗτος κ.τ.λ.] "This man, perhaps of the first family." But the crew of Neoptolemus, who had been at Troy, could hardly have been ignorant of the family of Philoctetes: nor can ἴσως be supported by Trach. 314. ἴσως γέννημα τῶν ἐκείθεν οὐκ ἐν ὑστάτοις: for Lichas there pretends a perfect ignorance of Iole's birth. Besides, οὗτος in Greek, like "iste" in Latin, generally expresses contempt. Sophocles therefore probably wrote, Εἴ τις, πρωτογόνων γεγῶς—so Euripides in Ion 1073. τῶν εὐπατριδῶν γεγῶς οἶκον. Toup on Suid. v. Λαοίοις wished to read οὐκ ὦν. Brunck however has edited ἦκον from Suidas, which Porson approves of in Adversar. p. 199. But in Suidas two MSS. read οἶκον, although ἦκον seems to be confirmed by Aj. 636. "Ὅς ἐκ πατρὸς ἦκον γενεᾶς ἀριστος: and only seems; for, in fact, Sophocles there wrote, "Ὅς ἐκ πατρὸς ἦκον γενεᾶς ἀνωθεν, as is evident from the Schol. ὅς ἀνωθεν κατὰ πατρὸς γενεᾶς ἀριστος ἦκον" λείπει γὰρ ἀριστος: for thus ἐκ ἦκον γενεᾶς will be similar to the Herodotean ἐκ ἦκον πλοῦτον, (respecting which see Valckenauer at Hipp. 482.) while

- οἶκον οὐδενὸς ὕστερος, 181
 πάντων ἄμμορος ἐν βίῳ
 κεῖται μῦθος ἀπ' ἄλλων,
 στικτῶν ἢ λασίων μετὰ
 θηρῶν· ἐν τ' ὀδύναις ὁμοῦ 185
 λιμῷ τ' οἰκτρὸς, ἀνήκεστα μεριμν-
 ῆματ' ἔχων. βαρεῖ-
 α δ' ἀθυρόστομος
 ἀχὼ τηλεφανὴς πικρᾶς
 οἰμωγᾶς ὑπόκειται. 190
- NE. οὐδὲν τούτων θαυμαστὸν ἔμοί.
 θεῖα γὰρ, εἴπερ καὶ γώ τι φρονῶ,
 καὶ τὰ παθήματα κεῖνα πρὸς αὐτὸν

γενεῖς ἄνωθεν may be compared with τοὺς δὲ ἐμπροσθεν καὶ ἄνωθεν γονίας in Plato Tim. p. 18. D. and Χαῶν τῶν ἐπάνωθεν in Theocrit. Id. vii. 5.

181. οὐδενὸς ὕστερος] So Plato Tim. p. 20. A. οὐσίῃ καὶ γένει οὐδένοιο ὕστεροι ἄν.

183. μῦθος ἀπ' ἄλλων] "Alone from others." But the antithesis requires ἀπ' ἄνω, i.e. ἀνδρῶν. (See Tro. Append. p. 160.) Compare v. 487. "Ἐρμῆον οὕτω χωρὶς ἀνθρώπων δίχα.

184. στικτῶν ἢ λασίων] As regards the sense, Stanl. at Æsch. S. Th.

783. rightly understands "birds" or "beasts;" where στικτῶν corresponds to the "pictæ volucres" of Virgil: but, with respect to the syntax, the preceding ἀνδρῶν requires στικτῶν δ', and the subsequent ἔχων requires also μετ' ἄν. MS. R. reads ἀπ' ἄλλων ποικίλλων, where ποικίλλων is a corruption of ποικίλων, itself an explanation of στικτῶν.

186. ἐν τ' ὀδύναις ὁμοῦ λιμῷ τ'] Although ὁμοῦ might stand here, yet by comparing v. 312. ἐν λιμῷ τε καὶ Κακοίσι βόσκειν τὴν ἀθρόαν νόσον, Sophocles wrote perhaps ἐν τ' ὀδύναις νόσου λιμῷ τ' οἰκτρὸς.

187. βαρεῖ—α δ' κ.τ.λ.] "And Echo

with a heavy groan, and mouth never shut, lies under the bitter lamentation." Such is the literal meaning of this corrupt passage; where the metre is equally irregular: for α δ' ἀθυρόστομος cannot answer to δ παλάμαι θνητῶν. Musgrave, indeed, wished to read ἀθυρόγλωσσος, a word found in Orest. 903. and paraphrased by Theognis in v. 421. γλώσση θύραι οὐκ ἐπικευνται but Seidler in Dochmiac. p. 47. says the change is unnecessary. The great difficulty, however, lies in ὑποκείται, for which Brunck reads ὑπακούει; and so did Musgrave, who has also anticipated Hermann's ὑποχέεται, "subvehitur." Perhaps Sophocles wrote, βαρεῖ | α δ', ἀθυρογλώσσους | Ἀχὼ τηλεφανὴς πικροῦσ' | οἰμωγᾶς, ὅσα τέλει "and the far-heard Echo, redoubling the groans of unclosed tongues, pours out a heavy voice."

189. ἀχὼ τηλεφανὴς] So προυφάνη κτύπος in 202. and τηλεπὸν ἰσάν in 216.

193. παθήματα κεῖνα] The sufferings alluded to are thus explained by the Schol. Χρύση νῆσος πρὸ τῆς Λήμνου, ἐνθα διέτριβε Χρῆσος τις νύμφη, ἣ ἔρασθεῖσα τοῦ Φιλοκτήτου καὶ μὴ πείσασα, κατηράσατο αὐτῆ· διὸ καὶ

τῆς ἀμόφρονος Χρύσης ἐπέβη·
καὶ νῦν ἅ ποινῇ δίχα κηδεμόνων,
οὐκ ἔστιν ὅπως οὐ θεῶν μελέτη
του, μὴ πρότερον τόνδ' ἐπὶ Τροίαν
τεῖναι τὰ θεῶν ἀμάχητα βέλη,
πρὶν ὃδ' ἐξήκοι χρόνος, ᾧ λέγεται
χρῆναι σφ' ὑπὸ τῶνδε δαμῆναι.

195

200

ΧΟ. εὐστομὶ ἔχε, καὶ. ΝΕ. τί τόδε;

στρ. γ'.

ἀμόφρονα αὐτὴν ἐκάλεσαν : with whom Tzetzes on Lycophr. 911. coincides. Others suppose that by Χρυσῇ is meant Minerva, worshipped under that name at Chryse, an island near Lemnos, and where Philoctetes was bitten by a serpent, when, as Sophocles says in 1326. he had Χρύσης πελασθὲις φύλακος, δὲ τὸν ἀκαλυφῇ Σηκὸν φυλάσσει πρόφιος οἰκουρῶν ὄφει. But though the story told by the Schol. and Tzetzes is mentioned by no other writer, yet it is so similar to the story of the Trojans being persecuted, "sæpe memorem Junonis ob iram," in consequence of the *spretæ injuria formæ*, and of Hippolytus being punished by Venus for his neglect of her worship, that one is half inclined to suspect a lacuna here.

πρὸς αὐτὸν—ἐπέβη] "Came to him from Chryse." This, says Buttmann, is hardly good Greek; for πρὸς is useless after ἐπέβη, as appears from Aj. 137. Σὲ δ' ὅταν πληγῇ, Διὸς—ἐπέβη. Perhaps Sophocles wrote, κεῖνα προσάντη—ἐπέβη. For Hesych. has, Προσάντης· σκληρὸς, ἐναντίος, δυσχερὴς, ἐχθρὸς, ἀγῆς.

196. οὐκ ἔστιν ὅπως οὐ] This is very doubtful syntax. It ought to be rather ὅπως μὴ—. Well therefore does Ms. Ven. read here, Οὐκ ἔσθ' ὅπως μὴ θεῶν του μελέτη· but better had it read also Οὐκ ἔσθ' ὅς— with Porson at Hec. 1169. We find indeed in Iph. T. 684. Κοῦκ ἔσθ' ὅπως οὐ χρὴ συνεκπῶσαι μέ σοι. But there we may read, Κοῦκ ἔστι· (πῶς οὐ χρῆ;) συνεκπῶσαι μέ σοι· where the insertion of

a parenthetic sentence has given rise, as it frequently does, to a corruption. See Elmsl. Heracl. 59. and Quarterly Rev. N. xiv. p. 457.

197. τοῦ, μὴ—τεῖναι] Buttmann says, "τοῦ followed by an infinitive marks the reason of doing an act, as if *ἔνεκα* were supplied." Hermann on Viger n. 17. limits the rule to negative sentences; while Ast on Plato Legg. i. 9. p. 56. shows it to be universal. But as no such construction is to be found in tragedy, it is plain that Sophocles could not have so written. Read therefore, Καὶ νῦν τὸ ποιεῖν—Τό τε μὴ πρότερον τόνδ' ἐπὶ Τροίαν τεῖναι—βέλη. So Horace, "Doctus sagittas tendere."

Τροίαν] So Ven. T. Vulg. Τροίᾳ.

198. θεῶν] Apollo and Hercules; from the latter of whom he received the arrows, which the former taught him how to use.

199. πρὶν δ' ἐξήκοι] Respecting the use of πρὶν, Elmsl. at Med. 221. says that when a negative precedes, πρὶν is united to an optative or a subjunctive with ἄν, otherwise to an indicative with ἦ or to an infinitive without it.

201. εὐστομ' ἔχε] Schol. ἀπὸ τοῦ σιάπα· τὸ δὲ τοιοῦτο κειχίσταται, ὅτι Ἑλληνικὸς ποτε ἀναγνώσκων τὰ Ἡροδότου (ii. 171.) ἔλεγε, περὶ δὲ τῶνδ' ἐμοὶ εὐστομα κείσθαι, οὐ διαρῶν εἰς δύο λέξεις, ἀλλ' ὡς ἂν τις εἴποι, ταῦτα ἔστιν εὐστομα. From hence it is plain that the Scholiast found in his copy εὐ στόμ' ἔχε· and so did Eupolis, as appears from Suid. Εὐ δ' ἔχεν στόμα· τὸ δυσφημεῖν οὕτως Εὐπολῖς.

- ΧΟ. *προυφάνη κτύπος*
φωτὸς σύντροφος ὡς τειρομένου του.
- ΝΕ. *ἢ που τῇδ' ἢ τῇδε τόπων*
βάλλει, βάλλει μ' ἐτύμα φθογγά 205
του στίβον κατ' ἀνάγκαν
ἔρποντος· οὐδέ με λάθει
βαρεῖα τηλόθεν αὐτὰ τρυσάναρ.
διάσημα θροεῖ γάρ.
- ΧΟ. *ἀλλ' ἔχε, τέκνον—* ΝΕ. *λέγ', ὅ, τι. ἀντιστρ. γ'.*
- ΧΟ. *φροντίδας νείας·* 211
ὡς οὐκ ἔξεδρος ἀλλ' ἐντοπος ἀνῆρ·
οὐ μολπὰς σύριγγος ἔχων,
ὡς ποιμὴν ἀγροβότας, ἀλλ' ἡ-
που πταίων ὑπ' ἀνάγκας, 215
βοᾷ τηλαπὸν ἰῶν,

202. *κτύπος—σύντροφος*] “A noise with which he lives.” So in v. 1160. *ἔχθος φ' ξυνοικεῖς* and Aj. 639. *συντρόφοις ὄργαις ἔμπεδος*.

203. *του*] Porson Hec. 1169. first supplied *του*, wanting to complete the verse.

205. *ἐτύμα*] Ald. *ἐτοίμα*. Sophocles wrote *βάλλει δ' ἀτά με βάλλει φθογγά*. So Homer Il. K. 535. *κτύπος οὐατα βάλλει*. Apollon. Rh. ii. 55. *δοῦπος—οὐατ' ἔβαλλε*. Heliodor. ii. p. 58. *ἢ φωνὴ βάλλει μου τὴν ἀκοήν*. Sophocles too, as emended by Burges at Eum. 120., has in CEd. T. 1252. *βοῶν γὰρ οὐδ' ἔπαισε μ' Οἰδίπου*, similar to *βάλλει δ' ἔτων φθογγὸς* in Antig. 1204.; and to Virgil's “impulit aures Luctus Aristæi.” See also at 234. and 340.

206. *στίβον—ἔρποντος*] So *πηδῶντα* *πείλα* in Aj. 30. *κατ' ἀνάγκαν*] “With difficulty.” But such is not the meaning of *ἀνάγκη*. Read *κατ' ἀράχην*, “like a spider.” Compare *Æsch. Suppl. 886. ἀράχης ὡς βάδην* and Suid. *Ἀράχη*

—*Ἀραχνικὸς ὅσπερ, τὴν ὁδὸν προφουρούμενα*.

212. *ἔξεδρος*] “Out of its seat.” This was properly said of an animal that frequents the same spot. See Aristoph. *Opv.* 276. In English, “form,” is thus applied to a hare.

214. *ποιμὴν ἀγροβότας*] “A shepherd feeding in the fields.” This might perhaps stand; but as Stephens has a var. lect. *ἀγροβάτης*, perhaps Sophocles wrote *αἰγοβότας*, “goat-herd.”

215. *πταίων ὑπ' ἀνάγκας*] “Stumbling from necessity.” This is manifestly absurd. Read, *πταίων πᾶς ἐν ἀκταῖς*. The vulgate owes its origin to *ἀνάγκαν* in 205. Respecting *ποῦ* and *ἐπὶ*, see Musgr. *Phœn.* 792.

216. Hesych. *Τηλαπὸν μακρόθεν φαινόμενον*. The word is also found in Aj. 564., but there the Schol. gives a var. lect. *τηλουργός*, from whence Musgrave has elicited *τηλοῦρος*. Respecting this confusion of metaphor in *τηλαπὸν—ἰῶν*, “a far-seen groan,” see us on Prom. 21.; and add Catal-

ἢ ναὸς ἄξιον αὐγάζων ὄρμον.
προβοᾷ γὰρ τι δεινόν.

ΦΙΛΟΚΤΗΤΗΣ.

Ἰὼ ξένοι,
τίνες ποτ' ἐς γῆν τήνδε ναυτίλῳ πλάτῃ 220
κατίσχετ', οὐτ' εὖορμον, οὐτ' οἰκουμένην;
ποίας πάτρας ἂν ἢ γένους ὑμᾶς ποτὶ
τύχοιμ' ἂν εἰπῶν; σχῆμα μὲν γὰρ Ἑλλάδος
στολῆς ὑπάρχει προσφιλεστάτης ἐμοί.
φωνῆς δ' ἀκούσαι βούλομαι· καὶ μὴ μ' ὄκνω 225
δείσαντες ἐκπλαγῆτ' ἀπηγριωμένον,
ἀλλ' οἰκτίσαντες ἄνδρα δύστηνον, μόνον
ἔρημον ὧδε κᾶφιλον κακούμενον,

lus' "canent, quod visere par est."

217. ναὸς ἄξιον αὐγάζων ὄρμον] But why should Philoctetes call out, "on seeing not a strange roadstead for a vessel?" He might, indeed, cry out, "on seeing not a strange sail approach." Read therefore, *ὁρμήν*.

αὐγάζων] The active form is found in tragedy, as in Hec. 637: ἄλιος αὐγάζει: the middle in Homer, as in *Il.* Ψ. 458.

218. προβοᾷ γὰρ τι δεινόν] This cannot answer to *διδόμα θροεῖ γάρ*. Accordingly Dindorf reads *θρηγεῖ*, which Wunder has adopted. Sophocles wrote *Προβοᾷ τι γὰρ αἰνόν*. Compare Attius in Philoctet. "Quod ejulatu, questu, gemitu, fremitibus, Resonando multum flebiles voces refert."

220. τίνες ποτ'] Attius: "Quin tu es mortalis qui in deserta Lemnia, Et tesqua te apportes loca."

ναυτίλῳ πλάτῃ] "γρ. καὶ ποίας πάτρας in Ms." says H. Steph. That Ms. was probably Urb., where the same var. lect. is mentioned.

223. τύχοιμ' ἂν εἰπῶν] "May I rightly call." So in Cho. 992. τί νιν

προσεῖπω, κἄν τύχῃ μάλ' ἐστομῶν; 646. Δίκαν δὲ νιν προσαγορεύομεν Βροτοὶ τυχόντες καλῶς. Agam. 1242. τί νιν καλοῦσα δυσφιλὲς δάκος Τύχοιμ' ἔν; Plato Phileb. p. 38. ἐπιτυχὼς εἰπῶν.

Ἑλλάδος—στολῆς] See our note on Prom. 2. Σκόπην—οἶμον.

225. ὄκνω δείσαντες] This expression is found in Ed. C. 1625. and similarly φόβῳ ταρβοῦσαν in Trach. 176. φρίκη τρέμουσαν in Tro. 1029.

226. ἀπηγριωμένον] Attius: "Quod ted obsecro, ne isthac aspernabilem tetrītudo mea me inculta faxit."

228. κᾶφιλον] The copulative is out of its place. Read *κάφίλως*.

κακούμενον] So Morell; who thus writes: "γ' ἀλόμενον Heath. Sicet in Ed. C. 265. ubi tamen Suidas in Δόξα, Ald. et Vett. Edd. habent κακούμενον, quod, fateor, et in hoc loco mihi magis arrideret:" a note, which Brunck has thus converted to his own use: "Libri omnes καλοούμενον, mendose. Has voces jam male commutatas vidimus in Ed. C. 261." and who might have quoted v. 471. οὐτῶ μόνον Ἑρμῶν ἐν κακοῖσι τοῖςδὲ γ', οἷς ὄρεται.

- φωνήσατ', εἴπερ ὡς φίλοι προσήκατε·
 ἀλλ' ἀνταμείψασθ'· οὐ γὰρ εἰκὸς οὕτ' ἐμὲ 230
 ὑμῶν ἀμαρτεῖν τοῦτό γ', οὐθ' ὑμᾶς ἐμοῦ.
- NE. ἀλλ', ὦ ξέν', ἴσθι τοῦτο πρῶτον, οὐνεκα
 "Ελληνὲς ἐσμεν· τοῦτο γὰρ βούλει μαθεῖν.
- ΦΙΛ. ὦ φίλτατον φώνημα· φεῦ, τὸ καὶ λαβεῖν
 πρόσφθεγμα τοιοῦδ' ἀνδρὸς ἐν χρόνῳ μακρῷ. 235
 τίς σ', ὦ τέκνον, προσέσχε τίς προσήγαγε
 χρεῖα; τίς ὁρμή; τίς ἀνέμων ὁ φίλτατος;
 γέγωνέ μοι πᾶν τοῦθ', ὅπως εἰδῶ τίς εἶ.
- NE. ἐγὼ γένος μὲν εἰμι τῆς περιρρύτου
 Σκύρου· πλέω δ' ἐς οἶκον· αὐδῶμαι δὲ παῖς 240
 Ἀχιλλέως, Νειοπόλεμος· οἶσθ' ἥδη τὸ πᾶν.
- ΦΙΛ. ὦ φίλτατου παῖ κατρός, ὦ φίλης χθονός,
 ὦ τοῦ γέροντος θρέμμα Λυκομήδους, τίτι

229. *εἴπερ ὡς φίλοι*] "If ye are come as friends." The sense, however, manifestly requires, "But if ye are come not as friends, at least answer one word;" in Greek, *εἴπερ δ' οὐ φίλοι προσήκατε*, 'Αλλ' ἐν γ' ἀμείψασθ'—

231. *ἀμαρτεῖν τοῦτό γ'*] "To fail at least in this." Hesych. 'Αμαρτεῖν ἀκολουθεῖν. Σοφοκλῆς δὲ ἐν Φιλοκτήτῃ ἐπὶ τοῦ ἀποτυχεῖν.

232. *οὐνεκα*] "That." So the sense requires. But *οὐνεκα* never means "that." There is some error here.

233. 'Ελληνὲς ἐσμεν] So in Heracl. 135. 'Αργεῖός εἰμι· τοῦτο γὰρ θέλει μαθεῖν.

234. *φεῦ, τὸ καὶ λαβεῖν*] "O, how delightful to hear!" But *φεῦ* is never used to express joy. Buttman quotes indeed Aristoph. 'Ορν. 1723. *φεῦ, φεῦ τῆς ὄρας*, τοῦ κἀλλους. But there *φεῦ* is an interpolation, as is shown by the metre. See Burges on Tro. 348. and to the passages there quoted to support the genitive of admiration

without an interjection, add Theocrit. Id. xv. 75. See also Elmal. on 'Αχ. 770. There is some error here.

235. *ἐν χρόνῳ μακρῷ*] "After a long time." In this formula *ἐν* may or may not be added. See 360. 698. Eurip. El. 1148. In Phoen. 313. both forms are found, *Χρόνῳ* — *μυρίασι ἐν ἡμέραις* : unless we read *μυρίασι τ' ἐν*—.

236. *τίς σε — προσέσχε*] "Who brought you?" But this is not good Greek; for *προσέσχε*, unlike *προσήγαγε*, is a verb intransitive. See v. 244. Here is another error.

237. *χρεῖα*] So in Alc. 497. *Χρεῖα δὲ τίς — πέμπει*.

τίς ὁρμή] "What design?" So Virgil, "Quid petitis? quæ causas rates, aut cujus egentes Littus ad Ausonium—vexit!"

238. *γέγωνε*] The more common form is *γεγώνεω*. But *γεγώνω* is found in Prom. 201. Orest. 1218.

239. *γένος — εἰμι*] So in Od. O.

225. *γενεήν γε Μελάμπεδος ἔκγονος ἦεν*.

στόλῳ προσέσχεες τήνδε γῆν; πόθεν πλείων;

NE. ἐξ Ἰλίου τοι δὴ τανῦν γε ναυστολῶ. 245

ΦΙΛ. πῶς εἴπας; οὐ γὰρ δὴ σύ γ' ἦσθα ναυβάτης
ἡμιν κατ' ἀρχὴν τοῦ πρὸς Ἴλιον στόλου.

NE. ἦ γὰρ μετέσχεες καὶ σὺ τοῦδε τοῦ πόνου;

ΦΙΛ. ᾧ τέκνον, οὐ γὰρ οἶσθά μ', ὅτιν' εἰσορᾷς;

NE. πῶς γὰρ κάτοιδ', ὃν γ' εἶδον οὐδεπώποτε; 250

ΦΙΛ. οὐ τοῦνομ', οὐδὲ τῶν ἐμῶν κλείος κακῶν
ἦσθου ποτ', οὐδ' ἐν οἷς ἐγὼ διαλλύμην;

NE. ὥς μὴδ' ἐν εἰδότη' ἴσθι μ', ὣν ἀνιστορεῖς.

ΦΙΛ. ᾧ πόλλ' ἐγὼ μοχθηρὸς, ᾧ πικρὸς θεοῖς,
οὗ μὴδὲ κληδὼν ᾧδ' ἔχοντος οἴκαδε 255

μῆδ' Ἑλλάδος γῆς μῆδαμοῦ διῆλθέ που.

ἀλλ' οἱ μὲν ἐμβαλόντες ἀνοσίως ἐμὲ,

γελῶσι, σῖγ' ἔχοντες· ἡ δ' ἐμὴ νόσος

αἰεὶ τέθηλε, κατὰ μείζον ἐρχεται.

ᾧ τέκνον, ᾧ παῖ πατρός ἐξ Ἀχιλλεύως, 260

244. προσέσχεες τήνδε γῆν] Correct Greek would require τῆδε γῆ, or ἐς τήνδε γῆν, as in 220.; or, what would be most correct, we ought to read in 220. ἐς γῆν τήνδε—προσέσχεε', and here κατέσχεες: unless we adopt προσήλαδες from MS. Ven.

245. τοι δὴ τανῦν γε] Buttmann and others have adopted the emendation proposed in Cl. JI. N. ii. 333. for δῆτα νῦν γε, but rejected 'Ἐξ Ἰλίου γὰρ—although none have produced a passage where τοι δὴ are thus united; nor could they, for reasons assigned at Plato Crit. § 1. n. 24.; while the emendation 'Ἐξ Ἰλίου γὰρ is plainly confirmed by Eurip. Cycl. 107. 'Ἐξ Ἰλίου γὰρ κατὰ Τρωϊκῶν πόνων.

248. τοῦδε τοῦ πόνου] The article δὲ can hardly be thus used to denote a thing absent.

251. οὐ τοῦνομ'] This emendation Dunbar was the first to publish. It is found also in the MSS. notes of Burney

and Valckenaer; while, strange to say, Bothe's incorrect οὐδ' ἐνομά γ' is quoted from a Vatico-Palatine MS. in Cl. JI. N. 14. p. 436. Vulg. οὐδ' οὐνομ'—.

254. πικρὸς] "Hated by;" not "hating." So in Med. 227. Suppl. 1229. Hel. 296.

256. μῆδαμοῦ—που] These are adverbs of rest: μῆδαμόσε ποί, adverbs of motion, would be more correct.

259. τέθηλε] Hesych. Τέθηλε θάλλει, ἀνθεῖ. So a disease is said ἀνθεῖν in Trach. 1089. and calamities θάλλειν in El. 260.

260. ᾧ τέκνον, ᾧ παῖ] This repetition is inadmissible; nor can it be supported by ὦ μῆτερ, ᾧ τεκοῦσα, in Tro. 643. for there Musgrave wished to read οὐ τεκοῦσα, on the authority of Ion 1324. Καίρ', ᾧ φίλη μοι μῆτερ, οὐ τεκοῦσά περ. He ought rather to have read, ὦ μῆτερ ἄτεκνος οἶσα: for thus the childless state of Hecuba,

ὄδ' εἰμ' ἐγὼ σοι κείνος, ὃν κλύεις ἴσως
 τῶν Ἡρακλείων ὄντα δεσπότην ὅπλων,
 ὁ τοῦ Ποίαντος παῖς Φιλοκτήτης· ὃν οἱ
 δισσοὶ στρατηγοὶ χ' ὧ Κεφαλλήνων ἀναξ
 ἔρριψαν αἰσχεῶς ἅδ' ἔρημον, ἀγρία
 νόσῳ καταφθίνοντα τῇδ', ἀνδροφθόρου
 πληγέντ' ἐχίδνης ἀγρίῳ χαράγματι,
 ξὺν ᾗ μ' ἐκείνοι, καὶ, προβέντες ἐνθάδε,

265

once the mother of fifty children, is depicted most strongly by a single word. Hence we must read here, *καὶ μείζον ἔρχεται*, 'Ὡς τέκνον. Compare Hec. 20. *Τροφᾶσιν, ὅς τις πτόρ-θος, ἡδέεμην καλός*.

261. *ὅδ' εἰμ' ἐγὼ σοι κείνος*] By comparing v. 577. 'Ὅδ' ἴσθ' ὁ κλεινὸς σοι φιλοκτῆτης, and Virgil's, "Sum pius Æneas, fama super æthera notus," it is plain that Sophocles wrote *κλεινός*, as in Aj. 216. *ἦμιν ὁ κλεινός*, and CEd. T. 8. *ὁ πᾶσι κλεινός*. In like manner Ruhnken has emended Callimach. Epigr. 89. by reading, for *ἐκείνος*, *δέλων ὁ κλεινός*, supported by Aristoph. Θεσμ. 29. *Ἀγάθων ὁ κλεινός*, and a similar correction is requisite in Eurip. Cycl. 105. 'Ὁ κλεινὸς αὐτός εἰμ': in the place of the absurd 'Εκείνος οὗτός εἰμ', as if Ulysses would designate himself by the contemptuous *οὗτος*. So in Philostrat. Vit. Apollon. iii. 21. we must read, *εἰμὶ σοι ὁ κλεινός*, for *εἰ μὴ σοι ἐκείνος*: where *εἰμὶ* is due to Pierson.

262. *δεσπότην — ὅπλων*] So Ovid, "dominus—clypei."

263. *ὃν οἱ*] The prepositive article is thus found in tragedy at the end of a verse, only in CEd. C. 351. *δεύτερ' ἡγεῖται τὰ τῆς Οἴκοι διαίτης, εἰ πατὴρ τροφὴν ἔχοι*: and El. 879. *ὃ τάλαινα, καὶ τοῖς Σαυτῆς κακοῖσι καὶ τοῖς ἐμοῖς γελᾷς*. But in CEd. C. the sense manifestly requires, *δεύτερ' ἡγεῖται λεγὰς Οἴκοι διαίτας*, "simple fare at home." Hesych. *Λιτοβόρος ἐντελὲς τραφεῖς*; and *Λιτοῖς ψιλοῖς, ἐντελέσι*: while in the Electra we

may read, *καὶ τοῖς Ἀθῶν κακοῖσι καὶ ἐμοῖς ἴσως γελᾷς*: where *αἰσως* means "merely" or "really." Until, therefore, we meet with a better support for *ὃν οἱ*, we may write, 'Ὁ τοῦ Ποίαντος τὸν φιλοκτῆτην ἐμὲ.

264. *δισσοὶ στρατηγοὶ*] So Homer, Il. A. 16. *Ἀτρεΐδα δὲ μάλιστα, δῶκοσμήτορε λαῶν* and in Il. B. 631. *Αἰνὰρ Ὀδυσσεὺς ἦγε Κεφαλλῆνας μεταθόμους*. Hence Ulysses is called *Κεφαλλῆν* in v. 789.

266. *τῇδ'*] So Musgrave for *τῇσδ'*.

267. *ἀγρίῳ*] Wakefield, justly offended at this repetition of *ἀγρίῳ*, wished to read *ἀδλίῳ*. Perhaps Sophocles wrote *διαβόρῳ*, as in v. 7. *Νόσῳ—διαβόρῳ*.

268. *ξὺν ᾗ*] I. e. *νόσῳ*. But a verb or adjective is wanting, which is supplied in v. 1016. *ἔω σὺν κακοῖς*. CEd. T. 303. *οἷα νόσῳ ξυνεσθιν*. El. 600. *κακοῖς—ξυνούσα*. Eurip. Fragm. Incert. lxxv. *τῇ νόσῳ ξυνὸν ἀνὴρ*. Read therefore, *ξὺν ᾗ μ' ἔροικον*. Compare v. 1160. *ἄχθος, ᾧ ξυνοικεῖς*. CEd. C. 514. *ἀλγῆδονος, ᾧ ξυνέστας*. Aj. 611. *μανία ξυναιλος*.

Jacobs in Sophocle. Question. i. p. 310. justly objecting to the repetition of *ἔρριψαν ἔρημον — προβέντες ἐνθάδε — φχοντ' ἔρημον — λιπόντες φχοντο—ῥάκη προβέντες*, conceives the tristich *ξὺν ᾗ — "Ὁ, χοντ'—Χρόσης* to be an interpolation. But from the words of the Scholiast, *λέγεται γὰρ ὅτι ἐν Λήμνῳ βουλεύμενος ἀναστήσεται βασιλεὺς Ἡρακλεῖ παρὰ τὸν ἀγίαλον, ὑπὸ ἔφευσε ἐπλήγη* and of Eustath. Il. B. p. 249. *Βασ. φιλοκτῆτης ἐν Λήμνῳ κα-*

ἄχοντ', ἔρημον, ἥνικ' ἐκ τῆς ποιτίας
 Χρύσης κατέσχον δ'εὖρο ναυβάτη στόλῳ. 270
 τότε ἄσμενοί μ', ὥς εἶδον ἐκ πολλοῦ σάλου
 εὐδοντ', ἐκ' ἀπτῆς ἐν κατηρεφεῖ πέτρῳ,
 λιπόντες ἄχονθ', οἷα φωτὶ δυσμόρῳ,
 ῥάκη προθέιντες βαιὰ, καὶ τι καὶ βορᾶς
 ἐπαφέλημα σμικρὸν οἷ' αὐτοῖς τύχῳ. 275
 σὺ δὲ, τέκνον, ποῖαν μ' ἀνάστασιν δοκεῖς
 αὐτῶν βεβῶτων ἐξ ὕπνου στῆναι τότε;
 ποῖ' ἐκδακρῦσαι; ποῖ' ἀποιμῶξαι κακὰ;
 ὀρῶντα μὲν ναῦς, ἄς ἔχων ἐναυστόλουν,

θαῖραν βαμὲν τῆς Χρυσῆς Ἀθρῶς
 ἐδήχθη ὑπὸ ὕδρου, καὶ ἀνὰ τραν-
 ματισθεὶς ἐλείφθη αὐτῷ ὑπὸ τῶν
 Ἀχαιῶν, εἰδόντων ὅτι οἱ τοῦ Ἡφαίστου
 ἱερεῖς ἑτεράρεον τοὺς ὀφιοῦκτους
 one would suspect rather a lacuna.

270. ναυβάτη] "A sailor." But
 as στόλος means "an expedition," one
 would prefer ναυδάτη.

271. σάλου] Hence the English
 "swell" is applied to the sea; and
 as the sea swells only when troubled,
 hence too σάλος means "trouble."

274. ῥάκη] These "rags" of Phi-
 loctetes were well known at Athens,
 especially from the play of Euripides,
 to which Aristophanes alludes in Ἀχ.
 423. Ποῖας ποθ' ἄντη λακίβας αἰεῖται
 πέπλων; Ἄλλ' ἢ φιλοκτήτου τὰ τοῦ
 χαλῶν (not πτωχοῦ) λέγεις;

βαῖα] This is a Sophoclean word,
 and noticed as such by lexicographers.
 Hesych. βαῖον· ὀλίγον, μικρόν. Σοφο-
 κλῆς γὰρ Οἰδίποδι δεινέρω (1199.) ἀντὶ
 τοῦ ἑσθονα καὶ πολλὰ — (ἔχεις) γὰρ
 οὐ(χι) βαῖα· καὶ ἐν Αἰχμολατσίῳ (Καὶ)
 Βωμιαῖον ἐσχάραν βαῖας βαλόν. καὶ
 αἰθῖς ("ἑσπεία) βαῖας κυλίκος. Suid.
 Βαῖα· μικρὰ. (Phil. 286.) καὶ, βαῖος,
 ἰσὺς ἀντὶ τοῦ εἶς. Σοφ. Πότερον ἐχά-
 ρει βαῖος. (Ed. T. 738.) καὶ ἐν Αἰχμα-
 λατσίῳ· Ἑσπεία βαῖας κυλίκος· καὶ
 Οἶδ. δεινέρω καὶ αἰθῖς, Ὁ δ' εἶπε πρὸς
 με βαῖα (Aj. 292.); for so those pas-

sages ought to be read, partly by the
 aid of Steph. Bys. who has in Βωμῖς
 preserved the words καὶ Βωμιαῖον
 ἐσχάραν βαλόν. Hence the verse
 quoted from Eurip. Phryx. Fr. xiv.
 Κρείσσων δὲ βαῖος ἕλκος belongs pro-
 bably to Sophocles; for βαῖος is found
 nowhere else in Euripides. It is used
 thrice by Æschylus.

καὶ τι καὶ] This expression, more
 common in prose than poetry, is re-
 peated in v. 308.

275. οἷ' αὐτοῖς τύχῳ] Compare
 §15. 788. 1107. Prom. 889. 1007. So
 too Virgil, "Dii talia Graiis Instau-
 rate:" Terence, "Obscuro istuc nos-
 tris inimicis siet:" and Ovid, "Eve-
 niet nostris hostibus ille dolor."

276. σὺ δὲ] "You forsooth." But
 this would be a sneer. Read there-
 fore, Σὺ δ', ὃ τέκνον.

ποῖαν—δοκεῖς] So Virgil, "Quis
 tibi tunc Dido cernenti talia sensus,
 Quoave dabas gemitus?"

278. This line presents a tautology
 insufferable. Read, Ποῖ' οὐ δακρῦσαι;
 Respecting ποῖος οὐ, see Valckenauer
 on Phæn. 892.

ποῖ' ἀποιμῶξαι] Stephens quotes as a
 v. l. ποῖδ' μ' οἰμῶξαι, and so MS. Ven.
 But in such repetitions δὲ is almost
 requisite. See Elmsl. Heracl. 874.
 Read then, ποῖα δ' οἰμῶξαι.

279. ἔχων ἐναυστόλουν] This seems

- πάσας βεβάσας, ἄνδρα δ' οὐδέν' ἔντοπον, 280
 οὐχ ὅστις ἀρκέσειεν, οὐδ' ὅστις νόσον
 κάμνοντι συλλάβοιτο· πάντα δὲ σκοπῶν,
 εὖρισκον οὐδὲν πλὴν ἀνιᾶσθαι παρὸν,
 τούτου δὲ πολλὴν εὐμάρειαν, ἧ τέκνον.
 ὁ μὲν χρόνος δὴ διὰ χρόνου προὔβαινέ μοι, 285
 κᾶδαι τι βαιᾶ τῇδ' ὑπὸ στήγῃ μόνον
 διακοινεῖσθαι· γαστρὶ μὲν τὰ σύμφορα
 τόξον τόδ' ἐξεύρισκε, τὰς ὑποπτέρους
 βάλλον πελείας· πρὸς δὲ τοῦθ', ὃ μοι βάλοι
 νευροσκαδῆς ἄτρακτος, αὐτὸς ἂν τάλας 290
 εἰλυόμεν, δύστηνον ἐξέλκων πόδα·
 πρὸς τοῦτ' ἂν, εἴ τ' ἴδῃ τι καὶ ποτὸν λαβεῖν,

similar to the idiomatic ἔχω with a participle. See Valcken. Phœn. who however prefers here ἔγωγ.

281. νόσον κάμνοντι] So Buttman with some MSS., as in Heracl. 990. κάμνω—νόσον. Others νόσου or νόσῳ.

282. συλλάβοιτο] "Assist." But that would be rather συλλάβοι τι, as in Aristoph. Σφήκ. 733. συλλαμβάνει τοῦ πράγματος. Æsch. Cho. 799. συλλάβοι δ' ἐν δίκαις παῖς ὁ Μαιᾶς.

283. οὐδὲν πλὴν ἀνιᾶσθαι] So Horace: "Nil sibi legatum præter plore rare;" an imitation of a verse of Theophrastus, quoted in Athen. xii. p. 563. A. Καταλείπει· οὐδὲν ἄλλο πλὴν τούτου ποιεῖν.

284. τούτου δὲ πολλὴν εὐμάρειαν] So Pseudo-Phalar. Epist. 53. πάντων ἀνθρώπων ἔστι πλὴν λιμοῦ καὶ φόβου τούτου δὲ ὅμῃς φοβεῖται καὶ λίαν εὐπορεῖν.

285. ὁ μὲν χρόνος] "Time after time went on." But in this formula the prepositive article is inadmissible. The sentiment also is absurd; as if time did not roll on to others as well as to Philoctetes. There is some error here, for La. Lc. R. omit δὴ, and Ven. reads οἶν for δὴ.

289. πρὸς δὲ τοῦθ'] Said. in Ἀτρακ-
 Soph. Philoct.

τος, has πρὸς δὲ τούτοις. But even if the metre admitted πρὸς τούτοις, the syntax would not: for πρὸς τούτοις means always "in addition to these," not "towards these:" on the other hand, πρὸς ταῦτα never means "in addition:" for in Iph. A. 896. Δέλφον ἐχόμεν φέρων σοὶ πρὸς τὰ πρὶν γεγραμμένα, the meaning is, "relating to the things previously written," as is evident from the reply of Clytemnestra, Οὐκ ἔγω, ἢ ξυγκελεύων: who could not otherwise have guessed the contents of the second letter, which she had never seen.

290. Hesych. Ἀτρακτος βέλος, μεταφορικῶς. So too in Trach. 716. Literally, "a distaff."

ἂν—εἰλυόμεν] "I would roll myself." On this use of the "customary" ἂν, see Porson Phœn. 412.

291. δύστηνον] So Canter for δύστηνος, as in 1364. δύστηνον ποδὶ· and πόδα—δύσαντων in Phœn. 1533.

ἐξέλκων πόδα] So Virgil, "genus ægra trahentem."

292. πρὸς τοῦτ' ἂν] These words Brunck unites to the preceding; but does not tell us the meaning of the doubled πρὸς τοῦτ' ἂν: for, in truth, he had not the least notion of what Sopho-

καὶ που πάγου χυθέντος, οἷα χεῖματι,
 ξύλον τι θραῦσαι, ταῦτ' ἂν, ἐξέρπων τάλας,
 ἔμμηχανάμην· εἴτα πῦρ ἂν οὐ παρῇ· 295
 ἀλλ' ἐν πέτροισι πέτρον ἐκτρίβων, μόλις
 ἔφην' ἄφαντον φῶς, ὃ καὶ σάῳζει μ' αἰεὶ.
 οἰκουμένη γὰρ οὖν στίγη πυρὸς μεῖτα
 πάντ' ἐκπόριζι, πλὴν τὸ μὴ νοσεῖν ἐμέ.
 Φέρ', ὃ τέκνον, νῦν καὶ τὸ τῆς νήσου μάθει· 300
 ταυτὴ κελεύει ναυβάτης οὐδ' εἰς ἐκῶν
 οὐ γὰρ τις ὄρμος ἐστίν, οὐδ' ὅποι πλέων,
 ἐξεμπολήσει κέρδος, ἢ ξενώσεται.
 οὐκ ἐνθάδ' αἱ πλοῖ τοῖσι σάφροσι βροτῶν.
 τάχ' ἂν τις ἄκων ἔσχε· πολλὰ γὰρ τάδε 305

cles wrote here, deceived by the corruptions of a text, which should be thus corrected: Καὶ τοῦ χυτοῦ παγέντος, οἷα χεῖματι, Πρὸς τοῦτ' ἂν, εἰ μ' ἔδει τι καὶ ποτοῦ λαβεῖν, Εὐλόφ γε θραύσας παγέτην, ἐξευρὼν γάλατος, Ἐμμηχανάμην: where χυτοῦ παγέντος is the masterly emendation of Valckenaer, who has alone seen that πάγου χυθέντος means "frost dissolved," and not "diffused." With respect to τι καὶ ποτοῦ, compare v. 308. τι καὶ βορᾶς μέρος: while παγέτην, "ice," is well explained by Hesych. Παγέτης κρύσταλλος, ψύχος· and Γάλατος, by γάλα, "milk;" for such it was to Philoctetes. With regard to ξύλον τι θραύσας, the remark is plainly absurd; as if it were not as easy to "break wood" in winter as in summer.

297. ἄφαντον φῶς] So Virgil, "Ut silicis venis abstrusum excuderet ignem."

ὃ καὶ σάῳζει] The καὶ has no business here. Read, ὃ γ' ἐκσάῳζει μ' αἰεὶ.

298. γὰρ οὖν] The particle οὖν has no meaning here. Read, γὰρ ἂν — ἐκπόριζοι, "will afford." See at v. 305.

299. πλὴν τὸ μὴ νοσεῖν ἐμέ] In this general proposition, ἐμέ can have no part. Gernhard wished to read τινά,

which Hermann once approved of, but now repudiates. MS. Harl. reads πορεῖν, which leads evidently to νόσος πορεῖν, without ἐμέ.

300. μάθει] So MS. Ven. The Vulgate μάθης would require ὅς for καὶ, or the omission of καὶ altogether.

303. ἐξεμπολήσει κέρδος] "Will trade to a profit." So κέρδος ἐμπολῆ in Trach. 98. To support the syntax, Hermann supplies τις; a supplement perfectly indefensible. There is some error here.

Hesych. ξενώσεται· ὑποδέχεται. But the Schol. καταχθίσσεται ὡς ξένος.

304. τοῖσι] Wakefield prefers τοῖς γε, as more common in tragedy. See Valckenaer Phœn. 557. But the whole verse, though quoted thrice by Eustathius, is probably spurious: at least it is quite superfluous after the words οὐ γὰρ τις ὄρμος ἐστίν besides the plural πλοῖ is not free from suspicion.

305. ἂν] So Hermann; for the inductive οὖν would be quite absurd.

ἔσχε] "Approached." So this verb is constantly used, especially by Thucydides, intransitively. See Goeller on vii. l. σχόντες Ῥηγιόν. Homer, too, has ἔγνωε Πύλονδ' ἔχον in Oδ. Γ. 182.

ἐν τῷ μακρῷ γένοιτ' ἂν ἀνθρώπων χρόνῳ.
 οὐτοί μ', ὅταν μέλῳσιν, ὧ τέκνον, λόγοις
 ἰλεοῦσι μὲν, καί ποῦ τι καὶ βορᾶς μέγρος
 προσέδοσαν οἰκτεῖραντες, ἢ τινα στολήν·
 ἐκείνο δ' οὐδ' εἰς, ἥνικ' ἂν μνησθῶ, θέλει 310
 σῶσαί μ' ἐς οἴκους· ἀλλ' ἀπόλλυμαι τάλας
 ἔτος τὸδ' ἤδη δέκατον ἐν λιμῷ τε καὶ
 κακοῖσι βόσκων τὴν ἀδηφάγον νόσον.
 τοιαῦτ' Ἀτρεΐδαι μ', ἢ τ' Ὀδυσσεύς βία,
 ὧ παῖ, δεδράκασ'· οἷς Ὀλύμπιοι θεοὶ 315
 δοῖεν ποτ' αὐτοῖς ἀντίποιν' ἐμοῦ παθεῖν.
 XO. ὅικα κάγῳ, τοῖς ἀφ' ἡμέτεροις ἴσα
 ξένοις, ἐποικτεῖρειν σέ, Ποίαντος τέκνον.
 NE. ἐγὼ δὲ καὶ αὐτὸς τοῖσδε μάρτυς ἐν λόγοις,

306. Compare Herodot. v. 9. γένοιτο δ' ἂν πᾶν ἐν τῷ μακρῷ χρόνῳ.

307. οὐτοί. On this use of οὐτοί after τις, see Porson Hippol. 79.

310. ἥνικ' ἂν μνησθῶ] "When I recollect." This is absurd, for the sense requires "when I remind them." Read, ἥνικ' ἂν νῦν φῶ, "φίλ', εἰ, ἡδυσάν μ'," ἐσθήκουσ' — "Not one, when I say to them, Oh! friend, save me, listened."

312. ἔτος — δέκατον] Attius in Philoct. "Contempla hanc sedem, in qua ego novem hiemes saxo stratus pertuli."

τε καὶ] These conjunctions are found at the end of a Tragic Senarian only in CEd. T. 267. Τῷ λαβδακίῳ παιδὶ Πολυδάροῦ τε καὶ τοῦ πρόσθε Κάδμου τοῦ πάλαϊ τ' Ἀγήνορος — a distich manifestly spurious: and in Antig. v. 171. Καθ' ἡμέραν ἔλονται παῖδων τὴν τε καὶ Πηληγέτες αὐτόχειρ σὺν μίσματι. But there, in the first place, σὺν has no meaning; and, secondly, the party ought to be mentioned, to whom the fratricides would be a μίσμα. Read therefore, παῖδων τὴν τε καὶ Πηληγέτες αὐτόχειρ σὺν μίσμα γῇ: where μίσμα γῇ is similar to Χόρας μίσμα in CEd. T. 97. and Agam. 1629. while

τοκεῖ — γῇ may be compared with γῇ μητρὶ, φίλτατῃ τροφῇ in S. Th. 16. In the passage before us the correction is obvious, τέκνον, Κακοῖς τε — as proposed in Cl. Jl. N. ii. p. 334.

318. βόσκων — νόσον] So Virgil, "Vulnus alit." ἀδηφάγον] "Eating to satiety." Hesych. Ἀδηφάγοι — Ἀργεῖοι δὲ ἔνδρας, τοὺς πολλὰ ἐσθίουσας. Λυσίας δὲ κατὰ μεταφορὰν — τὴν ἐντελέμιον ναῦν. Ἀλκαῖος δὲ (ἐν τῇ Κομφιδραγωγείᾳ) καὶ τοὺς πότας λύχνους, ἀδηφάγους ἔφη.

315. οἷς — αὐτοῖς] "To whom themselves." But αὐτοῖς is superfluous, not to say absurd; for who else, but "themselves," were to suffer? Porson therefore, in Advers. p. 199. wished to read οἷς, as in v. 275., while Canter preferred αὐτοῖς. Perhaps Sophocles wrote, οἷς — αὐ τοῖς ἀντίποιν', as in El. 211. οἷς δὲ μέγας θεὸς Ὀλύμπιος Πόλιμα πάθει παθεῖν πόροι: while δῖς is an almost necessary climax after the preceding οἷς αὐτοῖς τύχοι.

319. ἐγὼ δὲ καὶ αὐτὸς] This use of καὶ after δὲ is scarcely correct. Read Ἐγώ γε καὶ αὐτὸς —.

μάρτυς ἐν λόγοις] This use of ἐν after μάρτυς is very rare. Gernhard

ὡς εἰς' ἀληθείς, οἶδα, συντυχὸν κακῶν 320
ἀνδρῶν Ἀτρείδων, τῆς τ' Ὀδυσσεύς βίας.

ΦΙΛ. ἦ γὰρ τι καὶ σὺ τοῖς πανωλήθεροις ἔχαις
ἐγκλημ' Ἀτρεΐδαις, ὥστε θυμοῦσθαι παθόν;

ΝΕ. θυμὸν γένοιτο χεὶρὶ πληρῶσαί ποτε,
ἴν' αἱ Μυκῆναι γνοῖεν ἡ Σπάρτη θ', ὅτι 325
χῆ Σπῦρος ἀνδρῶν ἀλκίμων μῆτηρ ἔφω.

ΦΙΛ. εὖ γ', ὦ τέκνον. τίνος γὰρ ὧδε τὸν μέγαν
χόλον πατ' αὐτῶν ἐγκαλῶν ἐλήλυθας;

ΝΕ. ὦ παῖ Ποίαντος, ἐξερῶ, μόλις δ' ἐρῶ,
ᾧ γ' ὦ γ' ὑπ' αὐτῶν ἐξελωβήθην μολών 330

therefore wished to read *ἀν*—. Perhaps Sophocles wrote, *τοῖσδε μέγας ἀν λόγους*—*οἶδα* : "I would know."

320. *συντυχὸν κακῶν*] This genitive is not correct Greek. It ought to be the dative, as remarked by Toup. on *Suid.* in v. *Ἐρασίου*. But as MS. Ven. reads *οἶδα γὰρ τυχόν*, perhaps Sophocles wrote, *οἶδ'*, *ὅς ἦν τυχόν κακῶς ἀφόντων Ἀτρείδων* "I know, who have met with the evil-doing Atreids."

324. *θυμὸν*—*χεῖρ*] So Bruck, who aptly quotes Hippol. 1327. *πληρῶσα θυμὸν*, and *Cd.* C. 778. *πλήρη δ' ἔχοντα θυμὸν*, *ὅν χρῆξαι* and he might have added Plato *Legg.* iv. p. 717. *ἀποσιμπᾶσι τὸν θυμὸν*. *Rep.* v. p. 465. *πληρῶν τὸν θυμὸν* and corrected Thucyd. vii. 68. *ἀποπλησσαι τῆς γνῶμης τὸ θυμοῦμενον*, by reading *τῇ βῶμῃ*, similar to *χεῖρ* in Sophocles, and have remarked that the phrase is Homeric, in *Il.* X. 313.

325. *ἴνα*—*γνοῖεν*] Hermann, at *Aj.* 1200., vainly attempts to defend the optative after *ἴνα*. Read either *γνώσω* with Blomfield at *S. Th.* 20. or *πληρῶσαι*, *τότ'* *ἀν* *Εὐ γ' αἱ Μυκῆναι γνοῖεν* "then shall Mycenæ know well."

327. *εὖ γ', ὦ τέκνον*] "Well said, my boy." But *εὖ γε* could not be said by Philoctetes, unless he knew

the cause of the anger. Well, therefore, does MS. Harl. give *φεύγ'*, i. e. *θήγει*, "you are spurred up." The very same mistake occurs in *Herc. F.* 299. where, in place of the absurd *Ἡκιστα φεύγειν σκαῖον ἄνδρ' ἐχθρὸν χρεόν*—*σοφοὺς δ' ὑπέκλειν*—Burges has corrected at *Tro.* 27. *Ἡκιστα θάγειν*, and might have quoted *Plutarch* ii. p. 12. π. *μὴ ἐρεθίζεν τὸν θυμοῦμενον, οὐ γὰρ προσήκειν, ἀλλ' ὑπέκλειν τοῖς ἐργαζομένοις*.

τίνος—*χόλον*] "Anger for what." So in *Cd.* T. 698. *ὅτου ποτὲ Μῆνων τοσόνδε πρῶτατος στήθεος ἔχεις*: and *Trach.* 273. *ὅν ἔχων χόλον*. But γὰρ is absurd. Heath rightly reads *δ' ἄρ'*—

328. *ἐγκαλῶν*] "Accusing." But *χόλον ἐγκαλεῖν* is not correct Greek, as remarked by Ruhaken. Bruck indeed quotes *Cd.* T. 702. *Ἐτ' γ', εἰ σαφὲς τὸ νεῖκος ἐγκαλῶν ἐρεῖς*. But the construction is there, *λέγ' ἐγκαλῶν, εἰ σαφὲς τὸ νεῖκος ἐρεῖς*. Perhaps Sophocles wrote *χόλον ἐκβαλῶν*. So Terence, "omnem iram evomam."

329. *μόλις*] Correct Attic would require *μόγισ*.

μόλις δ' ἐρῶ] As being in a passion.

330. *μολών*] "Coming" or "going." Where? To Troy. But such an ellipsis is perfectly inadmissible. *Matth. Gr. Gr.* § 686. says that *μολῶν*

ἔπει γὰρ ἔσχε μοῖρ' Ἀχιλλία παθεῖν—

ΦΙΛ. οἶμοι' φράσης μοι μὴ πέρα, πρὶν ἂν μάθω
πρῶτον τόδ', εἰ τίθηται ὁ Πηλίας γόνος.

NE. τίθηται, ἀνδρὸς οὐδενός, θεοῦ δ' ὕπο,
[τοξευτὸς ὡς λέγουσιν ἐκ Φωβίου δαμείς.] 335

ΦΙΛ. ἀλλ' εὐγενὴς μὲν ὁ κτανά τε καὶ θανά.
ἀμηχανῶ δὲ πότερον, ᾧ τέκνον, τὸ σὸν
πάθημ' ἐλέγχω πρῶτον, ἢ κείνον στένω.

NE. οἶμαι μὲν ἀρκεῖν σοί γε καὶ τὰ σ', ᾧ τάλας,
ἀλγήμαθ', ὥστε μὴ τὰ τῶν πέλας στένειν. 340

ΦΙΛ. ὀρθῶς ἔλεξας· τοιγαροῦν τὸ σὸν φράσον
[αὐθις πάλιν μοι πρᾶγμα, ὅτ' σ' ἐνύβρισαν.]

NE. ἤλθον με νῆϊ ποικιλοστόλῳ μέτα

is here used, like other participles elsewhere, pleonastically.

331. *παθεῖν*] So MS. Lb. rightly for *παθεῖν*: which cannot be said here, on account of the subsequent *εἰ τίθηται*: and thus it is now seen that Philoctetes correctly understood the euphemism in *παθεῖν*.

332. *οἶμοι' φράσης μοι μὴ*—] "Alas! do not tell me." But this expression of sorrow is ill suited to Philoctetes, as yet uncertain of the death of Achilles. Read therefore, "Ἐὰ μὴ φράσης μοι μὴ πέρα": where the doubled negative indicates the earnestness of the speaker. See Burges on *Æsch. Suppl.* 284. and add Aristoph. *Batr.* 1499. *Μὴ μὴ σύ γ'.* *Σφηκ.* 1419. *μὴ μὴ καλέσῃς.*

335. This verse is manifestly spurious. Such a repetition as *τοξευτὸς* and *δαμείς* in one line is not to be found elsewhere.

336. *εὐγενής*] "Noble-born." This is a strange epithet for Apollo. The Schol. says, *εὐγενής, ἀπὸ τοῦ ἀνδρείου*: an explanation still less intelligible, as applied to a deity. But as the Schol. adds, *εἰ γε καὶ γενναῖος ὁ εὐγενής*, it is probable that he wrote *γεννητής* for *γενναῖος*: at least we know that *γεν-*

νήτης was a title given to the Sun by Sophocles in a fragment preserved by Schol. on Arat. p. 437. σὺ δ', "Ἡλῷ, οἰκτεῖραί με, "Ὅν οἱ σοφοὶ λέγουσι γεννητὴν θεῶν καὶ πατέρα πάντων. There is some error here; probably a lacuna. The missing matter gave perhaps an account of the death of Achilles, alluded to or mentioned by Hom. *Il. φ.* 278. X. 359. *Ω.* 768. Virgil *Æn. vi.* 56. Ovid *Metam. xii.* 600. xiii. 168. and Hygin. *Fab.* 107.

338. *ἐλέγχω*] "I should prove:" a word ill suited to Philoctetes, as it insinuates his suspicion touching the veracity of Neoptolemus' story.

340. *τῶν πέλας*] "Neighbors," i. e. others. See Elmsl. *Med.* 85.

342. *αὐθις πάλιν*] Schol. τὸ X. *ἔτι τις τὸ αὐτὸ εἶπων, αὐθις καὶ πάλιν.* But this is not the real reason for obelising the verse, (for *αὐθις πάλιν* is correct Greek, as shown by Porson *Præf. Hec.* p. xlix.) but because Philoctetes could not bid Neoptolemus to tell again a story, of which he had as yet heard not a word.

343. *ποικιλοστόλῳ*] "Various fitted-up." But such an epithet would be quite absurd. For how was the vessel "variously fitted up?" Well,

Δίος τ' Ὀδυσσεύς, χ' ὡ τροφεὺς τοῦμου πατὴρς,
 λέγοντες, εἴτ' ἀληθεῖς, εἴτ' ἄρ' οὖν μάτην, 345
 ὡς οὐ θέμις γένοιτ', ἐπεὶ κατέφθιτο
 πατὴρ ἑμὸς, τὰ Πέργαμ' ἄλλον ἢ μ' ἐλεῖν.
 ταῦτ', ὦ ξέν', οὕτως ἐννέποντες, οὐ πολὺν
 χρόνον μ' ἐπέσχον, μή με ναυστολεῖν ταχύ.
 μάλιστα μὲν δὴ τοῦ θανόντος ἡμέρῃ, 350
 ὅπως ἴδοιμ' ἄθραπτον· οὐ γὰρ εἰδομένη.
 ἔπειτα μέντοι χ' ὡ λόγος καλὸς προσῆν,
 εἰ τὰ πρὶ Τροίᾳ Πέργαμ' αἰρήσοιμ' ἰών.

therefore, does MS. Harl. read *ποικιλοῖσθ*, as it proves that both words have been corrupted from the Homeric *Νηὶ πολυκλήϊδι*, found in the very passage which Sophocles is here imitating. By comparing then the description given in *Od. x. 288*. *Δὴ τότε φοινίξ ἦλθεν ἄνηρ, ἀπατήλια φειδῶς, Τρώεττι θ', ὃς δὴ πολλὰ κῆρ ἀνθρώποισιν ἐφόρει*, "Ὅς μ' ἔγε παρενέβηεν ἦσαν φρεσίν, ἐφ' ἱκόμεσθα, we can at once perceive that Sophocles wrote *ποικιλοστέρον*—*Δόλιος τ' Ὀδυσσεύς*: where the two epithets correspond accurately with the Homeric *Ὀδυσῆα δαΐφρονα ποικιλομήτην*: and while *δόλιος* is confirmed by *Δόλιος Ὀδυσσεύς* in v. 610., to Hesychius in *Ποικιλοστέρον*—*ποικιλόβουλος*, must be the glory given of preserving the genuine word, similar to the Euripidean *δ' ποικιλόφρων*—*Περικλέδης* in *Hec. 123*. As regards the syntax, *ἦλθεν μεμέτα*, compare *Hec. 513*. *Ἀγαμέμνωνος, γίνου, σε πέμψαντος μεμέτα*. Valckenaeus too proposed *Δόλιος*: for he doubtless saw that Ulysses could not be called *Δίος* by Neoptolemus, who had been told to say of him *ἔσχετ' ἐσχάτων κακὰ* in v. 65.

344. *τροφὸς* MSS. R. Harl. wrongly; for *τροφὸς* is feminine, *τροφεὺς* masculine.

345. Matthæi justly objects to the union of *εἴτ' ἄρ' οὖν*, but did not see that Sophocles wrote *ἀληθεῖς, εἴτ' ἄρα*.

μάτην similar to *εἴτ' ἀληθεῖς, εἴτ' ἀναιδέων δίκην* in *Agam. 477*.: *οὖν* is however found without *ἄρα* in *Platon. Apolog. § 23*. *εἴτ' οὖν ἀληθεῖς εἴτ' οὖν ψεῖδες*.

347. *Πέργαμ* is here, as in v. 1322., found without its usual adjunct *Τροίας*.

348. *ταῦτ'—οὕτως*] "These thus." But *οὕτως* is superfluous. Read *εἰς εἴτ'*, and compare *Prom. 666*. *τοιοῦτ' ἐς οὗς παραγγέλου Δαίμοσι μήθεος*. So too Shakespeare: "And spur thee on with full as many lies, As may be hallooed in thy treacherous ears." Respecting the loss or confusion of *οὗς*, see at v. 40., and add Hesych. *Κατέκαψε σιωπῶν*. Read *δὲ ἔτῳς*.

349. *χρόνον μ' ἐπέσχον*] "They detained me for a time." This is not good Greek. See Hemsterhus. in *Miscell. Observ. iii. p. 416*. *Ἐπέσχειν* is "to detain oneself," not "to detain another." Compare *(Ed. T. 782)* *τὴν μὲν οὖσαν ἡμέραν Μόρῃς κατέσχον*. Hence we must read in *(Ed. T. 717)* *οὐ διεσχον ἡμέρας* (not *ἡμέραι*) *Τροίης* and here *Χρόνον γ' ἐπέσχον*, and consequently *ἐννέποντες* is a nominative absolute. See *Matth. Gr. Gr. § 568*.

350—3. This tristich is confessedly out of its place. For after Neoptolemus had said, *οὐ πολλὸν χρόνον γ' ἐπέσχον, μή μὲ ναυστολεῖν ταχύν*, there ought to follow, "Ἐν δ' ἡμέρῃ ἤδη δεύτε-

ἦν δ' ἡμαρ ἥδη δεύτερον πλείοντί μοι,
 καὶ γὰρ πικρὸν Σίγειον οὐρίῳ πλάτῃ 355
 κατηγόμην· καί μ' εὐθύς ἐν κύκλῳ στρατὸς
 ἐκβάντα πᾶς ἡσπάζετ', ὀμνύντες βλέπειν
 τὸν οὐκέτ' ὄντα, ζῶντ' Ἀχιλλεῖα πάλιν.
 κείνος μὲν οὖν ἔπειτ'· ἐγὼ δ' ὁ δύσμορος,
 ἐπεὶ δακρύσας κείνον οὐ μακρῷ χρόνῳ, 360
 ἔλθων Ἀτρεΐδης πρὸς φίλους, ὡς εἰκὸς ἦν,
 τὰ θ' ὅπλ' ἀπῆτουν τοῦ πατρὸς, τὰ τ' ἄλλ' ὅσ' ἦν.
 οἱ δ' εἶπον, οἴμοι, τλημονέστατον λόγον,
 "Ὡ σπέρμ' Ἀχιλλέως, τᾶλλα μὲν πάρεστί σοι
 πατρῷ· ἐλίσθαι· τῶν δ' ὅπλων κείνων ἀνὴρ 365
 ἄλλος κρατύνει νῦν, ὁ Λαερτίου γόνος.
 καὶ γὰρ δακρύσας, εὐθύς ἐξανίσταμαι

πορ. But not only are the verses wrongly disposed, but the words are very corrupt also. In the first place, *μάρμ'* has nothing to depend on; secondly, though *μέλιστα* δὴ be correct as Greek, for δὴ constantly follows a superlative, yet *μέλιστα* requires to be united to an adjective, not to a substantive; thirdly, *ὁ γὰρ εἰδόμεν* is absurd without *ζῶντα*, supplied by the Schol., an ellipse perfectly indefensible; fourthly, *ἔπειτα μέντοι καὶ* are never found thus united, for *ἔπειτα καὶ*, "then also," an idea of addition, is opposed to *μέντοι*, "however," an idea of exception; fifthly, *μέντοι* after *μὲν* is very objectionable, as noticed by Elmsl. Med. 1116; and lastly, as observed by Hermann, if Achilles went to Troy previous to the birth of Neoptolemus, as the words *ὁ γὰρ εἰδόμεν* would imply, Neoptolemus could not have been ten years old when he was sent for to supply his father's place. There is therefore some deep-seated disorder here.

355. *πικρὸν*] "Bitter." How so? Read *π' ἄκρον*, "promontory:" for such Sigeum was.

358. *ζῶντ' Ἀχιλλεῖα*] On this likeness of Neoptolemus to his father, see Plutarch ii. p. 51. c. and i. 303. d. *Ὁ γὰρ πᾶς Ἀχιλλέως, ἀλλ' ἔκωνδς αὐτὸς εἶ.* A similar anecdote is related of Hannibal by Liv. xxi. 4. "*Hannibalem jam viventem redditum sibi veteres milites credere, eundem vigorem in vultu, vimque in oculis, habitum oris, lineamentaue intueri.*"

360. *ἔπειτ' δακρύσας*] The argument can be neither elided by, nor form, a crasis with *εἰ*, as *οὐ* does in v. 447. Read therefore, *Ἐπεὶ δακρύσας ἔκωνδ', ἐν οὐ μακρῷ χρόνῳ ἔλθων*—for *κείνον* is superfluous after *κείνος* in v. 360.

361. *πρὸς φίλους*] Bothe ingeniously reads *προσφίλεις*, to which must be opposed *Οἱ δ' εἶπον ὅμοι*, instead of the unmeaning *οἴμοι*. Respecting the loss or confusion of *ὅμοι*, see Burges on *Æsch. Eum.* 282.

363. *τλημονέστατον*] Generally, "wretched;" here, "daring," as in *Soph. El.* 439.

367. *δακρύσας*] This conduct was little suited to Neoptolemus, whom Homer in *Od. A.* 528. describes, *ὄψ' ἀχρήσταν χρόα κάλλιπον ὅτε παριόν*

ὀργῇ βαρεία· καὶ καταλήσας, λέγω,
 ὦ σχέτλι, ἣ τολμήσατ' ἀντ' ἐμοῦ τινὶ
 δοῦναι τὰ τεύχη τὰμὰ, πρὶν μαθεῖν ἐμοῦ; 370
 ὁ δ' εἶπ' Ὀδυσσεύς, πλησίον γὰρ ὦν κυρεῖ,
 Ναὶ, παῖ, δεδώκασ' ἐνδίκως οὔτοι τάδε·
 ἐγὼ γὰρ αὐτ' ἔσωσα κἀκείνον παρών.
 κἀγὼ χολωθείς εὐθύς ἤρασσον κακοῖς
 τοῖς πᾶσιν, οὐδὲν ἐνδεὶς ποιοῦμενος, 375
 εἰ τὰμὰ κείνος ὄπλ' ἀφαιρήσοιτό με.
 ὁ δ' ἐνθάδ' ἤκων, καίπερ οὐ δύσσοργος ὦν,
 δηχθείς, πρὸς αἷ' ἔξηκουσεν, ὧδ' ἡμείψατο·
 Οὐκ ἦσθ', ἴν' ἡμεῖς, ἀλλ' ἀπῆσθ', ἴν' οὐ σ' ἔδει·
 καὶ ταῦτ', ἐπειδὴ καὶ λέγεις θρασυστομῶν, 380

Δάκρυ' ἠμωζόμενον. Sophocles, however, might have remembered Il. A. 348. where Achilles is said to cry for the loss of Briseis; although he is represented generally as "impiger, iracundus, inexorabilis, acer." Well, therefore, did Bothe conjecture, *Κἀγὼ' ἀκούσας εὐθύς ἐξανίσταμαι Ὀργῇ βαρεία* cannot all be said of the same person at one time. With regard to the change of the words, in Plato Legg. x. p. 887. D. for αὐτοὺς ἀκούοντες one MS. reads αἰτοὶ δακρύοντες.

369. ὦ σχέτλι, ἣ τολμήσατ'] On this syntax, see Porson Præf. Hec. p. xxviii.

370. πρὶν μαθεῖν ἐμοῦ] "Before you learnt from me;"—what? Till this question be answered, we may read, *τεύχη, πατρὶ πόνημα θεῶν ἐμῶ.* Compare Iph. A. 1072. *ὅπλων Ἥφαιστοπόνων κεκορυθμένος*, i. e. Achilles: and Hom. Il. T. 18. *θεοῦ ἀγλαὰ δῶρα*: and with regard to *πατρὶ πόνημα*, "a work for my father," the same construction is found in Trach. 668. *Ἥρα κλαῖ θυρημάτων.*

371. ὦν κυρεῖ] So Wakef. and Porson Med. 1188. Brunck and Hermann *ἦν κυρῶν*: all of whom ought rather

to have emended Aj. 314. *ἐν τῇ πράγματι κυρεῖ ποτὶ ἐν*; by reading *ποτ' ὦν*; for here Sophocles wrote *πλησίον γὰρ ἦν, γέρα Εὐ, παῖ, δεδώκασ' ἐνδίκως ὅ οὔτοι τάδε.* Respecting *εὐ*—*ἐνδικῶς ὅ*, see v. 180. while *γέρα* is plainly confirmed by *σέβας* in 408.

373. *παρῶν*] "Present." Where? Read *φορῶν*. So Ovid: "His humeris his inquam humeris ego corpus Achillis Et simul arna tuli."

374. *ἤρασσον κακοῖς*] Compare Aj. 724. *ὀνειδισιν ἤρασσον.*

375. *οὐδὲν ἐνδεὶς*] So Terence in Adelph. "venit insaniens; nihil reperciit;" and again, "*adortus jurgio est fratrem—nil reticuit.*"

377. ὁ δ' ἐνθάδ' ἤκων] "But he coming here." Where? Till this question be answered, we may read, *ὁ δ' ἀντιδάνων—Δηχθείς.* Respecting this formula, see Aristoph. Batr. 886. *Δάκνειν, δάκυσσθαι.* Σφηκ. 504. *δέρεσθαι καὶ δέρειν.* Cicero, "refellere sine pertinacia, et refelli sine iracundia;" and whence in Batr. 881. we must adopt "Ελεγχ', ἐλέγχου, the reading of Eustath. Il. K. p. 861=720.

380. *ἐπειδὴ καὶ*] The more correct Greek would be *ἐπεὶ τοι καὶ*, as shown by Porson Hec. 1169. But by com-

οὐ μή ποτ' ἐς τὴν Σκυῖρον ἐκπλεύσῃς ἔχων.
 τοιαῦτ' ἀπούσας κἄξονειδισθεὶς κακὰ,
 πλέω πρὸς οἴκους, τῶν ἑμῶν τητῶμενος
 πρὸς τοῦ κακίστου καὶ κακῶν Ὀδυσσεύς.
 οὐκ αἰτιῶμαι κείνον ὡς τοὺς ἐν τέλει. 385
 πόλις γάρ ἐστι πᾶσα τῶν ἡγουμένων,
 στρατός τε σύμπα· οἱ δ' ἀκοσμοῦντες βρετῶν
 διδασκάλων λόγοισι γίνονται κακοί.
 λόγος λείπεται πᾶς· ὁ δ' Ἀτρεΐδης στυγῶν,
 ἑμοί θ' ὁμοίως καὶ θεοῖς εἴη φίλος. 390

ΧΟ. ὀρεστέρα καμβῶτι Γᾶ, στρ.
 μᾶτερ αὐτοῦ Διὸς,
 ἃ τὸν μέγαν Πакτωλὸν εὐχρυσον νέμεις,

paring Hec. 1276. 'Ἐπὶ περ εἴπω καὶ
 ἄλλαν θρασυτομίῃ, it would seem that
 Sophocles wrote, Καὶ ταῦτ', ἐπεὶ ἔδε
 κακολογεῖς, θρασυτομίῃ: where ἐπεὶ
 ἔδε coalesce, as ἐπεὶ οὐδὲν in Phil.
 447. and κακολογεῖς is similar to κα-
 κορροθεῖ, explained by Hesych. κακο-
 λογεῖ· λοιδορεῖ, ὀβριζει.

381. οὐ μή ποτ'—ἐκπλεύσῃς ἔχων]
 This is quoted by Elmsley Cl. Jl.
 N. xv. p. 213. to prove that οὐ μή
 may be joined, contrary to Dawes'
 canon, to a subjunct. aor. 1. act. For
 ἐκπλεύσῃς, which Brunck reads, is
 incorrect Greek, since πλέω makes
 πλεόσσομαι, not πλεύω, while the hia-
 tus would forbid ἐκπλεύσει ἔχων. But
 were Dawes alive, he would assert
 that Sophocles wrote, "Ἐα' μή τι σὺ γε
 τὴν Σκυῖρον ἐκπλεύσῃς ἔχων" "Hold,
 sirrah; lest you sail hence to Scyrus,
 having something," i. e. a beating:
 for thus the Tragic poet would imitate
 his own Homer, Il. A. 26. Μή σε,
 γέρον, κοίλῃσιν ἐγὼ παρὰ νηυσὶ κίχλω
 —Μή γὰρ τοι οὐ χροάσῃ σκηπτρον—
 —'Ἄλλ' ἦ, μή μ' ἐρίθιζε, σάπτερος
 ὅς σε νέηαι.

382. So El. 288. ξονειδισθεὶς κακῷ.

384. κακίστου καὶ κακῶν] On this

formula, where ἐκ is generally found,
 we meet also with ἀπὸ, as in Orest.
 1692. εὐγενὴς ἀπ' εὐγενεῖς and in Ion
 593. 'Ο μηδὲν ἂν κατ' οὐδένα, as
 emended by Burges at Eumen. 424.
 ἐκ κακῶν] For Ulysses was said to
 be the son, not of Laertes, but of Sisy-
 phus. See v. 417.

385. ὅς τοὺς ἐν τέλει] "As those
 in power." This is not correct Greek.
 It ought to be ἴσα τοῖς, as in v. 317.

391. See antistrophe in v. 308.

Γᾶ] "As Rhea was worshipped not
 only in the Troad, but at Lemnos also,
 as stated by Steph. Byz. in Λήμνος,
 she is here properly invoked as wit-
 ness of the wrongs done to Neoptole-
 mus." So Gedike; who however for-
 got that, as the story told by Neopto-
 lemus was a mere fiction, the goddess
 was in fact a witness to nothing but
 the trick played on Philoctetes.

393. τὸν μέγαν Πакτωλὸν] "The
 great Pactolus." Why "great?"
 Read τὸν γυῶν Πакτωλὸν εὐχρυσον.
 So in Bacch. 13. Λυδῶν τοὺς πολυχρύ-
 σους γυῶας.

νέμεις] "Rulest," or "distributest,"
 not "inhabitest;" which would be
 νέμει, as shown at Prom. 430.

πότνι' ἐπηυδάμαν,
 καὶ κί' σὺ, μάτερ,
 395 ὅτ' εἰς τόνδ' Ἀτρεϊδᾶν
 ὕβρις πᾶσ' ἐχώρει,
 ὅτε τὰ πάτρια
 τεύχεα παρεδίδοσαν,
 ἰὼ μάκαιρα
 400 ταυροκτόνων λεόντων
 ἔφιδρε, τῷ Λαερτίου
 σίβας ὑπέρτατον.

ΦΙΛ. ἔχοντες ὡς ἴοικε, σύμβολον σαφές
 λύπης, πρὸς ἡμᾶς, ὧ ἕνοι, πεπλεύκατε·
 405 καί μοι προσάδεθ', ὥστε γιγνώσκειν ὅτι
 ταῦτ' ἐξ Ἀτρεϊδῶν ἔργα καὶ Ὀδυσσείας·
 ἔξοιδα γάρ νιν παντὸς ἂν λόγου κακοῦ
 γλώσση θιγόντα, καὶ πανουργίας, ἀφ' ἧς
 410 μὴδ' ἐν δίκαιον εἰς τέλος μέλλει ποιεῖν.
 ἀλλ' οὔτι τοῦτο θαῦμ' ἔμοι γ', ἀλλ' εἰ παρῶν
 Αἴας ὁ μείζων ταῦθ' ὁρῶν ἠέσχετο.

394, 5. So Hermann for the metre. The vulgate has β', α'.

399. παρεδίδοσαν] "Wrongly gave," as in v. 64.

402. τῷ Λαερτίου] So Dindorf with MS. Γ. and in the antistrophe omits ἐκ.

404. σύμβολον] "The σύμβολον was generally a signet, given to persons travelling from home by their friends, who had themselves made acquaintance with foreigners, and to whom the signet served as a letter of introduction in favor of the party who carried it. Now as both Neoptolemus and Philoctetes had been equally injured by the same persons, their wrongs became a signet of recognition first, and then of friendship." This is the elegant interpretation of Musgrave; who quotes opportunely Aristid. T. i. p. 416. *ἱκανόν ἐστι πρὸς αὐτὸν, ὥσπερ*

ἄλλο τι σύμβολον, αὐτὸ τὸ σχῆμα τῆς ἀτυχίας.

408. παντὸς—λόγου] Compare (Ed. C. 761. "Ὡς πάντα τολμῶν κατὰ παντὸς ἂν φέρων λόγον δίκαι' οὐ, μηχανήματα ποικίλον·" and Eurip. Philoct. Fr. OΔ. Οὔτοι δίκαιον πῶς πῶτ' ἂν λάβοι—τό του Δόλιος πανούργος πάντα μακάριον ἀνὴρ; ΦΙΛ. "Ὡς πάνσοφος κρέττημα Λαερτίου γόνος, Πάντων τ' Ὀδυσσεὺ παγκάκιστε.

410. μέλλει] One MS. μέλλει. Read μέλλει, and understand ἂν. For as ἂν θιγόντα indicates a future time, so must ἂν μέλλει.

412. Αἴας ὁ μείζων] Ajax, son of Telamon; the less was called Ajax Oileus.

ἠέσχετο] So Porson Præf. Hec. p. xviii. instead of the Ionic ἠείχετο.

NE. οὐκ ἦν ἔτι ζῶν, ᾧ ξέν'· οὐ γὰρ ἂν ποτε,
ζῶντός γ' ἐκείνου, ταῦτ' ἐσυλήθην ἐγώ.

ΦΙΛ. πῶς εἶπας; ἀλλ' ἡ χ' οὗτος οἴχεται θανάιν; 415

NE. ὡς μηκέτ' ὄντα κείνον ἐν φάει νοεῖ.

ΦΙΛ. οἴμοι τάλας· ἀλλ' οὐχ ὁ Τυδείας γόνος,
οὐδ' οὐμπολητὸς Σισύφου Λαερτίου,
οὐ μὴ θάνωσι· τούσδε γὰρ μὴ ζῆν ἴδει.

NE. οὐ δῆτ' ἐπίστω τοῦτό γ'· ἀλλὰ καὶ μέγα 420
θάλλοντές εἰσι νῦν ἐν Ἀργείων στρατῷ.

ΦΙΛ. τί δ', ὅς παλαιὸς ἀγαθὸς φίλος τ' ἐμός,
Νέστωρ ὁ Πύλιός ἐστιν; οὗτος γὰρ τά γε
κείνων κάκ' ἐξήρκε βουλευάν σοφά.

NE. κείνός γε πρᾶσσει νῦν κακῶς· ἐπεὶ θανὼν 425
Ἀντίλοχος αὐτῷ φρεῦδος, ὅς περ ἦν γόνος.

415. οἴχεται θανάιν] Literally, "gone dead."

416. ἐν φάει] "In light," i. e. life. See v. 1205. εἰς "Αἶον· οὐ γὰρ ἔστ' ἐν φάει γ' ἔτι.

417. ὁ Τυδείας] But Philoctetes had no cause of complaint against Diomed. Read therefore, ἀλλ' οὐ τό γ' ἐκ Διὸς γόνος· where τό γε marks a sceptical sneer. The Schol. says, σὺν Ὀδυσσεὶ γὰρ αὐτὸν ἐξέβαλε Διομήδης. But neither Sophocles nor any one else says the same thing.

418. This verse is full of difficulties. In the first place, Λαερτίου is wrong, as shown at v. 87. and remarked even by the Schol. τὸ X. ὅτι πάλιν Λαερτίου κτητικὸν ἀντὶ πρωτοτύπου Λαέρτου. Secondly, the two genitives cannot both depend on ἐμπολητὸς alone; and thirdly, the sense is none; for why should the child Ulysses have been purchased by Laertes of its supposed father Sisyphus? All will be set right by reading οὐμβολητὸς Σισύφου γε Λαρτίῳ· where ἐμβολητὸς is similar to ἐμβόλιμος, explained by Hesych. ἀλλότριος, νόθος; and whence therefore we may read in Soph. Συνδεῖν. Fr. "Ὡ πάστα πρᾶσσαν, ἐς δ' Σισύφου βόλος" Ἦν δῆλος ἐν σοὶ γ' αὐτὸς,

ὅς μητρὸς φθορεὺς— instead of πηλὸς, a word used by Hesychius to explain βόλος. So in the West of England they say, "the very spit of his father." Ulysses then was Σισύφου βόλος, but ἐμβολητὸς Λαρτίῳ.

419. οὐ μὴ θάνωσι] "They will not die." Elmsl. Med. 1120. renders, "why won't they die?"

422. τί δ', ὅς] But the relative must have its own verb. Read then, τί δ' οὐ—ἐστιν; "What, is he not alive?" So in Aristoph. Elp. 700. τί δ' οὐ Κρατίδος ὁ σοφὸς ἐστιν; Ἀπέθανεν. Opportunely therefore does MS. Ven. present δ for ὅς.

424. σοφά] So T. Ven. La., for σοφῶς. But ἄν is still wanting. Read therefore, ἐξήρκε βουλευάν σοφ', ἄν "would have hindered," or, what is still better, τὰ γ' ἄν—σοφ' ἄν.

425. ἐπεὶ—γόνος] "Since Antilochus, who was his son, is gone dead." But the expression ὅσπερ ἦν γόνος is redundant; for γόνος by itself would express all that ὅσπερ ἦν γόνος can. Well therefore has the Schol. preserved a var. lect. μόνος; although he objects to it, as being παρ' ἱστορίαν· εἶχε γὰρ καὶ ἄλλους· a fact recorded also by Schol. Hom. Od. Γ. 39. But

- ΦΙΛ. οἴμοι, δὺ' αὖ τῷδ' ἐξέδειξας, οἷν ἰγὰ
 ἥπιστ' ἂν ἠθέλησ' ὀλωλότοιν κλύειν.
 φεῦ, φεῦ τί δῆτα δεῖ σκοπεῖν, ὅθ' οἶδε μὲν
 τεθνῶσ' Ὀδυσσεὺς δ' ἐστὶν οὐκ ἔνταῦθ', ἵνα 430
 χρεὴν ἀντὶ τούτων αὐτὸν αὐδοῦσθαι νεκρόν;
 ΝΕ. σοφὸς παλαιστῆς κείνος· ἀλλὰ χ' αἰ σοφαὶ
 γινώμαι, Φιλοκτῆτ', ἐμποδίζονται θαμὰ.
 ΦΙΛ. φέρε, εἰπὲ πρὸς θεῶν, κοῦ γὰρ ἦν ἔνταῦθά σοι
 Πάτροκλος, ὃς σοῦ πατρὸς ἦν τὰ φίλτατα; 435
 ΝΕ. χ' οὗτος τεθνηκὼς ἦν λόγῳ δέ, σ' ἐν βραχεῖ
 τοῦτ' ἐκδιδάξω· πόλεμος οὐδ' ἐν ἄνδρ' ἐκὼν
 αἶρεῖ πονηρὸν, ἀλλὰ τοὺς χρηστοὺς αἰεὶ.
 ΦΙΛ. ξυμμαρτυρῶ σοι καὶ κατ' αὐτὸ τοῦτό γε
 ἀναξίου μὲν φωτὸς ἐξερέσομαι, 440

this is not the only difficulty; for the loss of his son could never have caused Nestor to act unjustly towards Neoptolemus, although it might have destroyed the old man's reason; an idea that *πράσσει*—*κακῶς*, "he is doing badly," would hardly convey. Read then, what Sophocles probably wrote, *Κεῖνός τι θράσσει νοῦν κακῶς ἀπέθανεν γένος Ἀντίλοχος αὐτῷ φροῦρος δοκεῖ ἦν μόνος*. For thus *θράσσει νοῦν* will be similar to *θράσσει γε νοῦν* in Sophocl. *Ἐλεν*. and *θράσσει φρένας* in *Rhes*. 863. and *Prom*. 649. while *φροῦρος*, which Hesych. explains by *σωματοφύλαξ*, will allude to the fact stated by Pindar *Pyth.* vi. 29. that Antilochus fell in defending his father, and which is thus recorded in *Aristot. Jun. Epigr.* 15. "Ὅς θάνεν ἐν Τροίᾳ ῥυσάμενος πατέρα."

427. *δὲ αὖ τῷδ' ἐξέδειξας*] So Porson, *Phœn.* 540. by the aid of the v. l. preserved in the Schol. *δὲ αὖτὰ δ' ἐξέδειξας* where the vulgate has *δὲ αὐτὸς δέῳ* *ἐλεξας*. But neither *αὖ* nor *ἐξέδειξας* are suited to the context. There is some error here.

429. *τί δῆτα δεῖ σκοπεῖν*] "What need we consider?" But something is

wanting after *σκοπεῖν* to define *τί*. Perhaps Sophocles wrote, *τί δῆτα δεῖ σκοπεῖν τὰ θεῖ', δὲ οἶδε μὲν*. Compare *Eurip. Suppl.* 302. *τὰ τῶν θεῶν σκοπεῖν*.

430. *οὐκ ἔνταῦθ'*] So Bothe, correctly for *αὖ καὶ ἐνταῦθα*: where *αὖ* and *καὶ* are both equally absurd. MS. R. has *ἐστὶν ἔνταῦθ'*.

431. *ἀλλὰ χ' αἰ σοφαὶ*] Hermann wrongly reads, *ἀλλ' οὐχ αἰ σοφαὶ*—Compare *Ed. C.* 433. *Γλάσσω σὲ δεινός· ἄνδρα δ' οὐχ ἐν οἷδ' ἐγὼ καὶ δεινόν, ὅστις ἐξ ἡπαιτος εἰ λέγει*.

433. *ἐμποδίζονται*] "Held fast by the legs." The metaphor is taken from the act of wrestling.

434. Respecting *νοῦ* and *ἐνταῦθα* in one sentence, see at v. 16.

436. *σ' ἐν βραχεῖ*] So Erfardt at *Aj.* 1109. rightly; for *σ* cannot be thus lengthened before *βρ*.

437. *πόλεμος — αἶρεῖ*] Compare *Æsch. Phryg. Fr.* *ἀλλ' ἀμῶν Ἀρης φιλεῖ τὰ λῆστον ἀνδρόθετος στρατοῦ* and *Anacreon in Epigr.* *Ἀρης δ' οὐκ ἀγαθὸν φεῖδεναι, ἀλλὰ κακῶν*. So in an English epitaph, "God takes the good, too good on earth to stay; And leaves the bad, too bad to take away."

- γλώσση δὲ δεινοῦ καὶ σοφοῦ· τί νῦν κυρεῖ ;
 NE. ποίου γε τούτου, πλήν γ' Ὀδυσσεύς ἐρεῖς ;
 ΦΙΛ. οὐ τούτον εἶπον· ἀλλὰ Θερσίτης τις ἦν,
 ὃς οὐκ ἂν εἴλετ' εἰσάπαξ εἰπεῖν, ὅπου
 μηδεὶς ἐφ' ἑαυτοῦ οἶσθ', εἰ ζῶν κυρεῖ ; 445
 NE. οὐκ εἶδον αὐτὸν, ἥσθό μιν δ' ἐτ' ὄντα νιν.
 ΦΙΛ. ἔμελλ'· ἐπεὶ οὐδὲν πω κακόν γ' ἀπάλετο,
 ἀλλ' εὖ περιστέλλουσιν αὐτὸ δαίμονες,
 καὶ πᾶς τὰ μὲν πανοῦργα καὶ καλυντριβῇ

441. τί νῦν κυρεῖ] This is not Greek. The participle is wanting. See v. 371. Read τί γ' ὃν κυρεῖ; for thus the γε and neuter equally mark contempt.

442. ποίου γε τούτου, πλήν γ'] This doubled γε in an interrogation is inadmissible; see Elmsl. Med. 1334. and CEd. C. 977. and as Ald. reads Ποίου γε τούτου, Sophocles probably wrote Ποίου τούτου—as in v. 1043. Οὐ γὰρ τούτου δει.

ἐρεῖς] As ἐρεῖς is always a future, MS. Ven. opportunely reads λέγεις: better had it read ἐρεῖ, "are you asking," to correspond with ἐξερχομαι.

444. δε οὐκ ἂν—] "Who would choose to speak not once, where no man would permit him." This is unintelligible. The Schol. says, ἀπὶ τοῦ, & οὐκ ἠθέλει τις εἰς ἅπαρ ἀκούσαι, ταῦτα πολλάκις ἔλεγε. He therefore found in his copy ἔσεν μή δεός δεῖς δετ' δε· "where a man would not give his ear twice." Respecting the expression δεός δετα, it is similar to the Latin "præbere aurem," and to ἀκοῆν τοῖς ἐμοῖς λόγοις δεδοός in Soph. El. 30. Hermann attempts to defend ἐξ by quoting Aj. 1182. Ὑμεῖς τε μὴ γνωαῖνες ἀντ' ἀνδρῶν τέλος Παρόνται, ἀλλ' ἀρῶνται, ἐς τ' ἐγὼ μοῶς Τάφου μεληθεῖς γόφει, κἂν μηδὲς ἐξ: as if ἐξ could be the subjunctive, or if it were sense to say, "assist, although no one permit;" for most assuredly the Chorus could not assist, unless they were permitted to do so.

Soph. Philoct.

446. ἐτ' ὄντα νιν] This, says the Schol. is contrary to history: φανεύοις γὰρ ὅτι Ἀχιλλεύς τῆς Πενθεσείας, ὁ Θερσίτης δόρατι ἐπληξε τὸν ὀφθαλμὸν αὐτῆς: διὸ ὀργισθεὶς ὁ Ἀχιλλεύς κορυδαλοῖς αὐτὸν ἀνέλεν λέγεται γὰρ καὶ μετὰ θάνατον ἐρασθῆναι αὐτῆς. See also Lycophr. 999. Tzet. Post-Homer. 199. and Schol. Il. B. 219.

447. ἔμελλε] "He should be living." This use of μέλλω is found only in Antig. 448. and Ion. 999.

ἐπεὶ οὐδὲν] On this crasis see Hermann. Metra p. 55.

οὐδὲν] So Suid. in Παιωντριβῇ. Boissonade compares a verse quoted by Phrynich. Arab. p. 63. Οὐδὲν κακὸν γὰρ βελίως ἀπόλλυται· ἐπὶ τῶν εὐπραγμάτων ποτηρῶν. The vulgate οὐδέ τι means "not even;" which Hermann now wrongly adopts, after preferring οὐδὲν at Hec. 379. ed. 1.

448. περιστέλλουσιν] "Throw a mantle round;" i. e. protect. The verb is generally applied to covering a corpse. See Valck. Herod. vi. 80.

αὐτὸ] So Bothe. The vulgate αὐτὰ has nothing to agree with.

449. καλυντριβῇ] This, like ἐπίτριπτον in Aj. 103., and other words derived from τρίβω, alludes to the effect produced by rubbing a thing till it becomes "smooth." Thus the Latin "vir fronte perfricata" is properly rendered in English, "a smooth-face villain."

- χαίρουσ' ἀναστρέφοντες ἐξ ἄδου, τὰ δὲ 450
 δίκαια καὶ τὰ χρηστ' ἀποστίλλουσ' αἰεὶ ;
 ποῦ χρὴ τίθεσθαι ταῦτα, ποῦ δ' αἰνεῖν, ὅταν,
 τὰ θεῶν ἔπαινων, τοὺς θεοὺς εὖρω κακοὺς ;
 NE. ἐγὼ μὲν, ὃ γένεθλον Οἰταίου πατρός,
 τὸ λοιπὸν ἤδη τηλόθεν τό, τ' Ἴλιον 455
 καὶ τοὺς Ἀτρεΐδας εἰσορῶν, φυλάξομαι.
 ὅπου δ' ὁ χεῖρων τάγαθὸν μεῖζον σθένει,
 κἀποφθίνει τὰ χρηστὰ, χ' ὦ δεινὸς κρατεῖ,
 τούτους ἐγὼ τοὺς ἄνδρας οὐ στέρξω ποτέ.
 ἀλλ' ἢ πιτραῖα Σκῦρος ἐξαρκούσά μοι 460
 ἔσται τὸ λοιπὸν, ὥστε τέρεσθαι δόμῳ.

450. ἀναστρέφοντες] "Sending back." This alludes to Sisyphus, the supposed father of Ulysses, returning from Hell by a trick played upon Pluto. See v. 627.

451. ἀποστίλλουσ' αἰεὶ] "Send them away." Where? εἰς Ἄδου, says Wakefield. But such an ellipse is quite insufferable. Perhaps Sophocles wrote ἀποστεροῦσ', & αἰεῖ, "deprive them of their due:" where Philoctetes would delicately allude to the fact of Neoptolemus being deprived of his father's arms.

452. ποῦ δ' αἰνεῖν] "Where to praise." This is nonsense. Read πῶς, "how."

ἔταν—κακοὺς] "When praising the things belonging to god, I find the gods themselves to be bad." This is perhaps intelligible. The sense however seems to require rather, "Greatly forsooth can I praise the things belonging to god, when I find the gods themselves to be bad;" or, in Greek, ἔταν τὰ θεῶν ἔπαινα, τοὺς θεοὺς ἐβρόν κακοὺς: a sentiment by which Philoctetes excuses his previous blasphemy. Respecting the union of ἔταν, κάρτα, and ἴλιον, with αἰνεῖν and ἐπαινεῖν, see Phæn. 764. οὐκ ἔταν σφέ γ' ἤνευα. Heracl. 205. καὶ γὰρ

ἦν ἐπιφθονος Ἰλίου παραναῖν. Iph. A. 980. Πῶς ἐν σ' ἐπαινεῖσάμην μὴ Ἰλίου; Aj. 528. Καὶ κάρτ' ἐπαινοῦ τεύχεται πρὸς γούν' ἐμοῦ.

454. γένεθλον] So T. and Steeph. Byz. in Ὀφτῇ. Ald. γενέθλιον.

455. τὸ λοιπὸν ἔδη] On this union of words, see Elmsl. Med. 1098.

457. ὅπου δ'. Tricl. ὅπου γ'. Neither particle has any business here. Sophocles wrote ὅπου δ'. Compare Aj. 1082. "ὅπου δ' ἐβρίξαν, δρῶν θ', & βούλεται, πάρα, ταύτην νόμιζε τὴν πόλιν χρόνῳ ποτὲ ἔξ οὐρίων δραμοῦσαν εἰς βυθὸν πεσεῖν: where, as here, we meet with ὅπου δὲ—ταύτην—and ποτὲ.

ὁ χεῖρων τάγαθόν] The Schol. compares Homer's ἐπεὶ τὰ χειρότερα κατ', and Hesiod's βλάπτει δ' ὁ κακὸς τὸν ἀρεῖονα φῶτα.

458. δεινός] That is δεινός both in γλῶσσῃ and γνῶμῃ, as Ulysses was, whose talents, and not cowardice, were the cause of Neoptolemus losing the arms.

460. ἐξαρκούσά μοι] Wakefield compares Hom. Od. l. 27. Τρηχεῖ, ἀλλ' ἀγαθὴ κουροτρόφος, οὐ τι ἔγνω Ἥσ γαίης δύναιμι γλυκερότερον ἄλλο φιδέσθαι: and might have added Horace's 'Satis beatus unicus Sabinis.' Suid. in Στέρξω reads τέρεσθαι μόνῃ.

νῦν δ' εἴμι πρὸς ναῦν· καὶ σὺ, Ποίαντος τέκνον,
 χαῖρ', ὡς μέγιστα χαῖρε· καὶ σε δαίμονες
 νόσου μεταστήσειαν, ὡς αὐτὸς θέλεις.
 ἡμεῖς δ' ἴωμεν, ὡς, ὁπηνίκ' ἂν θεὸς
 πλοῦν ἡμῖν εἴκη, τηνικαῦθ' ὀρμώμεθα.

465

ΦΙΛ. ἦδη, τέκνον, στέλλεσθε;

ΝΕ.

καιρὸς γὰρ καλεῖ

πλοῦν μὴ ἐξ ἀπόπτου μάλλον ἢ ἔγγυθεν σκοπεῖν.

ΦΙΛ. πρὸς νῦν σε πατρός, πρὸς τε μητρός, ᾧ τέκνον,
 πρὸς τ', εἴ τι σοι κατ' οἶκόν ἐστι προσφιλές, 470
 ἰκέτης ἰκνοῦμαι, μὴ λίπης μ' οὕτω μόνον,
 ἔρημον ἐν κακοῖσι τοῖσδ', οἷοις ὄρεᾶς,
 ὅσοισί τ' ἐξήκουσας ἐνναίοντά με·
 ἀλλ' ἐν παρίεργῳ θεῷ με· δυσχέρεια μὲν,
 ἔξοδα, πολλὰ τοῦδε τοῦ φορήματος· 475
 ὅμως δὲ τλήθι· τοῖσι γενναίοισί τοι
 τό τ' αἰσχρὸν ἐχθρὸν, καὶ τὸ χρηστὸν εὐκλείς.
 σοὶ δ' ἐκλιπόντι τοῦτ', ὄνειδος οὐ καλόν·

463. χαῖρ', ὡς μέγιστα χαῖρε] It is good Greek to say χαῖρε μέγα, but not *ὡς μέγιστα*. Sophocles evidently wrote Χαῖρ', ᾧ μέγ' ἐστ' οὐ χαρτά· as appears from a similar play of words in *Phœn.* 627. ΠΟ. μήτηρ, ἀλλὰ μοι σὺ χαῖρε. IO. χαρτά γ' οὐ πάσχω, τέκνον· and in *Hec.* 430. ΠΟ. χαῖρ', ᾧ τακοῦσα, χαῖρε Κασσάνδρα τέ μοι· ΕΚ. χαίροις σὺν ἄλλοις· μητρὶ δ' οὐκ ἔσται τόδε.

464. So Horace, "Tibi Dii, quæcunque preceris, Commoda dent."

466. ἡμῖν εἰκε] "Give us." This is a very rare use of the verb *εἰκεν*.

469. πρὸς—σε πατρός] On this formula see *Matth. Gr. Gr.* § 465.

470. πρὸς τ', εἴ τι] Virgil, "Per superos, et si qua fides tellure sub ipsa."

474. ἐν παρίεργῳ θεῷ με] "Consider me as a thing of little consequence." Compare Eurip. *El.* 63. Πάρεργ' Ὀρέσ-

την καὶ με ποιεῖται δόμον. Hesych. Θεοῦ θες, ἐπίστησον· and in *Πάρεργον* νόθον, ὡς μικρόν τι τῶν ἀσφαλειῶν read Πάρεργον ἐμὲ θεῷ, the beginning of a senarian.

475. τοῦδε τοῦ] The sense requires τοῦδε σοι, i. e. *δυσχέρεια σοι*, as opposed to *γενναίους*.

477. καὶ τὸ χρηστὸν] "And the useful is honorable." This is the doctrine of the Utilitarians. But Sophocles knew better than to put such words into the mouth of Philoctetes, at the very moment when the wretched man was appealing to the generosity of Neoptolemus, and not urging the policy of his request. Read therefore, *Τό γ' αἰσχρὸν ἐχθρὸν, καὶ τὸ χρηστὸν εὐκλείς*: a sentiment worthy of Socrates himself.

478. ἐκλιπόντι τοῦτ'] "Failing in this." In what? Besides, *ὄνειδος* is

δράσαντι δ', ὃ καὶ, πλείστοι ἐν κλείας γέρας,
 εἰν μόλῳ γὰρ ζῶν πρὸς Οἰταίαν χθόνα· 480
 ἴθ'· ἡμέρας τοι μόχθος οὐχ ὅλης μιᾶς.
 τόλμησον, ἐμβαλοῦ μ', ὅπη θέλεις [ἄγων,
 εἰς ἀντλίαν, εἰς πρᾶραν, εἰς πρύμναι θ'] ὅποι
 ἦκιστα μέλλω τοὺς ξυνόντας ἀλγυνεῖν.
 νεῦσον, πρὸς αὐτοῦ Ζητὸς ἱκεσίῳ, τέκνον· 485
 πείσθητι· προσπιτῶ σε γόνασι, καὶ περ ὦν
 ἀκράτῳρ ὁ τλήμων χυλός· ἀλλὰ μή μ' ἀφῆς

always "reproach;" and most so, when united to *καλόν*, for then *καλόν* is pronounced ironically, as in *Med.* 514. *Καλόν γ' ἐνείδω τῇ νεωστὶ νυμφίῳ Πρωχόου ἀλᾶσθαι ταῖδας*: and in *Ed. T.* 1035. *Καλόν γ' ἐνείδω σπαργάνων ἀνελόμην*: and *Θηβαῖς κἀλλιστον ἐνείδω* in *Phoen.* 828. Perhaps *Sophocles* wrote *τοῦ 'στ' ἐνείδω* *ἐκπλυντῶ*; *Hezych.* *Ἐκπλυντῶ τὸ παρὰ τισιν ἐξίτηλον*. The word is found in *Eum.* 280. *μίαςμ' ἂν ἐκπλυντῶ πέλοι*, and means, "easily washed out."

479. If *τοῦ 'στ' ἐνείδω* be the correct reading in v. 478. we must here change *δ καὶ* into *ἐσται*.

481. *τοι*] This gnomic particle is absurd. Read *σοι μόχθος*, "your labor."

483. *εἰς ἀντλίαν*] This enumeration of the parts of a vessel is evidently the work of a sciolist. Besides, the *ε* after *πρύμναι*, wanting in *Ald.*, has been foisted in to support the metre; unless we are to read with *Elmsley* *Heracl.* 19. *πρόμνην* on the authority of *Lex. Bekker.* p. 66. *Τόλμη καὶ τόλμα, Πρόμνη καὶ πρόμνα, Νόμνη δὲ διὰ τοῦ ᾤ*. Moreover, instead of *ξυνόντας*, *MS. Ven.*, to whom we already owe some excellent readings, gives here *τοῦ παρόντος*. There is some deep-seated disorder here. What, if *Sophocles* wrote, *ἐμβαλοῦ μ' ἐπὶ θέλεις, ἔπου δ' ἦκιστα τοὺς τι θρώντας ἀλγυνὴ ξυνόν*: where the *τι θρώντας* is said by *Philoctetes*, in remembrance of the

complaint made against him of interfering with the performance of various duties. See v. 10 and 1027.

485. *πρὸς αὐτοῦ Ζητὸς ἱκεσίῳ*] "By Jupiter himself, who presides over supplicants." But in this formula *αὐτοῦ* is never used. Read *προσπιτῶ Ζῆνός' ἱκέσιον*: for thus *Philoctetes*, after requesting *Neoptolemus* to nod, like Jupiter, an assent to his prayer, goes one step further, and makes him a very Jupiter *ἱκέσιος*. Respecting such forms of adulation, similar to the modern *Sire*, *Grace*, and *Lord*, much might be said. It is sufficient, however, to quote *Horace's* "*Præsentia divus habebitur Augustus*;" *Virgil's* "*Deus nobis hæc otia fecit*;" *Tenence's*, "*Non tu hunc habes præsentem deum*;" and *Æschylus* in *Pers.* 155. *Θεοῦ μὲν ἐνδότερα Περγόνων*. 619. *δαίμονα Δαρειόν*: while, as regards the word *προσπιτῶ*, it is enough to refer to *Aristoph.* *Ἀχ.* 450. *εἴν δὲ γυνεὺ Γλωσχροῖς. Προσπιτῶν λισπῶ σ', ἐκρίπθη*.

487. *δ τλήμων*] The insertion of the article here is quite unnecessary, and for which we might read *ὁ τλήμων*, explained by *Hezych.* *δ ἐσλῖος*, unless it were evident that, as *ἀκράτῳρ* means "not able to fall down," we must read *κύλον* for *χῶλος*, which last owes its origin to v. 1026. *χυλός*, *ἐνσώθης*. Respecting the rare word *ἀκράτῳρ*, *Musgr.* quotes *Athen.* p. 448. c. *Μαθημαὶ* adds *Plato Rep.* ix. p. 679.

ἔρημον οὕτω χωρὶς ἀνθρώπων στίβου·
 ἀλλ' ἢ πρὸς οἶκον τὸν σὸν ἐκωσόν μ' ἄγων,
 ἢ πρὸς τὰ Χαλκιδόντος Εὐβοία σταθμά, 490
 κακῆϊθεν οὐ μοι μακρὸς εἰς Οἶτην στόλος
 Τραχινίαν τε δειράδ' ἢ τὸν εὐροον
 Σπερχεῖον ἔσται, πατρί μ' ὥς διείξης φίλῳ,
 ὃν δὴ παλαιὸν ἐξότρου δέδοικ' ἐγὼ
 μὴ μοι βεβήκη· πολλὰ γὰρ τοῖς ἱγμένοις 495
 ἔστελλον αὐτὸν, ἱεσίους πέμπων λιτάς,
 αὐτόστολον πέμψαντά μ' ἐκῶσαι δόμοις.

490. Εὐβοία] So Muegt. and Schæfer on Bos p. 697. "At Eubœa." In Εὐβοίας the s is owing to σταθμά.

492. ἢ τὸν] So J. Pierson in Nut. MSS. and Porson Advers. p. 200. to avoid the anapest δειράδα καί: where καί is only ἢ misunderstood, as shown by Porson Orest. 821. Hesych. has Δειράδες: αἰχῆνες τραχηλοειδεῖς τῶν ὀρῶν καὶ ἐξέχοντα μέρη. Respecting names thus given to parts of the earth from parts of the body, see Eustath. Il. B. p. 308=233. Klotz. Tyr. p. 53. Markland Iph. A. 120. Jacobs Archiloch. Fr. xxi. and Boissonade Philo-strat. p. 264.

εὐροον] This, like πόρππος in Prom. 953. is not contracted in Tragedy, although πλατὺρόρππος is in Prom. 875.

493. πατρί μ' κ. τ. λ.] "That you may show me to my father, who, I fear, is long since dead." But why show a son to his dead father. There is a lacuna here.

495. βεβήκη] So MS. B. But Elmsl. in Mus. Crit. N. iii. p. 356. βέβηκε. In CEd. T. 760. Δέδοικ' ἑμαυτὸν, ὃ γύναι, μή πόλλ' ἔγαν Εἰρημέν' ᾧ μοι, Hermann considers ᾧ as a subjunctive; it is rather the imperfect.

ἱγμένοις] So MS. Ven. for ἱκμένοις, which would be active, as ἱκμενον ὄρον in Hom. Od. B. 420. unless it be said that ἱκμενον is derived from ἱκμᾶς by Hesych. "ἱκμενον, εἰ μὲν δασέως τὸν ἱκτικὸν λέγει, ὅλον πορευτικόν,

τὸν ἱκνεῖσθαι ποιοῦντα, ὃ ἐστι, πορεύεσθαι εἰ δὲ φιλάς, τὸν ἱκματώδη καὶ ἱκμενον, ὅλον ἐνυγρον. The Schol. however read ἱγμένοις; for he explains it by διὰ τῶν πορευομένων: and rightly so; for τοῖς ἱγμένοις ἔστελλον is similar to πομποῖσιν—ἔστελλα in Antig. 164.

496, 7. This is a very difficult, because corrupt, passage. Brunck says that ἔστελλον is put for μετέστελλον: but by translating "mandata ad eum dedi," it is plain that he took ἔστελλον for ἐπέστελλον. Hermann, remarks that ἔστελλον αὐτὸν, which properly means "I sent him," contains also the idea of "bidding;" as if the same verb could at one and the same time have two different meanings. Moreover, πέμψαντα, which Brunck renders, "ut abduceret," Hermann says "comitandi potius significationem habet;" an assertion he alone would dare to make. Besides, what is the meaning of αὐτόστολον? Gedike compares it with μονοστόλῳ, explained by Hesych. κατὰ μόναν ἐλθέσθαι. But why should Philoctetes bid his father send for him in a single vessel? as if it were likely the old man would think of sending more. Lastly, ἐκῶσαι δόμοις is not Greek. All these difficulties may, however, be got over by reading πολλὰ γὰρ τοῖς ἱγμένοις "ἔστελλον, αὐτὸν, ἱεσίους πέμπων λιτάς, αὐτόστο-

ἀλλ' ἢ τίθηκεν, ἢ τὰ τῶν διακόνων,
 ὡς εἰκός, οἶμοι, τοῦμὸν ἐν σμικρῷ μέρει
 ποιούμενοι, τὸν οἶκαδ' ἤπειγον στόλον. 500
 νῦν δ', εἰς σὲ γὰρ πομπὴν τε κ' αὐτὸν ἄγγελλον
 ἤκω, σὺ σῶσον· σύ μ' ἐλήeson, εἰσορῶν,
 ὡς πάντα δεινὰ καπικινδύνως βροτοῖς
 κεῖται, παθεῖν μὲν εὔ, παθεῖν δὲ θάτερα·
 χρεὶ δ' ἐκτὸς ὄντα πημάτων τὰ δεῖν' ὄρα, 505
 χῶταν τις εὔ ζῇ, τηλικαῦτα τὸν βίον
 σκοπεῖν μάλιστα, μὴ διαφθαρεῖς λάβη.

XO. οἶκτιρ', ἀναξ· πολλῶν ἔλεξ- ἀντιστρ. α'.
 ἐν δυσοίσταν πόων
 ἄθλ', ἄσσα μηδεὶς τῶν ἐμῶν τύχοι φίλων· 510
 εἰ δὲ πικροῦς, ἀναξ,
 ἔχθεις Ἀτρεΐδας,

λον πέμψαι τιν', εἰ σώσει δέμους.
 "Often have I sent by persons who
 came here, intreating him to despatch
 hither somebody equipped on the
 instant, if he wished to preserve his
 family:" where the idea conveyed
 by the words εἰ σώσει δέμους points to
 the fact, that Philoctetes was the only
 son of his father; and with regard to
 the meaning given to αὐτόσταλον, it is
 similar to αὐτοσκευαστὸν, the synonym
 adopted by Hesychius himself to ex-
 plain it.

490. οἶμοι] So Valckenaer, for οἶ-
 μοι: which is superfluous after εἰκός.
 μέρει] So Brunck with Membr. à
 pr. m. and Suid. in Διάκονος. Other
 MSS., with Suid. in Στόλος, read μέ-
 ρος. Either will do. But μέρει is
 preferable. So Herodot. ii. 172. ἐν οὐ-
 δεμῇ μοίρῃ. Ælian quoted by Suid. in
 "Ὅρα· τὰ θεῖα ἐν μηδεμίᾳ ἡρᾷ τιθεμένη"
 and Sophocles himself in CEd. C.
 277. Καὶ μὴ θεοὺς τιμῶντες, εἴτ' ἐν
 οὐδαμῇ μοίρᾳ ποιήσῃ τοὺς θεοὺς.

500. ποιούμενοι] On this masculine
 -ει to τὰ τῶν διακόνων, see Matth.

Gr. Gr. § 285.

503. πάντα δεῖν] "All things are
 terrible." But from the antithesis
 in παθεῖν μὲν εὔ, παθεῖν δὲ θάτερα, it is
 evident that Sophocles wrote δῶναι:
 which the Schol. explains by τὰ ἀν-
 θρώπων πράγματα μεταβαλλόμενα. In
 δῶναι and κεῖται allusion is made to
 the conflicting opinions of philoso-
 phers, some of whom asserted that all
 things are in motion, and others that
 all things are at rest. Dobree pro-
 posed to read κοινά.

506. χῶταν τις εὔ ζῇ] So Terence,
 "Quamobrem omnes, cum secundæ
 res sunt maxime, maxime Meditari
 secum oportet, quo pacto adversam
 eorumnam ferant."

507. διαφθαρεῖς λάβη] "Unknow-
 ingly perish."

508. The Strophe follows v. 390.

510. ἄσσα] So Porson Advers.
 p. 237. confirmed partly by MS. Ven.
 ἄττα. Harl. δσα. Ald. δσσα: which
 Lobeck on Ajax. 705. prefers.

511. ἀναξ] So Hermann for the
 metre. Vulg. ἄναξ.

- ἐγὼ μὲν, τὸ κείνων
 κακὸν τῷδε κέρδος
 μέγα τιθέμενος, 515
 ἔνθα περ ἐπιμέμονεν,
 ἐπ' εὐστόλου ταχ-
 είας νεὺς πορεύσαιμ',
 ἂν ἐς δόμους, τὰν θεῶν
 τέμεσιν ἐκφυγάν. 520
- NE. ὄρα συ, μὴ νῦν μὲν τις εὐχερὴς παρῆς,
 ὅταν δὲ πλησθῆς τῆς νόσου ξυνουσία,
 τότε οὐκέθ' αὐτὸς τοῖς λόγοις τούτοις φανῆς.
- XO. ἤκιστα τοῦτ' οὐκ ἴσθ' ὅπως ποτ' εἰς ἐμὲ
 τοῦναιδος ἔξεις ἐνδίκως ὀνειδίσαι. 525
- NE. ἀλλ' αἰσχρὰ μάντοι, σοῦ γ' ἐμ' ἰνδείστερον
 ζῆα φανῆναι πρὸς τὸ καίριον πονεῖν.
 ἀλλ', εἰ δοκεῖ, πλέωμεν ὀρμάσθω ταχύς·
 χὴ ναῦς γὰρ ἄξει, κούκ ἀπαρηθῆσεται,
 μόνον θεοὶ σώζουσιν ἐκ γὰρ τῆσδε γῆς 530
 ἡμᾶς, ὅποι τ' ἐνθίνδε βουλόμεσθα, πλεῖν.
- ΦΙΛ. ᾧ φίλτατον μὲν ἤμαρ, ἡδιστος δ' ἀνὴρ,
 φίλοι δὲ ναῦται, πῶς ἂν ὑμῖν ἐμφανῆς

513. ἐγὼ μὲν] This μὲν has no business here. Read ἐγὼ γ' ἂν—for thus ἂν is properly repeated before and after a parenthesis.

514. κέρδος — τιθέμενος] Latin, "lucro apponens." Render, "I, considering the evil done by them as a great gain to this person (Philoctetes), will carry him where —."

516. ἔνθα περ ἐπιμέμονεν] Wakefield understands "where he desires to go," and quotes Hesych. Μέμονε δρμῆ, προθυμεῖται, and S. c. Th. 638. Τί μέμονας τέκνον: where μέμονα means "madly desirous;" an expression not ill-suited to Philoctetes. Hence we find in MS. T. ἐπιμέμνη.

522. πλησθῆς τῆς νόσου] With this

expression Bloomfield at Thucyd. ii. 51. compares the phrase ἀνατίμλασθαι φθορᾶς and νόσου, found in Plutarch and Dionysius.

530. μόνον θεοὶ σώζουσιν] "Let only the gods save." So προσμόλοι μόνον in Trach. 1109. In Latin, "modo." But πλεῖν cannot follow σώζουσιν. Read therefore, οὗς δοῖεν: where οὗς is Attic for σώους: see us on Prom. 522.

ἐκ γὰρ] Gernhard ἐκ τε.

533. ἐμφανῆς] Schol. πῶς ἂν τῷ ἔργῳ εὖ πράξαιμι καὶ τῷ λόγῳ ὁμᾶς. Perhaps he found in his copy ἐν πράξει "Ἔργῳ τ' ἂν εἴπω. Compare Virgil's "grates persolvere dignas Non opis est nostræ."

ἔργῳ γενοίμην, ὥς μ' ἔθεσθε προσφιλῇ ;
 ἴωμεν, ὦ παῖ, προσκύσαντε τὴν ἔσω 535

ἄοικοι εἰσοίκησιν, ὥς με καὶ μάθης
 ἀφ' ὧν διέζων, ὥς τ' ἔφυν εὐκάρδιος.
 οἶμαι γὰρ οὐδ' ἂν ὄμμασιν μόνῃν θέαν
 ἄλλον λαβόντα πλὴν ἑμοῦ γλῆναι τάδε,
 ἰγὼ δ' ἀνάγκῃ προὔμαθοι στίργειν κακά. 540

ΧΟ. ἐπίσχετον, μάθωμεν· ἄνδρε γὰρ δύο,
 ὁ μὲν, νεὼς σῆς ναυβάτης, ὁ δ' ἀλλόθρους
 χυρεῖτον, ὧν μαθόντες, αὐθις εἴσιτον.

ΕΜΠΟΡΟΣ.

Ἀχιλλεύς παῖ, τόνδε τὸν ξυνέμπορον,
 ὃς ἦν νεὼς σῆς σὺν δυοῖν ἄλλοις φύλαξ, 545
 ἐκέλευσ' ἐμοί σε, ποῦ κυρῶν εἴης, φράσαι,
 ἐπείπερ ἀντέκυρσα, δοξάζων μὲν οὐ,
 τύχῃ δέ πως πρὸς ταῦτόν ὀρμισθεὶς πέδον·

535. προσκύσαντε] So Porson Phom. 1419. to preserve the law of the final Cretic. As regards the sense, compare Hom. 'Od. E. 463. κῆρε δὲ ζείδωρον ἔρουαν. Virgil, "Ample-que tenent postes atque oscula figunt." Tibull., "Et dare sacratis oscula liminibus."

536. ἔοικον εἰσοίκησιν] An oxymoron. See us on Prom.

540. στίργειν] "To bear patiently," or, as a slave is said, "to hug his chains."

κακά] So Schol. Vulg. τάδε.

541. μάθωμεν] "Let us learn." What? By comparing however Hipp. 567. Ἐπίσχετ' αὐθὴν τῶν ἑσθλῶν ὡς μάθω, it is evident that μάθωμεν requires some noun. Perhaps Sophocles wrote, ΧΟ. Πῶς ἴσχε' ΝΕ. τοῦ μάθωμ' ἔν; ΧΟ. ἄνδρ', ἔρα, δύο, 'Ο μὲν— So in Eurip. El. 758. Ἐπίσχε' τρανῶς ὡς μάθης τύχας σέθεν, we must read, "Ὅτ' ἴσχε' for ἐπίσχε is a barbarism; it ought to be ἐπίσχε:

and vainly did Porson attempt to defend ἐπίσχε at Orest. 1330. On the other hand, ἐπίσχε—τάφον in Hec. 889. is equally a barbarism; for Euripides wrote ἐπίσχ' ἔτ', Ἀγόμενον, τάφον; at least MS. Aug. c. has ἐπίσχ', while as regards ἐπ' ἴσχε, it is similar to ἴσχε στόμα in Herc. F. 1244. and Trach. 978.

543. ὧν μαθόντες] "From whom having learnt, go in again." This is unintelligible. For the noun is again wanting after μάθωμεν.

544. The performer, who acted Ulysses at the opening of the play, appears again, after changing his mask and dress, as the ξυνέμπορος. Respecting such Ἀνασκευαί, see Tyrwhitt Aristot. Poetic. § 10. and Elmal. in Quarterly Rev. No. xiv. p. 449. and Cl. Jl. No. xvi. p. 434. While the mute, who acted the Σαῦρος in v. 125. now reappears in the dress of the Ἐμπορος.

πλέον γὰρ ὡς ναύκληρος οὐ πολλῶ στόλῳ
 ἀπ' Ἰλίου πρὸς οἶκον ἐς τὴν εὐβοτρυν 550
 Πειπάρηθον, ὡς ἤκουσα τοὺς ναύτας, ὅτι
 σοὶ πάντες εἶεν οἱ νευαστοληκότες,
 ἰδοξέ μοι μὴ σῖγα, πρὶν φράσαιμί σοι,

549—556. This is one of those numerous passages in the Greek Drama, where difficulties without end arise, in consequence of lines and half-lines being thrown out of their proper places: and had this edition been intended only for Scholars, the readings

of the Vulgate would have been con- signed to the notes; but, as it is meant for Tyros also in Greek literature, the Vulgate has been reserved in the text. The following, however, is the order in which the verses were originally written:

πλέον γὰρ, ὃν ναύκληρος, ἐς τὴν εὐβοτρυν
 Πειπάρηθον ὡς ὃ ἤκουσα τοὺς ναύτας, ὅτι
 σοὶ πάντες εἶεν νευαστοληκότες
 ἀπ' Ἰλίου πρὸς οἶκον ἐν πολλῶ στόλῳ,
 ἰδοξέ μοι μὴ σῖγα φράσαιμί σοι
 τὸν πλοῦν ποιῆσθαι, πρὶν φράσαιμ', ὅταν ἴσως
 οὐδ' ἐν σέ που κάποιεσθα τῶν σαυτοῦ πέρι,
 καὶ τοῖσιν Ἀργείοισιν ἡμῶν τοῦ νέεα
 βουλευμάτων ὅτι, καὶ μόνων βουλευμάτων,
 ἀλλ' ἔργα δρᾶμεν, οὐδ' ἐν' ἐξαργουμένα.

549. ὡς ναύκληρος] "As a ship-owner." Why not in reality one? οὐ πολλῶ στόλῳ] "With few sail." Why mention this? as if a single Ἐμπορος would go with many.

550. πρὸς οἶκον] "Homeward." Why tell this, after the very place, Πειπάρηθον, had been mentioned? as if it were any consequence to know where the Ἐμπορος lived.

551. ὡς ἤκουσα κ. τ. λ.] "When I heard that your crew had sailed with you." But with whom else should the crew of Neoptolemus sail? Besides, where did the Ἐμπορος hear that Neoptolemus had gone to? For be it remembered that this appearance of the Ἐμπορος was intended to confirm the story told by Neoptolemus of his having been actually at Troy, and that he was now returning home; a confirmation vainly sought for in the Vulgate.

553. ἰδοξέ κ. τ. λ.] Literally, "I determined not to make sail in secret, having met with equal (or just) things. You do not know a jot of

the things concerning yourself; what are the designs of the Greeks about you." In contrast with this heap of nonsense, it is only necessary to give a literal translation of the passage in its amended form, to be satisfied of the certainty of our corrections. "For I am the master of a vessel bound to the grape-producing Peparthus; but when I heard (at Troy) that your crew had all sailed with you from Ilion homewards, I determined, since I had fallen in with you, not to depart in secret, without telling you something you are probably ignorant of, relating to yourself, and how there are new designs against you on the part of the Greeks, and not designs alone, but deeds already done and not delayed." To restore, however, the passage to its original purity, it was necessary to make a few alterations, such as Πλέον—ὃν for Πλέον—ὡς, and to read νευαστοληκότες with Dobree for οἱ νευαστοληκότες, and with Heath ἴσως for σοι, and lastly σὴν νέεα with Auratus for σ' ἐξ-

- τὸν πλοῦν ποιῆσθαι, προστυχόντι τῶν ἴσων,
οὐδ' ἐν σύ που κάτωσθαι τῶν σαυτοῦ πέρι, 555
ἀ τοῖσιν Ἀργείοισιν ἀμφὶ σ' οὐνεκα
βουλεύματ' ἐστὶ, καὶ μόνον βουλεύματα,
ἀλλ' ἔργα δρώμεν, οὐκέτ' ἐξαργούμενα.
- NE. ἀλλ' ἡ χάρις μὲν τῆς προμηθείας, ξένη,
εἰ μὴ κακὸς πέφυκα, προσφιλὴς μενεῖ. 560
φράσον δ', ἅπερ γ' ἔλεξας, ὡς μάθω, τί μοι
νέωτερον βούλευμ' ἀπ' Ἀργείων ἔχεις.
- EM. φροῦδοι διάκοντες σε ναυτικῷ στόλῳ,
Φοίνιξ θ' ὁ πρέσβυς, οἷ τε Θησέως κόροιο.
- NE. ὡς ἐκ βίας μ' ἄξοντες, ἢ λόγοις πάλιν; 565
- EM. οὐκ οἶδ'. ἀκούσας δ' ἄγγελος πάρεμί σοι.
- NE. ἦ ταῦτα δὴ Φοίνιξ τε χ' οἱ ξυνναυβάται
οὕτω καθ' ὁρμὴν δρῶσιν Ἀτρεϊδῶν χάριν;
- EM. ὡς ταῦτ' ἐπίστω δρώμεν, οὐ μέλλοντ' ἔτι.
- NE. πῶς οὖν Ὀδυσσεὺς πρὸς τὰδ' οὐκ αὐτάγγελος 570
πλεῖν ἦν ἔτοιμος; ἢ φόβος τις εἰργί νιν;

νεκα: which Hermann defends, and compares with Platon. Legg. iii. p. 701. *τίνας δὲ χάριν ἔνεκα ταῦτα ἐλέχθη*: but there it is evident, from the preceding *τίνας δὲ καὶ ταῦτ' ἡμῖν ἀδ' χάριν ἐλέχθη*, of which the other words are intended to be a repetition, that Plato wrote *τίνας δὲ χάριν ἡμῖν καὶ ταῦτα* —: besides, unless *νεα* be read here, the subsequent *νέωτερον* would be quite absurd. The fact is, that *νεκα* owes its origin entirely to *καυὰ νεα* (thus).

559. *χάρις κ. τ. λ.*] "The obligation, unless I am by nature base, will remain friendly." This is absolute nonsense. Perhaps Sophocles wrote *κακὸς πέφυκ' ἔαρ, ἀσφαλὴς μενεῖ*: "the favor, unless I am consummately base, will remain fixed." On this use of *ἔαρ* see Suid. in 'Ἀκρο-': while *ἀσφαλὴς* is similar to

Sallust's 'gratia — semper apud me *integra* erit' in B. J. 110.

561. *φράσον* — ὡς μάθω] So in Eurip. Philoct. Fragm. *Πόθεν; λέγ' αὐτὸς ὡς μάθω σαφέστερον*.

564. *Φοίνιξ*] Respecting the accent grammarians differ. See Boissonade Philostr. p. 275. Perhaps the *Φοίνιξ*, to which Priscian alludes p. 753. was the tree, while *Φοίνιξ* was the person.

Θησέως κόροιο] Schol. 'Ἀκμάς καὶ Δημοφῶν, ἐν οὐ μέμνηται Ὀμηροῦ ἐν τῷ καταλόγῳ: who makes Menestheus the leader of the Athenians. But in relating the events of the Trojan war, even Sophocles δ φιλομηρικώτατος deserted his idol occasionally and followed the Cyclic poets, as we learn from Athen. vi. p. 277. and so did Euripides in Hec. 125. *τὰ Θησεῖδα δ' ἔγω Ἀθηναίων* and Tro. 31. *Ἀθηναίων τε Θησεῖδαι πρόμοι*.

- ΕΜ. κείνός γ' ἐπ' ἄλλον ἄνδρ', ὁ Τυδίδας τε παῖς,
ἔστειλλον, ἥνικ' ἐξανηγόμην ἐγώ.
- ΝΕ. πρὸς ποῖον ἂν τόνδ' αὐτὸς οὐδυσσεὺς ἔπλει;
- ΕΜ. ἦν δὴ τις—ἀλλὰ τόνδε μοι πρῶτον φράσον, 575
τίς ἐστιν; ἂν λέγῃς δέ, μὴ φάνει μέγα.
- ΝΕ. ὃδ' ἔσθ' ὁ κλεινός σοι Φιλοκτήτης, ξένη.
- ΕΜ. μὴ νῦν μ' ἔρη τὰ πλείον', ἀλλ' ὅσον τάχος
ἔκπλει, σεαυτὸν ξυλλαβὼν ἐκ τῆςδε γῆς.
- ΦΙΛ. τί φησιν, ὦ παῖ; τί με κατὰ σκότον ποτὲ 580
διεμπολᾷ λόγοισι πρὸς σ' ὁ ναυβάτης;
- ΝΕ. οὐκ οἶδά πω τί φησι· δεῖ δ' αὐτὸν λέγειν
εἰς φῶς, ὃ λέξει, πρὸς σὲ καμὶ τούσδε τε.
- ΕΜ. ὦ σπέρμ' Ἀχιλλεύς, μὴ με διαβάλλῃς στρατῷ,
λέγονθ', ἃ μὴ δεῖ· πόλλ' ἐγὼ κείνων ὑπο 585
δρῶν ἀντιπάσχω χρηστά γ', οἳ' ἀνὴρ πίνης.

573. ἔστειλλον] "Went after;" as in v. 642. It is generally "to send after." See 70. 496. and Antig. 165. ἐξανηγόμην] The sea, when viewed from land, seems, by an optical illusion, the effect of refraction, to be higher than the shore. Hence "to put to sea" was said ἀνάγεσθαι, and consequently κατέγεσθαι meant to "come to land," as in v. 356.

ἐγώ] So Canter and MS. B. for ἔσω.

574. αὐτὸς οὐδυσσεὺς] The article and pronoun are equally superfluous. Hermann proposed to read αὐτὸς ἂν τὸν ἄνδρ' ἔπλει. But ποῖον τόνδε τὸν is a manifest absurdity. Both ποῖον οὖν τίς. Perhaps Sophocles wrote Πρὸς ποῖον ἵνα γ' ἦν δῆτα τοῖς διανοοῖς ὁ πλοῦς; "Against what single man, forsooth, was this expedition of the two?" Where γε as usual marks the sneer, while ἵνα is confirmed by v. 91. οὐ γὰρ οὐξ ἐνδὲς ποδὸς Ἡμᾶς τοσοῦτο—χειρώσεται.

576. μὴ φάνει μέγα] "Don't speak loud."

579. σεαυτὸν ξυλλαβὼν] "Take yourself off." So (Ed. T. 1290. ἐκ

χθονὸς Πρίψων ταυτόν.

581. διεμπολᾷ] "Is haggling about me." So καπηλεύσει μάχην in S. Th. 527.

582. οὐκ οἶδά πω τί φησι] "I do not know what he is saying." But this Neoptolemus could hardly assert. Read NE Οὐκ οἶδ' ἐγώ. ΦΙΛ. τί φῆς σὺ; NE. δεῖ τοῦτον λέγειν—

583. εἰς φῶς] In this formula the article τὸ is added or omitted. See (Ed. T. 1229. εἰς τὸ φῶς φανεῖ and El. 939. ἀναπτύξαι πρὸς φῶς.

584. μὴ με διαβάλλῃς] So Ald. Tricl. διαβάλλῃς, which is a solecism; see Porson Hec. 1174. MS. T. διάβαλλε, contrary, says Wunder, to the metre, because he did not know that σπρ could lengthen a short syllable.

585. κείνων ὑπο Δρῶν ἀντιπάσχω] Schol. ἐπ' ἐκείνων εὐεργετούμενος ἀντενεργετῶ αὐτούς. He therefore read ἐπ' εὖ Δρῶν. So Aristoph. Aw. 1146. Διηούτε χάραν ἦς ἐπ' εὖ πεπόνθατε and below v. 674. εὖ δρῶν εὖ παθῶν.

586. χρηστά γ'] This γη is absurd. Dobree proposes ε'. Sophocles wrote κρήσθ', ὅποι' ἀνὴρ πίνης.

- NE. ἐγὼ εἰμ' Ἀτρεΐδαις δυσμενής· οὗτος δ' ἐμοὶ
 φίλος μέγιστος, οὐνεκ' Ἀτρεΐδας στυγῆ.
 δεῖ δὴ σ' ἐμοιγ' ἐλθόντα προσφιλεῖ λόγῳ
 κρύψαι πρὸς ἡμᾶς μηδέν' ὣν ἀκήκοας. 590
- EM. ὄρα· τί ποιεῖς, παῖ;
- NE. σκοπῶ κατὰ πάλαι.
- EM. σὲ θήσομαι τῶνδ' αἴτιον.
- NE. ποιοῦ λέγων·
- EM. λέγω, 'πὶ τοῦτον ἄνδρε τῶδ', ὅπερ κλύεις,
 ὁ Τυδείας παῖς, ἥ τ' Ὀδυσσεύς βία,
 διώμοτοι πλείουσιν, ἥ μὲν νιν λόγῳ 595
 πείσαντέ γ' ἄξιεν ἢ πρὸς ἰσχύος κρείσσος.
 καὶ ταῦτ' Ἀχαιοὶ πάντες ἤκουον σαφῶς
 Ὀδυσσεύς λέγοντος· οὗτος γὰρ πλείον
 τὸ θάρσος εἶχε θατέρου δράσειν τάδε.
- NE. τίνος δ' Ἀτρεΐδαι τοῦδ' ἄγαι οὕτω χροῖα 600
 τοσῶδ' ἐπιστρέφοντο πρᾶγματος χάριν,
 ὃν γ' εἶχον ἤδη χροῖοι ἐκβεβληκότες;
 τίς ὁ πόθος αὐτοῦς ἔκετ' ἢ θεῶν βία,
 καὶ νέμεσις, οἵπερ ἔργ' ἀμύνουσιν κακά;
- EM. ἐγὼ σε τοῦτ', ἴσως γὰρ οὐκ ἀκήκοας, 605

587. ἐγὼ εἰμ' A similar crasis in
 Œd. T. 332.

589. προσφιλεῖ λόγῳ] So MS. Harl.
 for προσφιλεῖ λόγον. Read προσφιλεῖ,
 λόγῳ—μηδέν'—

591. Ὁρα—Ἰσοκῶ] Compare Prom.
 1033. Ὁρα νῦν—Ὀπταί πάλαι. Plato
 Euthyd. i. p. 283. b. Ἰσοκῶ—Ἰσοκῶ
 μαι, ἦν δ' ἐγὼ.

592. ποιοῦ] "Make me," i. e.
 αἴτιον, λέγων, "by speaking."

593. ὅπερ] So Ald. Tricl. ὅπερ.

595. πλείουσιν] In v. 615. Ulysses
 is said to undertake the task alone.
 ἢ μὲν νιν] So Elmsl. Med. 1271.
 for ἢ, which is unnecessary, while νιν
 can hardly be omitted.

596. πείσαντέ γ' ἔξω] So Brunck
 with MS. B. for πείσαντες ἔξω: of

which Buttman approves, because γ'
 is absurd. Read πείσαντ' ἐπέξω.
 See v. 941.

599. θατέρου] I. e. τοῦ ἐτέρου.

600. τίνος—πρᾶγματος χάριν] Such
 a dislocation of words is very rare.

τοῦδε] "Of this," i. e. Philoctetes.
 601. ἐπιστρέφοντο] "Turned them-
 selves to the care." See Matth. Gr.
 Gr. § 226. Hesych. Ἐπιστρέφονται—
 φροντίζα ποιοῦμαι.

602. ὃν γ'] So Heath for ὃν τ'. MS.
 Ven. ὃν εἶχον.

603. πόθος—ἔκετ'] So Hom. Il. A.
 240. Ἦ ποτ' Ἀχιλλεύς ποθὲ ἔσται
 ἦλας Ἀχαιῶν.

604. ἀμύνουσιν] "Punish." He-
 sych. Ἀμύναι· ἐκδικῆσαι.

πᾶν ἐκδιδάξω μάντις ἢ τις εὐγενῆς,
 Πριάμου μὲν υἱὸς, ὄνομα δ' ἄνομάζετο
 "Ἐλενος, ὃν οὗτος, νυκτὸς ἐξελθὼν μόνος,
 ὁ πάντ' ἀκούων αἰσχροῖα καὶ λαβήτ' ἔπη
 δόλιος Ὀδυσσεὺς εἴλε, δέσμιόν τ' ἄγων 610
 ἔδειξ' Ἀχαιοῖς ἐς μίσον θῆραν καλήν·
 ὃς δὴ τὰ τ' ἄλλ' αὐτοῖσι πάντ' ἐθέσπισε,
 καὶ τὰπὶ Τροίᾳ Πέργαμ', ὥς οὐ μὴ ποτε
 πέρσοιεν, εἰ μὴ, τόνδε πείσαντες λόγῳ,
 ἄγοιντο νήσου τῆσδ', ἐφ' ἧς ναίει τανῦν. 615
 καὶ ταῦθ' ὅπως ἤκουσ' ὁ Λαρτίου τόκος
 τὸν μάντιν εἰπόντ', εὐθέως ὑπέσχετο
 τὸν ἄνδρ' Ἀχαιοῖς τόνδε δηλώσειν ἄγων.
 οἶοιτο μὲν μάλισθ' ἐκούσιον λαβῶν,

608. *μόνος*] This is added, to show that Ulysses would undertake danger alone; a fact that Neoptolemus had doubted of in v. 574.

609. *ἀκούων αἰσχροῖα*] Compare Aristoph. *Neph.* 1333. *χαίρω πολλά' ἀκούων καὶ κακά.* So in Latin, "male audio," "I hear ill of myself."

613. *τὰπὶ Τροίᾳ Πέργαμ'*] It is good Greek to say *Troίας Πέργαμα*, but not *ἐπὶ Τροίᾳ Πέργαμα*: although the latter is found in v. 353. but in a passage wretchedly corrupt. Besides, after the expression *τὰ τ' ἄλλα* must follow *καὶ ταῦτα*, or something similar. Read then, *καὶ ταῦτα* "*Τροίας Πέργαμ'—τὰ νῦν*:" where all the words between inverted commas are supposed to be the very prophecy of Helenus.

οὐ μὴ ποτε πέρσοιεν] This is incorrect Greek; for *οὐ μὴ* are never joined to an optative. Elmsl. at *Cd.* C. 177. and *Med.* 1120. wishes to read *πέρσειαν*: but the aor. I. optative united to *οὐ μὴ* is still more incorrect than *οὐ μὴ* united to a future optative; nor ought Elmsley to have preferred *πράξαι* to *πράξει* in *Phoen.* 1584. *Σαφῆς γὰρ εἶπε Τειρεσίας, οὐ μὴποτε Σοῦ τήνδε γῆν οἰκύντος εὐ πράξει* *Soph. Philoct.*

πόλιν for there the words *οὐ μὴ*—*πόλιν* contain the prophecy of an event to happen positively, and not conditionally. Well therefore does MS. Harl. read *οὐ δὴ ποτε*: better had it read, *Τροίας Πέργαμ', ἴσθ', οὐ δὲ ποτὲ Πέρσαι τῷ*, *εἰ μὴ τόνδε πείσας τις λόγῳ ἄγειτο νήσου 'κ τῆσδ', ἐφ' ἧς ναίει τανῦν.* For thus we can not only get rid of the absurdity of supposing that all the Greeks were to persuade Philoctetes to return, but also perceive why, on the mention of *πείσας τις*, Ulysses undertook to bring him back by persuasion, or, if need be, by force, and thus show his zeal in the cause of the Greeks, by going beyond the letter of the prophecy.

616. *ἄγοιντο νήσου*] This genitive has nothing to depend on. Read *νήσου 'κ τῆσδ'.* See v. 1044.

616. *ἤκουσ' ὁ Λαρτίου*] See v. 87. *Vulg. ἤκουσεν ὁ Λαέρτιου.*

618. 619. *ἔγων. Οἶοιτο*] But *οἶοιτο* has nothing to depend on. Read therefore, as I proposed in *Cl. Jl.* N. ii. p. 335. *λέγων, Οἶοιτο*—. For thus *ὅς* is omitted in *Agam.* 617. *ἀπάγγελον—Γυναικα πιστήν ἐν δόμοις εἶροι μολών*, quoted by *Matth. Gr. Gr.* §

εἰ μὴ θέλοι δ' ἄκοντα· καὶ τούτων, κάρα 620

τίμνειν ἰφείτο τῷ θέλοντι, μὴ τυχών.

ἤκουσας, ὦ παῖ, πάντα. τὸ σπιύδειν δέ σοι

καὺτῷ παραινῶ, κ' εἴ τινας κῆδει πέρι.

ΦΙΛ. οἷμοι τάλας· ἡ κείνος, ἡ πᾶσα βλάβη, 625

ἔμ' εἰς Ἀχαιοὺς ὤμοσεν πείσας στελεῖν;

πεισθήσομαι γὰρ ὥδε καὶ ἄδου θανὼν

πρὸς φῶς ἀνελθεῖν, ὥσπερ οὐκείνου πατήρ.

ΕΜ. οὐκ οἶδ' ἐγὼ ταῦτ'· ἀλλ' ἐγὼ μὲν εἴμ' ἐπὶ

ναῦν, σφῶν δ' ὅπως ἄριστα συμφέροι θεός.

520. Respecting the confusion of λέγων and ἔγων, see Pearson Advers. p. 88.

620. εἰ μὴ θέλοι δ' ἄκοντα] "And should he be not willing, unwilling." But this is a tautology insufferable. Besides, οἷμοι is manifestly wrong: for Ulysses would never have said, that he merely "thought" he could bring back Philoctetes, but that he "was sure" of bringing him. What Sophocles actually wrote, it is difficult to say; but he might have written, Οἷός τέ νιν μάλισθ' ἐκόνθ', ὅς οἱ λυβείν, κ' εἰ μὴ θέλοι, λόκων γε, "saying he was able to catch him most willing, like a sheep, or, if not willing, as a wolf." Respecting the loss or confusion of οἷς, see us on Prom. 195. Ζεὺς πάλιν, οἷς ὅς μαλακογνῶμων and with which might have been compared προβατογνῶμων in Agam. 768. while λόκων γε was said by Ulysses sneeringly of Philoctetes, rendered savage by his misfortunes.

κάρα Τίμνειν] So Hom. Il. B. 259. Μηκέτ' ἔπειτ' Ὀδυσσεὺς κάρη ὁμοῖσιν ἐπέειπεν—Εἰ μὴ ἐγὼ σε.

621. ἰφείτο τῷ θέλοντι] "Permitted any one." So in Aj. 1146. παρέχετο τῷ θέλοντι. In Latin, "cuius."

623. κῆδει πέρι] The preposition is generally omitted. See Matth. Gr. § 348.

624. ἡ πᾶσα βλάβη] So in El. 303. ἡ πᾶσα βλάβη. The article is, however, omitted in Aristoph. 'Αχ. 909. κακόν: and Theocrit. iii.

18. πᾶν λίθος, or, as it ought to be read, πᾶς λίθος. In English, "thorough."

626. ὥδε] "Thus." How thus? Read either τῷ γε, "by some one," said sneeringly of Ulysses, or ὅδε.

627. "Sisyphus," says the Schol., "being on the point of death, ordered his wife to keep his body above ground. When, therefore, his soul arrived in hell, he complained to Pluto of his wife's neglect of the funeral rites, and requested leave to return to earth to punish her. But as soon as he came back, he refused to return to hell, until he was forced to do so by necessity." It is plain, then, that Pluto, and not Sisyphus, was persuaded, as stated by Theognis, Ὅς τε καὶ ἐξ Ἀΐδου πολυτρεφίσιν ἀνῆλθεν, Πέλας Περσεφόνην αἰμυλίοισι λόγοις: and, consequently, there must be a lacuna here; which may be thus supplied, Πρὸς φῶς ἀνελθεῖν, ὥσπερ Αἰδωνεύς ποτε Λόγισι γ' αἰμύλοισι τοῖς κείνου πατρός: a story which probably formed the argument of the Sisyphus, a satyric drama of Euripides; of which Hesych. has preserved one gloss: Ἐλίσσων πλέκων, ψευδόμενος, οὐκ ἐπὶ εὐθείας λόγον ἢ κινῶν: and where Euripides doubtless wrote Αἰδωνεύς ἐλίσσω, as in Orest. 883. Respecting Αἰδωνεύς, the very word used by the Schol., καταγάρρησε — παρὰ τῷ Αἰδωνεῖ, see Æsch. Pers. 641.; and respecting the story, see Schol. on Il. Z. 153. and Pherecyd. Fr. 41.

629. ὅπως ἄριστα] "The best pos-

- ΦΙΛ. οὐκ οὖν τὰδ', ὦ καὶ, δεινὰ, τὸν Λαερτίου 630
 ἔμ' ἐλπίσαι ποτ' αἶν λόγοισι μαλθακοῖς
 δεῖξαι νεὸς ἄγοντ' ἐν Ἀργείοις μέσοις ;
 οὐ θᾶσσον αἶν τῆς πλεῖστον ἐχθίστης ἔμοι
 κλύοιμ' ἐχίδνης, ἢ μ' ἔθηκεν ὧδ' ἄκουν ;
 ἀλλ' ἔστ' ἐκείνη πάντα λεπτά, πάντα δὲ 635
 τολμητὰ· καὶ νῦν οἶδ', ὅθ' οὐνεχ' ἵζεται.
 ἀλλ', ὦ τέκνον, χωρῶμεν, ὡς ἡμᾶς πολὺ
 πύλαγος ὀρίζῃ τῆς Ὀδυσσέως βίας.
 ἴωμεν· ἦ τοι καίριος σπουδῇ, πότου
 λήξαντος, ὕπνον ἀνάπαυλαν ἤγαγεν. 640

sible." In Latin, "quam maxime." The more usual form is *ὡς ἄριστα*. See Matth. Gr. Gr. § 461.

συμφέροι] "Bring." But *συμφέρειν* means "to conduce." Hermann, indeed, quotes Med. 13. *πάντα συμφέρειν* 'ίδεον. But there the sense is "subservient to," in Latin, "morigerans," as in Soph. El. 1464. *συμφέρειν τοῖς κρείσσοις*. Buttmann, too, quotes from Thucyd. *οἱ καιροὶ ξυνηρόχασιν τοῖς ἐχθροῖς*. But that means, "have been conducive to." We must therefore suppose, that Sophocles has here, as elsewhere, swerved from common custom in the use of a verb. As regards the sense, Wunder quotes opportunely Cho. 781. *Ἄλλ' εἰμὶ—Γένοιστο δ' ὡς ἄριστα σὺν θεῶν δόσει*: in English, "Good-bye," i. e. "God be with ye."

630. *οὐκ οὖν*] "Is it not then—" But "then" has here no meaning. Read *οὐκ ἦν*—*δεινὰ*—

τὸν Λαερτίου] Read *τόν γε Λαρτίου*. See v. 87.

632. *νεὸς ἄγοντ'*] "Bringing by a ship." But this genitive would require a preposition. Besides, Ulysses had said not a word about a ship. If then the conjecture in v. 620. be correct, we must read here *Δεῖξαι νέον γ' ὡς οἶν*, "as a lamb forsooth."

633. *πλεῖστον ἐχθίστης*] On this double superlative, see Matth. Gr. Gr.

§ 461.

634. *δὲ' ἔπου*] "Thus without the use of a foot."

635. *πάντα δὲ*] On *δὲ*, in such repetitions, see Elmal. at Horac'. 874.

636. *καὶ νῦν οἶδ'*] "And now I know." Why "now"? Read *καὶ νῦν*, "him."

δὲ' οὐνεχ'] This generally does, and ought always to mean "because," derived as it is from *ὅπου ἔστιν*. It seems, indeed, to mean "that" in Trach. 813. El. 47. 617. 1305. and Oed. T. 1271. But all those passages demand emendation on other grounds.

638. *ὀρίζῃ*] So Brunck, on account of the syntax, instead of *ὀρίζει*.

βίας] So a MS. collated by Steph. similar to Ven. where *βία* is read for *νέος*, which is quite absurd; for Philoctetes might be distant from the ship of Ulysses, and still within his power; the only thing he had to dread.

639. 640. This distich Hermann assigns to the Chorus; why he says not, nor could he say.

καίριος σπουδῇ] Schol. *τὸ ἐγκαίρως σπουδάζειν ἀνάπαυλαν ἄγει δυστορον*.

640. *ὕπνον*] This word is well suited to Philoctetes, to whom sleep was the very balm of life.

ἤγαγεν] "Is wont to bring." See Matth. Gr. Gr. § 502.

- NE. οὐκοῦν, ἐπειδὴν πνεῦμα τοῦκ πρώρας ἀνῆ,
τότε στελοῦμεν· νῦν γὰρ ἀντιστατέϊ.
ΦΙΑ. αἰ καλὸς πλοῦς ἔσθ', ὅταν φεύγῃς κακά.
NE. οὐκ' ἀλλὰ κἀκείνοισι ταῦτ' ἐναντία.
ΦΙΑ. οὐκ ἔστι λησταῖς πνεῦμ' ἐναντιούμενον· 645
ὅταν παρῇ κλίψαι τε χ' ἀρπάσαι βία.
NE. ἀλλ', εἰ δοκεῖ, χωρῶμεν, ἐνδοθεν λαβὼν,
ὅτου σε χρεῖα καὶ πόθος μάλιστ' ἔχει.
ΦΙΑ. ἀλλ' ἔστιν ἄν διῖ, καίπερ οὐ πολλῶν ἄπο.
NE. τί τοῦθ', ὃ μὴ νῶς γε τῆς ἐμῆς ἐνι; 650
ΦΙΑ. φύλλον τί μοι πάρεστιν, ᾧ μάλιστ' αἰεὶ
κοιμῶ τὸδ' ἔλκος, ὥστε πρᾶννεν πᾶν.
NE. ἀλλ' ἔκφερ' αὐτό· τί γὰρ ἔτ' ἄλλ' ἐρᾷς λαβεῖν;
ΦΙΑ. εἴ μοι τί τόξων τῶνδ' ἀπημελημένον
παρερρήκεν· ὥς λίπω μὴ τῷ λαβεῖν. 655
NE. ἦ ταῦτα γὰρ τὰ κλεινὰ τόξ', αἶ νῦν ἔχεις;

641. ἀνῆ] So Pierson Verisimil. p. 69. and Valckenaer Diatrib. p. 234. in lieu of the absurd ἀνῆ: which owes its origin to ἡγαν. So too the Schol., who explains, ἐπὶ πάσῃται ὁ ἄνεμος ἐναντιούμενος. Compare Orest. 690. ἔταν δ' ἀνῆ πνοή. MSS. vary between ἔπ and ῥῥῃ.

642. οὐκ' ἀλλὰ] "No; but to them also these are opposed." How so? For the wind that prevented one party from sailing out, would bring the other in. The Schol., therefore, has here foolishly said, τὰ ἡμᾶς ἐπύχοντα κἀκείνους ἐπύχει: but well said, τοῖς γὰρ κακουργοῖς οὐκ ἔστιν ἐναντίος ὁ ἄνεμος: for by that word κακουργοῖς we are led to κακά ροῦσι, in the room of κἀκείνοισι. Read then, after ἀντιστατέϊ. ΦΙΑ. Οὐκ ἔστι λησταῖς πνεῦμ' ἐναντιούμενον, ὅταν παρῇ κλίψαι τε χ' ἀρπάσαι βία. NE. Οὐκ' ἀλλὰ κακά ροῦσι πᾶντ' ἐναντία. ΦΙΑ. Αἰ καλὸς πλοῦς ἔσθ', ὅταν φεύγῃς κακά. Hesych. Κἀκονες κακά ροῦσι.

αἶν — χωρῶμεν — λαβὼν] On this

construction, see Porson Prof. Hec. p. xxxviii.

650. νῶς—ἐνι] But νῶς cannot be governed by ἐνι. Heath therefore corrected ἐπὶ. But the verb is wanting. Read then ὃ μὴ 'κ νῶς γε τῆς ἐμῆς ἔλκρ, "you can take."

652. κοιμῶ τὸδ' ἔλκος] So Hom. Il. Π. 524. Κοιμησον δ' ὀδόντας.

πρᾶννεν πᾶν] MS. R. πόνον. But κοιμῶ — ἔλκος and πρᾶννεν πόνον would be a tautology insufferable. Read ἔστ' ἐπὶπρᾶννεν ὕπνον, "to pour sleep on the eye."

653. τί γὰρ] This γὰρ alludes to the delay which Philoctetes exhibits in bringing out his opiate leaf; while the reply of Philoctetes leads naturally to the very business of the whole play, the possession by Neoptolemus of the arrows of Hercules.

655. παρερρήκεν] On this perfect of ῥῖω, see Matth. Gr. Gr. § 248.

τῷ] "Some one," i. e. Ulysses, who, as Philoctetes had heard, was coming to Lemnos.

ΦΙΛ. ταῦτ'· οὐ γὰρ ἄλλα γ' ἴσθ', ἃ βαστάζω χερσίν.

NE. ἄρ' ἔστιν ὥστε καγγυῖν θίαν λαβεῖν,
καὶ βαστάσαι με, προσκύσαι θ', ὥσπερ θίον;

ΦΙΛ. σοί γ', ὦ τέκνον, καὶ τοῦτο, καὶ ἄλλο τῶν ἐμῶν, 660
ὁποῖον ἂν σοι ξυμφέρῃ, γενήσεται.

NE. καὶ μὴν ἐρῶ γε· τὸν δ' ἐρωθ' οὕτως ἔχω·
εἴ μοι θέμις, θέλοιμ' ἂν· εἰ δὲ μὴ, πάρες·

ΦΙΛ. ὅσιά τε φωνεῖς, ἔστι τ', ὦ τέκνον, θέμις, 665
ὅς γ' ἡλίου τόδ' εἰσορᾶν ἐμοὶ φάος
μόνος διδάκας, ὅς χθόν' Οἰταίαν ἰδεῖν,
ὅς πατέρα πρέσβυν, ὅς φίλους, ὅς τῶν ἐμῶν
ἐχθρῶν μ' ἐνεθῆν ὄντ' ἀνέστησας πέρα.

657. οὐ γὰρ ἄλλα γ' ἴσθ'] "For there are none others." This, though intelligible, is not what Sophocles wrote; for, from the mention of *θεόν* in v. 659. it is plain that some god was previously spoken of. Read then, Ταῦτ'· ἦν δ' ἔρ' Ἡράκλει', ἃ βαστάζω χερσίν.

658. ἔστιν ὥστε — λαβεῖν] This is not Greek; for *ὥστε* never is nor can be thus inserted between *ἔστι* and an infinitive. Hermann, indeed, quotes Iph. T. 1379. φόβος δ' ἦν ὥστε μὴ τέλξει πόδα: but there Ald. gives *ἦν πανταίς*, from whence we may elicit *ἦν μὴ νεὸς τέλξει πόδα*, where *νεὸς*—πόδα is similar to *νὰς*—πόδα in Antig. 711. Read therefore, Ἀρ' ἔστι τ' ἔγε, "for any one."

659. προσκύσαι] "To kiss." From this act, expressive of homage paid to a superior, is derived the modern custom of kissing the Pope's toe and the King's hand; and to which allusion is made by Eurip. Tro. 1024. Καὶ προσκυνῶσαι Βαρβάρων πόδ' ἤθελες: and Dio Cass. lix. τοῖς πλείστοις τῶν συμβουλευτῶν τὴν χεῖρα ἢ τὸν πόδα προσκυνεῖν ἔρεξε.

ὥσπερ θεόν] "As a god." But a worshipper did not kiss the god, only his statue or symbols. Cicero in Verr. iv. § 43. "Ibi est ex ere simu-

lacrum ipsius Herculis—rictum ejus ac mentum paulo sit attritius, quod—non solum id venerari, verum etiam osculari solent." Plutarch Vit. i. p. 471. α. λέγεται δὲ ἔχων τι χρυσοῦν Ἀπόλλωνος ἀγαλματίον—Τοῦτο καταφιλεῖν. Lucian de Sacrif. § 12. ὁ δὲ πένης ἰδὼσατο τὸν θεόν, φιλήσας μόνον τὴν αὐτοῦ δεξιάν. Read therefore, ὥς θεοῦ γέρα, "as the honored arms of a god." Wakefield understands προσκύσαι "to worship," and quotes S. Th. 535. Ὁμνῶσι δ' αἰχμὴν, ἣν ἔχει, μᾶλλον θεοῦ Σίβειν πεποικῶς: Virgil's "Dextra mihi Deus et telum, quod missile libro," (imitated by Statius Theb. ix. 546.) Clem. Alex. Protrept. p. 42. π. Σκυθῶν δὲ οἱ Χαιρομάται ἀκινάκην σέβουσι: and Ammian. Marcell. xvii. 12. "eductisque mucronibus, quos pro numinibus colunt, jurare;" and from whence he might have corrected Horace's "Nil desperandum, Teucro duce et auspice Teucro," by reading, "mucro dux, auspice Teucro;" an evident imitation of Homer's Εἰς οἰωνὸς ἄριστος, ἀμύνεσθαι περὶ πατρός.

663. εἰ δὲ μὴ, πάρες] "But if not, omit." What? Read *παρὰς*. For it was not Philoctetes, but Neoptolemus, who was to forego his wish.

668. ἀνέστησας πέρα] "Raised

θάρσει· παρίσται ταῦτά σοι καὶ θιγγάνειν,
καὶ δόντι δοῦναι, καὶ ξεπεύξασθαι βροτῶν 670
ἀρετῆς ἱκατὶ τῶνδ' ἐπιψαῦσαι μόνον.
εὐεργετῶν γὰρ καὶ αὐτὸς αὐτ' ἐκτησάμην.
οὐκ ἄχθομαι σ' ἰδὼν τι καὶ λαβὼν φίλον.
ὅστις γὰρ εὖ δρᾷν, εὖ παθῶν, ἐπίσταται,
παντός γίνοιτ' ἂν κτήματος κρείσσων φίλος. 675

NE. χωροῖς ἂν εἶσω;

ΦΙΛ. καὶ σὲ γ' εἰσάξω τὸ γὰρ
νοσοῦν ποθεῖ σε ζυμπαραστάτην λαβεῖν.

XO. λόγῳ μὲν ἐξήκουσ', ὅπως δ' οὐ μάλα, στρ. α'.
τὸν πελάταιν λείπτειν ποτὲ τῶν Διός,
[Ἰξίονα] κατ' ἄμπυκα 680

me beyond." This is neither Greek nor sense; for πέρα "beyond" cannot be opposed to ἐνερθεν "below." Read Ἐχθρῶν ἐνερθεν ὄντ' ἀνέστησας μ' ὕπερ: and so the Schol. ἐποίησας με τῶν ἐχθρῶν ἐνερθεῖν. See El. 1090. καθύπερθεν — τῶν ἐχθρῶν.

670—674. καὶ δόντι δοῦναι] "It is lawful for you to give them back to me, having given them to you." This Erfurdt properly calls ridiculous; and Hermann's emendation, τὰδ' ἀντιδοῦναι, is no better. Musgrave wished to read Καὶ στόματι δοῦναι, but this is superfluous after προσκύσαι. These, however, are not the only difficulties; for ξεπεύχεσθαι is a compound inadmissible in Greek; besides, οὐκ ἔχθομαι—φίλον, "I am not hurt at seeing you and taking you as a friend," is sheer nonsense; as if that had any thing to do with the request of Neoptolemus to handle and kiss the bow and arrows. Read therefore, παρίσται ταῦτα καὶ σοὶ θιγγάνειν, καὶ δόντι δοῦναι γὰρ ξεπεύξασθαι, βροτῶν Ἀρετῆς σ' ἱκατὶ τῶνδ' ἐπιψαῦσαι μόνον. Οὐδ' ἔχθομαι σοὶ δοὺς λαβεῖν τι καὶ φιλεῖν. Εὐεργετῶν γὰρ αὐτὸς αὐτ' ἐκτησάμην, Πυρὰν ὑφάψας Ἡρακλεῖ μόνος, γέγρα: where the last line, ab-

solutely requisite to explain the preceding καὶ δόντι, has been elicited from the words of the Schol. αὐτὸς γὰρ ὕψησε τὴν πυρὰν τῷ Ἡρακλεῖ: a lacuna which Hermann was the first to perceive, but could not supply, although he might easily have done so from the words of Diodor. Sic. iv. 38. quoted by Musgrave on v. 1160. οὐδέποτε δὲ τολμῶντος ὑπακούσαι, μόνος φιλοκτήτης ἐπέεσθαι, λαβὼν δὲ τῆς ὑπουργίας χάριν τὴν τῶν τέξων θεωρεῖν, ἦν τὴν πυρὰν: and while δοὺς λαβεῖν is similar to δοὺς—λαβεῖν in Soph. El. 1120. and Virgil's "donat habere," the verb φιλεῖν "osculari" is plainly required by the preceding προσκύσαι.

673. ἔχθομαι—ἰδὼν] On this syntax, see Matth. Gr. Gr. § 551. and § 514. on the formula χωροῖς ἂν, "will you go?"

679. Respecting πελάταιν and its derivatives, used "in sensu Veneræo," see Blomfield on Prom. 926.

τῶν] So Porson Phœn. 145. in lieu of τοῦ: for the article is seldom prefixed to proper names in the genitive.

680. Ἰξίονα] This word, to which nothing does nor could correspond in

ἀτίντυπον κηροβρωτ-
 ὸς κατακλαύσει αἵματηρόν,
 οὐδ' ὃς θερμοτάταν αἱμάδα κηκιομένην ἐλπίαν
 ἐνθήρου ποδὸς, ἥπιοισι φύλλοις,
 πατεινάσειεν, εἴ τις ἐμπέσοι 700
 φορβάδος ἐκ γε γᾶς ἐλεῖν
 εἴρει γὰρ ἄλλότ' ἄλλα
 τότ' ἂν εἰλούμενος,
 παῖς ἄτερ ὡς φίλας τιθάν-
 ας, ὅθεν ἐνμάρεϊ ὑπάρχ- 705
 ει πόρῳ, ἀνίπ' ἐξανεί-
 η δακίθυμος ἄτα.
 οὐ φορβαν, ἰεῖᾶς
 Γᾶς σπόρον, οὐκ ἄλλων
 αἵρων, τῶν νεμόμεσθ' 710

στρ. β.

696. Vulg. βαρυβρῶτ', "heavily eaten." This is absurd. Besides, βαρυβρῶς, like κελαινοβρωτός in From. 1061. neither is nor could be Greek. On the other hand κηροβρωτός is well explained by Νεσῶν παλαιῇ κηρῇ in v. 42. and διαβόρῳ πόδα in v. 7. Besides, the Schol. has ἐκ τῶν ἐλκῶν τοῦ θηροθήκτου ποδός. Respecting κ and β thus confounded, see at Tro. 935.

698. So Erfurdt. Vulg. ὃς τὰν—κηκιομένην] So Homer Il. H. 262. μέλαν δ' ἀνεπήκειν αἷμα.

699. ἐνθήρου] "In which the beast is." So δρυμὸς ἐνθήρος in Rhies. 289.

700. Schol. οὐκ ἔχων οὐδὲ ὅστις ἔλοι φύλλον αὐτῷ ἐκ τῆς γῆς ἢ ὄρνιν τοξεν-θῶτα διὰ φιλοκτήτην καὶ ἐμπροσθέντα εἰς τὴν γῆν: who, therefore, evidently read, οὐδ', εἴ τι' ἐμπέσοι φορβάδ', ὃς ἐκ γε γᾶς ἔλοι, as stated in Cl. Jl. N. xxviii. p. 235. Mudge too preferred εἴ τι', while ἐκ γε γᾶς is confirmed by v. 528. and Trach. 801. ἐκ γε τῆσδε γῆς.

702. εἴρει] So Bothe for εἴρει,

contrary to both syntax and metre.

703. Vulg. εἰλούμενος. But Hesych. has Εἰλούμενος· συστροφόμενος, which is better suited to the metre.

706. πόρῳ] So Gaisford at Hephæst. p. 294. for πόρῳ. Render, "Whence (from the nurse) comes ease in walking (to the child)."

ἐξανείρει] So Hermann from ἐξανείρει in MS. Ven. in lieu of the Vulg. ἐξανήρει, which is a verb transitive and inadmissible here.

707. δακίθυμος ἄτα] So Hom. Od. Θ. 185. θυμοδακῆς μύθος. See us on Æsch. Eum. 321.

709. Γᾶς σπόρον] Schol. σῖτον: whence σῖτον in Ven. and καρπῶν in Flor. Horace has "Quicunque terræ munere vescimur," translated from Simonides, Εὐρυεδοῦς ὅσοι δαυόμεθα χθονὸς καρπῶν.

οὐκ ἔλλων] I. e. σπορόν, such as fish, the produce of the sea. But as MS. Flor. has ἔλλων (thus); we may read, ἔλλ' ἦν αἵρων, "was taking."

ἀνέρες ἀλφησταί,
 πλὴν δ' ἐξ ἀκυβόλων εἴ ποτε τόξων
 πτανῶν πτανᾶν
 ἀνύσειε γαστρὶ φορβάν,
 ἦν μέλεος ψυχᾶς, ὅς μῃδ' οἰνοχύτου 715
 πώματος ἦσθη δέκ' ἐτη χαρᾶ,
 ἐλίσσων δ', ὅπου γνοί-
 η σταγόν', εἰς ὕδωρ
 ἀεὶ ποδ' ἐνώμα.
 νῦν δ' ἀνδρῶν ἀγαθῶν 716
 παιδὸς ὑπαντήσας,
 εὐδαίμων ἀνύσει
 καὶ μέγας ἐκ κείνων

ἀντιστρ. β'.

721

711. So Hom. *Od.* 2. 8. ἀνδρῶν ἀλφηστῶν : and *Æsch.* *S. Th.* 776. ἀνδρῶν ἀλφηστῶν, "barter-traders:" for thus Hesych. Ἀλφησταί· ἀμείπται. *Lex. Bekker.* p. 381. has, however, Ἀλφιστεῖς· οἱ τὰ ἄλφια ποιῶντες.

712. So Buttmann for πτανῶν πτανοῖς, where πτανοῖς has nothing to agree with.

714. ἀνύσει] "Kill." Hesych. ἤνυσεν· ἔκτεινε, κατέβαλεν. This sense is more frequent in composition, as in *Il. A.* 365. ἐξάνω, and καθάνω in *Or.* 89. *El.* 1164. If the sense be "obtain," we must write ἀνέσαιο.

715. Vulg. δ' μελέα ψυχᾶ. But this would require ἦ, not ὅς — Respecting the syntax μέλεος ψυχᾶς, see *Matth. Gr. Gr.* § 348.

715. οἰνοχύτου Πώματος] So Menander, Δήμητρος ἀκτῆς πώματος θ' ἰβρηχύτου.

716. Tricl. ἦσθη δεκάτῃ χρόνῳ, more correctly than δεκαεὶ χρόνῳ in MSS, because a continuation of time is here spoken of. By uniting both, I have elicited δέκ' ἐτη χαρᾶ, "pleased through ten years with the delight."

717. Vulg. λείσσω δ' ὅπου γνοίη,

ἄσπτον εἰς ὕδωρ : "looking for some standing water, where he knew of it." But surely if he knew of it, he need not have looked for it. Hermann translates, "Intuens in stagnantem aquam," i. e. "looking into the water;" as if Philoctetes, like Narcissus or Polyphemus, was accustomed to use the water for a looking-glass. Besides, as Gedike remarks, there was a κρηναῖος ποτὶς at hand, as told in v. 21. To avoid, therefore, all the absurdities of the vulgate, I have edited ἐλίσσων for λείσσω, as proposed in *Tru. Append.* p. 127. and πόδ' ἐνώμα, the beautiful emendation of Wakefield, for προσενώμα, which Hermann incorrectly translates "dispenses," forgetful of πόδα νωμῶν in *Ed. T.* 475.; while σταγόν', for σταγόν, is an emendation quite certain. "He moved his foot to the water wherever he knew of a drop."

720. ἀνδρῶν ἀγαθῶν] Peleus and Achilles.

723. ἐκ κείνων] "After those," i. e. κακῶν, says the Schol. But that would be ἐκ τούτων : besides, ἀνύσει requires an accusative. There is some error here.

ὅς νιν ποιντοπόρῳ δούρατι, πλήθει
πολλῶν μηνῶν, 725
πατρίαν ἄγει πρὸς αὐλὰν
Μηλιάδων νυμφᾶν Σπείρχειοῦ τε παρ' ὄχθ-
αις, ἴν' ὁ χάλκασπις ἀνῆρ, θεοῖς
πελασθεῖς, ἀνῆχθη
τῷ πυρὶ παμφαῆς 730
Οἷτας ὑπὲρ ὄχθων.

NE. ἔρπ', εἰ θέλεις· τί δὴ ποθ' ὦδ' ἐξ οὐδενὸς
λόγου σιωπᾶς, κἀπόκληκτος ὦδ' ἔχει;

ΦΙΛ. ᾶ ᾶ ᾶ ᾶ.

NE. τί ἐστίν;

ΦΙΛ. οὐδὲν δεινόν· ἄλλ' ἴθ', ὦ τέκνον— 735

NE. μῶν ἄλγος ἴσχεις τῆς παρεστῶσης ῥόσου;

ΦΙΛ. οὐ δῆτ' ἔγωγ'· ἄλλ' ἄρτι κουφίζειν δοκῶ.
ᾶ θεοί.

NE. τί τοὺς θεοὺς ὦδ' ἀναστίνων καλεῖς;

724. *δοῦρατι*] So *δορὸς* is "a ship" in Andr. 793. Hel. 1597. Cycl. 156. Horace too, "trabe Cypria."

726. Vulg. *πατρίαν*. But *ω* is seldom shortened before a vowel.

727. Hesych. *Μηλιάδες νύμφαι*.

728. *χάλκασπις*] Hercules, as Wakefield well observes, is never represented by the ancients with a shield. The poem ascribed to Hesiod is a wretched compilation of a modern age. Perhaps Sophocles wrote *χαλκῶπδος*—.

730. Vulg. *πλάθει πᾶσιν θεῖοις*. But *πᾶσιν* is useless; besides the verse is unlike the strophe. Both sense and metre are obtained by reading *πελασθεῖς ἀνῆχθη*. Compare Horace's "Hercules—arces attigit igneus," and Apollodor. ii. 7. 14. *καίμινος δὲ τῆς πυρὸς λέγεται ῥόφος ὑποστᾶν μετὰ βροτῆς αὐτὸν εἰς οὐρανὸν ἀναπέμψαι*.

732. *εἰ θέλεις*] The unknown London editor of 1742 proposes *σθένεις*,

which is certainly better suited to the incipient weakness of Philoctetes.

ἔξ οὐθένος Λόγου] "After not a single word."

737. *κουφίζειν*] "To be easier." So in Hippocrates, quoted by Musgrave, we find *ἐκούφισεν* and *διεκούφισεν*. The word was, doubtless, a medical one.

738. "Vulg. *ἰὼ θεοί· τί τοὺς θεοὺς σθένος ἀναστίνων καλεῖς*. Quanto modulation esset versus, si scriptus esset, *ἴω θεοί· τί τοὺς θεοὺς δὲ ἀναστίνων καλεῖς*; Similiter in Tro. 1283. edidit Burges auctoritate MS. Harl. *Δοῦλας ἰὼ θεοί· καὶ τί τοὺς θεοὺς καλῶ*. Porson quoque non aliam ob causam edidit in Oreat. 412. *Δουλεύομεν θεοῖς, ὅτι παρ' εἰσὶν οἱ θεοί*, e conjectura Reiskii, qui primus articulum restituit, a Brunckio quoque restitutum Soph. Aj. 1028. *Ἰαίφασθε πρὸς θεῶν τὴν τύχην δυοῖν βροτῶν*. Quod ad Philoctetis locum spectat, cf. Iph. T. 780. *ἴω θεοί· τί τοὺς θεοὺς ἀνακαλεῖς*

ΦΙΛ. σωτήρας αὐτοὺς ἡπίους θ' ἡμῖν μολεῖν.

ᾶ ᾶ ᾶ ᾶ.

740

ΝΕ. τί ποτε πίπτονθας ; οὐκ ἐρεῖς ; ἀλλ' ὅδ' ἔσει
σιγηλός ; ἐν κακῷ δέ τω φαίνει κυρῶν.

ΦΙΛ. ὀλωλα, τέκνον, κοῦ δυνήσομαι κακὸν
κρύψαι παρ' ἡμῖν· ἀτταταί· διέρχεται,
διέρχεται, δύστηνος, ὦ, τάλας ἐγὼ
ἀπόλωλα· τέκνον, βρύκομαι, τέκνον· παπαῖ.

745

καπαῖ, καπαῖ, καπαῖ, καπαῖ, καπαῖ, καπαῖ·
πρὸς θεῶν πρόχειρον εἴτι σοι, τέκνον, πάρα
ξίφος, χερσὶν πάταξον εἰς ἄκρον πόδα·
ἀπάμνησον ὡς τάχιστα, μὴ φείσῃ βίου.

750

ἴθ', ὦ παῖ.

ΝΕ. τί δ' ἔστιν οὕτω νοσχμὸν ἐξαίφνης, ὅτου
τοσὴνδ' ἰϋγὴν καὶ στόνον σαυτοῦ ποιεῖς ;

ΦΙΛ. οἶσθ', ὦ τέκνον ;

ΝΕ. τί ἔστιν ;

ΦΙΛ. οἶσθ', ὦ παῖ ;

ΝΕ. τί σοι ;

οὐκ οἶδα.

ΦΙΛ. πῶς οὐκ ; οἶσθ'—ἰατταταῖ, καπαῖ·— 755

ΝΕ. δεινὸν γε τοῦπίσαγμα τοῦ νοσήματος·

ΦΙΛ. δεινὸν γὰρ, οὐδὲ ῥήτόν· ἀλλ' οἴκτειρέ με.

ΝΕ. τί δῆτα δράσω ;

ἐν τοῖς ἐμοῖς ;" Such was my note in Cl. JI. N. ii. p. 338., from whence Seidler obtained his emendation of Sophocles ; and which is now considerably confirmed by the omission of ὁδῶς in La. R. Dindorf with Flor. G. βοῆς for καλῆς.

744. παρ' ἡμῶν] "With myself." The vulgate παρ' ὑμῶν, "from you," is not Greek. The syntax would admit πρὸς ὑμᾶς, as in v. 590.

745. διέρχεται, δύστηνος] If MSS. admitted, we might read Διέρχεται πᾶς ἡ νόσος· τάλας. Compare Trach. 987. ἢ δ' αὖ μ' ἱερὰ (not μαρὰ) βρόκει,

as in Virgil, "sacra fames."

746. Vulg. βρύκομαι. Bruck βρόκομαι. So G. and U. See Mæris: Βρόκειν, Ἀττικῶς· Βρόκειν, Ἑλληνικῶς. Accius in Philoctet. "Jamjam absumor ; conficit animam Vis volucris, ulceris aestu."

750. μὴ φείσῃ βίου] "Don't spare my life." But Philoctetes wished to lose his limb, not life. Wakefield therefore proposed to read μὴ φείσῃ βίας. Sophocles wrote, Ἀπάμνησον ὡς τάχιστα, μὴ φείσῃ, βίῃ. Respecting such parenthetical sentences, see Elmal. Heracl. 59.

ΦΙΛ. μή μὲ ταρβήσας προδῶς·
ἥκει γὰρ αὕτη διὰ χρόνου πλάνοις ἴσως
ὡς ἐξεπλήσθη· φεῦ.

NE. ἰὼ δύστηνε σύ. 760

δύστηνε δῆτα διὰ πόων πάντων φανείς·
βούλει λάβωμαι δῆτα καὶ θίγω τι σοῦ;

ΦΙΛ. μὴ δῆτα τοῦτό γ'· ἀλλὰ μοι τὰ τόξ' ἑλὼν
τάδ', ὥσπερ ἦτοῦ μ' ἀρτίως, ὥς ἀνῆ
τὸ πῆμα τοῦτο τῆς νόσου τὸ νῦν παρὼν, 765
σῶζ' αὐτὰ καὶ φύλασσε· λαμβάνει γὰρ οὖν
ὑπνος μ', ὅταν περ τὸ κακὸν ἐξήκη τότε,
κούρῃ ἐστι λῆξαι πρότερον· ἀλλ' ἔαν' ἡμεῖς
ἐκηλον εὐδῇεν· ἦν δὲ τῷ χρόνῳ τάχα

759. ἥκει κ. τ. λ.] "After a time it comes, when it is satisfied perhaps with its wanderings." This is unintelligible. Wunder proposes to read πλάνοις ἴσοις, "satisfied with equal wanderings," i. e. returns after equal intervals. But the paroxysm would be increased rather than diminished by the interval. Perhaps the author wrote, "ἥκει γὰρ αὕτη διὰ χρόνου, πλάνους νόσος· ὅτ' ἐξέλπη", ὡς θῆρ τις· NE. δὲ δύστηνε σύ. For thus αὕτη would agree with its noun, wanting at present, and a reason be found for the assertion of the Schol. ἐπὶ θηρὸς ποιεῖται τὸν λόγον. Elmal. too at CEd. T. 67. conjectures πλάνους—ἐξέλπησε.

761. 762. Δύστηνε δῆτα—λάβωμαι δῆτα] This repetition of δῆτα is evidently an interpolation. Read, ΦΙΛ. δύστηνος ἦν δὲ διὰ βροτῶν πάντων φανείς. NE. βούλει λάβωμαι τοῦδε—i. e. ποδὸς: where δύστηνος—φανείς is similar to φανείς δύστηνος in CEd. C. 974.

763. μὴ δῆτα τοῦτό γ'] "Do not do this." But λάβωμαι and θίγω would τούτου γ'. Read then Μὴ τοῦτ'· ἀλλὰ—
τὸ πῆμα τοῦτο τῆς νόσου τὸ
] Although Sophocles has τὸ

πῆμα τῆς νόσου in Aj. 362., yet such a repetition of τὸ—τοῦτο—τῆς—τὸ, is no where to be met with. Besides, how does σῶζε differ from φύλασσε? and what is the meaning of the inductive οὖν! and lastly, after τάδε, correct Greek would require ταῦτα, not αὐτά. See us on Prom. 637. There is some error here.

767. ἐξήκη] "Come out." How, "come out"? The sense requires "come to a crisis," or "come to a stand;" i. e. in Greek ἐσθήκη.

768. λῆξαι] "To cease." To cease from what? The Schol. says, οὐκ ἐστι τῆς ἐδόσης παύσασθαι, πρὶν κοιμηθῆναι. The sense however would require πρὶν ἐξήκειν. But then λῆξαι would be absurd. Here is, therefore, another error. Hermann too suspects that the Scholiast found something else in his copy, from his interpretation, ἅμα γὰρ τῷ πάθει τοῦτ' ὑπνος μοι ἐπέρχεται, καὶ οὕτω παύομαι τῆς νόσου.

769. So Ven. Vat. and marg. Tricli. instead of τῷδε τῷ χρόνῳ; rightly; for time is not spoken of δεκτικῶς: see us on Prom. 975. In Trach. 165. the whole passage, which Dobree considered spurious, may, if genuine, be thus corrected: Χρόνον

- μόλωσ' ἐπιῖνοι, πρὸς θεῶν ἐφίεμαι 770
 ἐκόντα μῆτ' ἄποντα, μῆτε τῇ τέχνῃ
 κείνοις μεθεῖναι ταῦτα, μὴ σαυτὸν θ' ἅμα
 καῖμ', ὄντα σαυτοῦ πρόστροπον, κτείνας γένη.
 NE. θάρσει, προνοίας γ' οὐνεκ', οὐ δοθήσεται,
 πλὴν σοί τε καί μοι· ξὺν τύχῃ δὲ πρόσφρεσι. 775
 ΦΙΛ. ἰδοῦ, δέχου, παῖ· τὸν Φθόνον δὲ πρόσκυσον,
 μὴ σοι γενέσθαι πολύπον' αὐτὰ, μηδ' ὅπως
 ἐμοί τε καὶ τῷ πρόσθ' ἐμοῦ κερτημένῳ.
 NE. ὦ θεοὶ, γένοιτο ταῦτα νῶν· γένοιτο δὲ
 πλοῦς οὐρείος τε καὶ εὐσταλῆς, ὅποι ποτὲ 780
 θεὸς δικαιοῖ, χάσ στόλος πορσύνεται.
 ΦΙΛ. ἀλλ' ἦν δεδοικώς, μὴ ἀτελὴς εὐχῇ, τέκνον'
 σταῖζι γὰρ, οἴμοι, φοίνιον τόδ' ἐκ βυθοῦ
 κηκίον αἶμα, καὶ τι προσδοκῶ νέον.
 πακαῖ, φεῦ. 785

προτάξας, ὅτι τρέμῃνος ἦν ἡ Κάρας ἀπειή, κἀναάσιος βαβῆς, τότε ἡ θανέειν χρεὴ σφέ γ', ἡ δρόμον τέλος Εὐ τοῦθ' ὑπερδραμοντ', ἄλυτον ζῆν βίον.

770. μόλωσ' ἐκείνοι] "They come;" i. e. Ulysses: but Ulysses' name could not be thus understood. Read μόλωσι κἀκονοί. See v. 643.

771. ἐκόντα μῆτ'] The first μῆτε is omitted, as in Herodot. iv. 28. Aristoph. 'Oρν. 694. Eur. Tro. 485. See Elmsl. CEd. T. 817.

773. κτείνας γένη] See Matth. Gr. Gr. § 559.

776. Φθόνον—πρόσκυσον] This was said to deprecate the anger of the deity, jealous of man's too great prosperity; for, as Herodotus says ii. 32. Φθονερὸν τὸ θεῖον. Now the possession of arrows, which never missed their aim, was a piece of singular good fortune, and therefore an object of jealousy to the gods.

778. τῷ πρόσθ' ἐμοῦ] But how the arrows of Hercules were πολύπονα to their owner is nowhere told us.

Soph. Philoct.

Jacobs in Quenst. Sophocl. p. 311. thinks the passage interpolated. But why should any person dream of such an interpolation? There is more probably an omission of some lines, in which the fact here slightly alluded to was told more distinctly.

780. Hesych. Εὐσταλῆς· καλῶς ἐστολισμένος.

781. δικαιοῖ] "Thinks good." One would rather expect Θεοὶς δοκεῖ τ' εἶδ—. But the speech is designedly ambiguous. Neoptolemus is thinking of sailing back to Troy; Philoctetes of returning home.

782. Tricl. ἀλλ' ὅν δέδοικα. But ἀλλ' ὅν would require also γὰρ: see us on Prom. 1107. Well therefore does Ms. B. read ἀλλ' οὐ: better had it read ἀλλ' ἦν δεδοικώς—: where the final ως still lies hid in the vulgate δέδοικ' ὃ καί: and from which we may elicit ποτ' ἢ in lieu of τέκνον, found only in Tricl.

783. Vulg. αὖ μοι. But the sense requires οἴμοι.

F

παπαῖ μάλ'. ὦ ποῦς, οἶά μ' ἐργάσει κακά.

* προσέρπει,

προσέχεται τόδ' ἐγγύς· οἶμοι μοι τάλας.

ἔχετε τὸ πρᾶγμα· μὴ φύγητε μηδαμῶ.

* ἀταταταί·

ὦ ξένη Κεφαλλήν, εἴθε σοῦ διαμπρεῖς

στέρνων ἔχοιτ' ἄλγησις ἥδε· Φεῦ, παπαῖ, 790

παπαῖ μάλ' αὖθις· ὦ διπλοῖ στρατηλάται,

[Ἀγάμεμνον, ὦ Μενέλαε, πῶς ἂν ἂντ' ἐμοῦ]

τὸν ἴσον χρόνον τρέφοιτε τήνδε τὴν νόσον;

* ἰώ μοι.

ὦ θάνατε, θάνατε, πῶς αἰεὶ καλούμενος

οὔτω κατ' ἡμαρ οὐ δύνα μολεῖν ποτέ; 795

ὦ τέκνον, ὦ γενναῖον, ἀλλὰ συλλαβὸν

τῷ Λημνίῳ τῷδ' ἀνακαλουμένῳ πυρεῖ

* προσέρπει] In numbering the lines, those with an asterisk were accidentally omitted.

788. ἔχετε τὸ πρᾶγμα] "You have the trouble." But the sense requires rather, "You will have some trouble;" in Greek, "Ἐξετέ τι πρᾶγμα.

790. στέρνων ἔχοιτ'] "Keep close to your breast." But this is at variance with διαμπρεῖς, "quite through." Read, therefore, with Wakef. ἴκοιτ'.

792. This verse is manifestly an interpolation; for the recurrence of two anapaests in the same line, even in the case of proper names, is, in tragedy, no where to be met with: secondly, the insertion of ὦ between Ἀγάμεμνον and Μενέλαε is inadmissible in Greek; although defended by Hermann, who says, very gravely, that "ὦ is thus introduced before Μενέλαε, because he, Menelaus, deserved better than Agamemnon, the exclamation Oh!" forgetting, however, that the very same Oh! is understood before Ἀγάμεμνον: thirdly, if the names of the two leaders were requisite here, why were they not also mentioned in v. 264. Δισσοὶ στρατηγοὶ χά Κεφαλ-

λήνων ἄναξ? and lastly, πῶς ἂν is never used by Sophocles in the Euripidean sense of "I wish," as shown by Valckenaer at Hippol. 208.

794. ὦ θάνατε, θάνατε] So in Aj. 865. ὦ θάνατε, θάνατε, νῦν μ' ἐπίσκεψαι μολόν.

795. δύνα] So Porson Hec. 253. Elmsl. Ed. T. 692. prefers δύναι. Respecting the sense, Sophocles had in mind Aesop. Fab. xviii. to which Euripides also alluded in Alc. 685., and is thus read in the very rare and elegant translation of Omnibonus: "Senex e montibus ligna multo sudore parata, inopia jumentis, humeris etiam ferre cogehatur. Cum igitur itineris multum evasisset, plus tamen aliquanto superasset, fessus, ligna deponere: fortunam deinde sedens acriter incusare; mortem sibi, quod unum miseris datur, miserabiliter imprecari. Et cur non, inquit, mors crudelis, ades? ades! te enim invoco. Mors igitur instans, Cur se vocet, interrogat. Cui senex, Ut omnis, inquit, istud attollens humeris mihi superimponas."

797. τῷδ' ἀνακαλουμένῳ] "With this Lemnian fire invoked." How,

ἔμπρησον, ὦ γενναῖε· καὶ γὰρ τοι ποτὲ
τὸν τοῦ Διὸς παῖδ' ἀντὶ τῶνδε τῶν ὅπλων,
ἃ νῦν σὺ σώζεις, τοῦτ' ἐπηξίωσα δρᾶν. 800

τί φῆς, παῖ;

τί φῆς; τί σιγᾷς; ποῦ ποτ' ὦν, τέκνον, κυρεῖς;

NE. ἀλγῶ πάλαι δὴ τὰπὶ σοὶ στένων κακά.

ΦΙΛ. ἀλλ', ὦ τέκνον, καὶ θάρσος ἴσχ', ὡς ἦδ' μοι
ὀξεῖα φοιτᾷ, καὶ ταχεῖ' ἀπέρχεται. 805
ἀλλ' ἀντιάζω, μὴ με καταλίπῃς μόνον.

NE. θάρσει· μενούμεν·

ΦΙΛ. ἦ μινεῖς;

NE. σαφῶς φρόνει.

ΦΙΛ. οὐ μὴν σ' ἐνορκόν γ' ἀξιῶ θέσθαι, τέκνον.

NE. ὡς οὐ θέμις γ' ἐμοί' ὅστι σοῦ μολεῖν ἄτερ.

ΦΙΛ. ἔμβαλλε χειρὸς πίστιν.

NE. ἐμβάλλω μενεῖν. 810

ΦΙΛ. ἐκείσε νῦν μ' ἐκείσε—

NE. ποῖ λέγεις;

ΦΙΛ. ἄνω—

why, and by whom invoked? We find indeed, in v. 980. ὦ Λημνία χθὼν, καὶ τὸ παγκρατὲς σέλας Ἑφαιστόστρετον. But there Philoctetes addresses the distant volcano; which here he had neither called on nor had any reason for doing so; as he wished Neoptolemus to destroy him not with the Lemnian fire alone, but with fire of any kind. Read therefore, as proposed in Cl. JI. N. ii. p. 338. Τῷ Λημνίῳ τῷδε ἐμὲ κακούμενον, πρὶν ἔμπρησον, "Burn with fire me injured by this Lemnian evil:" where τῷ Λημνίῳ τῷδε agrees with κακῷ, understood in κακούμενον: for thus Sophocles would significantly allude to the proverb Λημνιον κακὸν, applied to express any great evil, and still better suited to describe the calamity of Philoctetes, wounded as he was by a serpent in Chryse, an island close to Lemnos;

and who, while pronouncing the words Τῷ Λημνίῳ τῷδε, would point to his foot, as he did in v. 767. τὸ κακὸν—τόδε: 817. τὸ γὰρ κακὸν τόδ': and 877. τοῦδε τοῦ κακοῦ: and lastly, with regard to καλούμενον and κακούμενον, the very same confusion of words is found in v. 231.

798. ὦ γενναῖε] This repetition of γενναῖος is very jejune. Besides, the inductive τοι has no business here. See notes on the Argument.

803. πάλαι δὴ] On this union of adverbs, see us at Prom. 1034.

804. καὶ θάρσος] "Boldness also," i. e. in addition to your pity. But ἦς has nothing to agree with. Read κῆρ (θάρσος ἴσχ') ἦς ὡς ἐμὲ—. Respecting κῆρ, see v. 42. and on ὡς for πρὸς see v. 1038.

810. ἐμβάλλω μενεῖν] This is not Greek. Read, with Reiske, μὲν οὖν.

NE. τί παραφρονεῖς αὖ; τί τὸν ἄνω λυύσσεις κύκλον;

ΦΙΛ. μέθεις, μέθεις με.

NE. ποῖ μεθῶ;

ΦΙΛ. μέθεις ποτί.

NE. οὐ φημ' ἰάσιν.

ΦΙΛ. ἀπό μ' ὀλεῖς, ἢ προσθίγης.

NE. καὶ δὴ μεθήμ'· ἐς τί δὴ πλείον φρονεῖς; 815

ΦΙΛ. ὦ γαῖα, δέξαι θανάσιμόν μ', ὅπως ἔχω·
τὸ γὰρ κακὸν τόδ' οὐκίτ' ὀρθοῦσθαί μ' ἴα.

NE. τὸν ἄνδρ' ἵοικεν ὕπνος οὐ μακροῦ χρόνου
ἔξιν· κἄρα γὰρ ὑπτιάζεται τόδε·
ἰδρώς γέ τοι νιν πᾶν καταστάζει δέμας, 820
μέλαινά τ' ἄπρου τις παρέρρωνγεν ποδὸς
αἰμορράγης φλέψ· ἀλλ' ἰάσωμεν, φίλοι,
ἔκηλον αὐτὸν, ὥς ἂν εἰς ὕπνοιον πύσῃ.

ΧΟ. "Ἐπ' ὀδύνας ἀδαῆς, ὕπνε δ' ἀλγέων, στρ.

εὐαῆς νῦν ἔλθοις 825

εὐαίαν, εὐαίαν ἀναξ,

ὄμμασιν ἀμπίσχοις

Thus μὲν οὖν is found at the end of a sentence in Phocn. 561.

811. ἐκεῖσε] "Thither," i. e. to the cave; which, as it appears from v. 29, was ἐξέπερθε, above, i. e. ἔνω. So says Hermann. But if that were the very natural wish of Philoctetes, Neoptolemus would never have asked, Τί παραφρονεῖς αὖ; We must therefore, in despite of Hermann's ingenuity, continue to explain ἐκεῖσε ἔνω by ἔνω κύκλον, i. e. "the sun."

814. οὐ φημ' ἰάσιν] "I say I will not leave go." But with such a remark ἢ προσθίγης is scarcely compatible. Read μὴ προσθίγης.

815. Tricl. μεθήμ' σ'· τί δὴ: which plainly leads to μεθήμ'· ἐς τί δὴ—Ald. μεθήμ' τί δὴ δὴ.

816. ὅπως ἔχω] "As I am."

820. γέ τοι] Buttmann objects to

γέ τοι: thus used after γάρ, a particle of nearly similar import, and proposes to read γέ τοι; which, however, are never united. Perhaps Sophocles wrote ἰδρώς τε νιν τὸ πᾶν.

824. ὀδύνας ἀδαῆς] "Unconscious of pain." So Hom. ἀπῆμονα ἔπνεον.

825. εὐαῆς] "Gently breathing;" as those do who sleep sweetly. Hence we must read νῦν for ἡμῶν, which is manifestly absurd: for it was Philoctetes, who was sleeping, and not the Chorus.

826. εὐαίαν] This is literally "happy;" here "propitious."

827. Vulg. ἀντίχου: Brunn ἀντίσχοις, for the metre. But the sense requires ἀμπίσχοις, "put round;" for ἀγλαῶν means here "a band," as first remarked by Welcker, who quotes opportunely Hesych. Ἀγλαῶν ἀμφιδέας,

τάνδ' αἴγλαν, ἃ τίταται ταινῶν·
 ἴθι, ἴθι μοι παιών.
 ὦ τέκνον, ὅρα· ποῦ στάσει; 830
 ποῖ δὲ βάσει; πῶς δ', ἃ γ' ἐν-
 ὄσθ' ἐνι φροντίδος, οὐ δρεῖς;
 ἦδη (πρὸς τί μενοῦμεν;) πράσσειν
 καιρός· γινώμαν ἰσχων πολὺ τις
 παρὰ πόδα πάντως κράτος ἄρτυται. 835
 ἐπαδός.

ἀλλ' ὅδε μὲν κλύει οὐδέν· ἐγὼ δ' ὅρῳ, οὔνεκα θήραν
 τήνδ' ἀλίως ἔχομεν τόξων, δίχα τοῦδε πλείοντες,
 τοῦδε γὰρ ὁ στέφανος, τοῦτον θεὸς εἶπε κομίζεин,
 κομπεῖν γ' ἔστ' ἀτελῇ σὺν ψεύδεσιν αἰσχροὺν ονειδός. 839
 ἀλλὰ, τέκνον, τάδε μὲν θεὸς ὀψεται· ἀντιστρ.
 ὦν δ' ἂν ἀμείβῃ μ' αὖθις,
 βαιάν μοι, βαιάν, ὦ τέκνον,
 πέμπε λόγων φάμαν,
 ὡς πᾶν τῶν ἐν νόσῳ εὐδρακῆς
 ὕπνος αὔπνος λείσσειν· 845

καὶ ψέλλια—Αἴγλη χίτωνος· Σοφοκλῆς
 Τηρεῖ καὶ πέθη παρὰ Ἐπιχάρμῳ ἐν
 Βάκχαις. The same word, though in
 a different sense, has been restored
 by me to Prom. 471. in lieu of ζεύ-
 γλαισι. With regard to the sense,
 compare Ovid's "Lumina—vincta so-
 pore;" and Mosch. Id. ii. "Ἐπνος—πε-
 δᾶ μαλακῶ κατὰ φάσα δεσμῶ.

830. ποῦ, "where"—ποι, "whi-
 ther." So in Aj. 1237. Ποῖ βάντος ἢ
 τοῦ σπάντος;

831. πῶς δ' ἃ γ' κ.τ.λ.] "Why
 don't you do what is in your thoughts?"
 So the sense manifestly demands in
 lieu of πῶς δὲ μοι τάντεῦθε φροντί-
 δος ὁρεῖς. Respecting the confusion
 of ὁρεῖς καὶ ὁρα, see Tro. Pref. p. xii.

834. Vulg. καιρός τοι πάντων γινώμαν
 ἰσχων πολὺ παρὰ πόδα κράτος ἄρτυται.

This is perfectly unintelligible; for
 it is not opportunity that possesses
 talent, but it is the man, who has both
 opportunity and talent, that gains the
 object in view.

836—839. On the rare use of Hex-
 ameters in tragedy, see Hermann Ari-
 stot. Poetic. p. 134.

836. ἐγὼ δ' ὁρῶ] "But I see."
 The sense requires ἑρῶ as opposed to
 κλέει. "He hears nothing; and
 therefore I will say."

838. τοῦδε γὰρ ὁ στέφανος] "For
 the crown (of victory) is his." This is
 not what the sense requires. See Ad-
 denda.

844. εὐδρακῆς—λείσσειν] So εὐ-
 φεγγῆς—βείν in Pers. 337. Hesych.
 Εὐδρακῆς· εὐόφθαλμος.

- NE. ἴσται τὰδ'· ἀλλ' ἴστω τε, καὺτὸς ἀντίχου.
 ΦΙΑ. θάρσει· τό τοι σύνηθες ὀρθώσῃ μ' ἔθος.
 NE. παπαῖ· τί δῆτ' ἂν δρῶμ' ἐγὼ τοῦνθίνδε γε;
 ΦΙΑ. τί δ' ἴσθιν, ᾧ παῖ; ποῖ ποτ' ἐξέβης λόγων; 890
 NE. οὐκ οἶδ', ὅποι χρῆ τᾷπορον τρέπειν ἔπος.
 ΦΙΑ. ἀπορεῖς δὲ τοῦ σύ; μὴ λίσγ', ᾧ τέκνον, τᾶδε.
 NE. ἀλλ' ἐνθάδ' ἤδη τοῦδε τοῦ πάθους κυρῶ.
 ΦΙΑ. οὐ δὴ σε δυσχέρεια τοῦ νοσήματος
 ἔπεισει, ὥστε μὴ μ' ἄγειν ναύτην ἔτι; 895
 NE. ἅπαντα δυσχέρεια, τὴν αὐτοῦ φύσει
 ὅταν λιπὼν τις, δρᾷ τὰ μὴ προσεϊκότα.
 ΦΙΑ. ἀλλ' οὐδὲν ἔξω τοῦ φυτεύσαντος σύ γε
 δρᾷς, οὐδὲ φωνεῖς, ἐσθλὸν ἄνδρ' ἐπωφελῶν.
 NE. αἰσχροῦ φαίνουμαι· τοῦτ' ἀνιῶμαι πάλαι. 900
 ΦΙΑ. οὐκ οἶον ἐν οἷς γε δρᾷς, ἐν οἷς δ' αὐδᾷς, ὀνηῶ.
 NE. ᾧ Ζεῦ· τί δράσω; δεύτερον ληφθῶ κακὸς,
 κρύπτων θ' ἅ μὴ δεῖ, καὶ λόγων αἰσχιστ' ἐπῶν;
 ΦΙΑ. ἀνὴρ ὅδ', εἰ μὴ γὰρ κακὸς γνώμην ἔφυν,
 προδοῦς μ' εἰοικε ἀκλιπῶν τὸν πλοῦν στελεῖν. 905
 NE. λιπὼν μὲν οὐκ ἔγνω· λυπηρῶς δὲ μὴ
 πέμπω σε μᾶλλον, τοῦτ' ἀνιῶμαι πάλαι.

887. [ἴστω] Attic for ἴστασο.

889. δῆτ' ἂν] So Schaefer, rightly. The ἂν cannot be omitted. See Burgess, *Aesch. Suppl.* 716. Compare v. 1393. τί δῆτ' ἂν ἡμεῖς δρῶμεν.

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 ΝΕ. οὐδ' εἴ σε κρύψω· δεῖ γὰρ εἰς Τροίαν σε πλεῖν
 πρὸς τοὺς Ἀχαιοὺς, καὶ τὸν Ἀτρείδων στόλον.
 ΦΙΛ. οἴμοι· τί μ' εἶπας;
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 ΦΙΛ. ποῖον μάθημα; τί με νοεῖς δρᾶσαί ποτε;
 ΝΕ. σῶσαι κακοῦ μὲν πρῶτα τοῦδ', εἵπειτα δὲ
 ζῆν σοὶ τὰ Τροίας πεδία κορβήσαι μολάν.
 ΦΙΛ. καὶ ταῦτ' ἀληθῆ δρᾶν νοεῖς;
 ΝΕ. πολλὰ κρατεῖ 915
 τούτων ἀνάγκη· καὶ σὺ μὴ θυμοῦ κλύων.
 ΦΙΛ. ἀπόλωλα τλήμων, προδίδομαι. τί μ', ὦ ξένε,
 δίδρακας; ἀπόδος ὥς τάχος τὰ τόξα μοι.
 ΝΕ. ἀλλ' οὐχ οἷόν τε· τῶν γὰρ ἐν τέλει κλύειν,
 τό, τ' ἰνδικόν με καὶ τὸ συμφέρον ποιεῖ. 920
 ΦΙΛ. ὦ πῦρ σὺ, καὶ πᾶν δαῖμα, καὶ πανουργίας
 δεινῆς τέχνημ' ἐχθιστον, οἶά μ' εἰργάσω,
 οἷ' ἠπάτηκας· οὐδ' ἐκαιοσχύνει μ' ὄρῶν
 τὸν προστρόπαιον, τὸν ἰκέτην, ὦ σχέτλιε;

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ἀπιστέρηκας τὸν βίον, τὰ τόξ' ἰλὼν· 925
 ἀπόδος, ἰκνουμαί σ', ἀπόδος, ἰκτεύω, τέκνον,
 πρὸς θεῶν πατράων, τὸν βίον με μὴ ἀφίλης.
 ὦ μοι τάλας· ἀλλ' οὐδὲ προσφανεῖ μ' ἔτι·
 ἀλλ', ὡς μεθήσαν μήποθ', ὦδ' ὄρᾳ πάλιν.
 ὦ λιμένες, ὦ προβλήτες, ὦ ξυνουσίαι 930
 θηρῶν ὀρείων, ὦ καταρρώγες πέτραι,
 ὑμῖν τὰδ', οὐ γὰρ ἄλλοι οἶδ', ὅτ' αὖ λείγω,
 ἀνακλαίομαι παροῦσι τοῖς εἰωθόσιν,
 οἱ ἔργ' ὁ παῖς μ' ἔδρασεν οὐξ Ἀχιλλέως·
 ὁμόσας τ' ἀπάξειν οἴκαδ', εἰς Τροίαν μ' ἄγει, 935
 προσθείς τε χεῖρα δεξιᾶν, τὰ τόξα μου
 ἱερὰ λαβὼν τοῦ Ζηνὸς Ἡρακλείους ἔχει,
 καὶ τοῖσιν Ἀργείοισι φήνασθαι θέλει·
 ὡς δ' ἄνδρ' ἰλὼν ἰσχυρόν, ἐκ βίας μ' ἄγει,
 ποῦκ οἶδ' ἐναίρων νεκρόν, ἢ κακνοῦ σκιάν, 940

925. τὸν βίον] Sophocles here evidently plays on *bios*, which signifies both a "bow" and "life." A similar pun was doubtless made by Euripides, as may be guessed from Hesych. *Αἰὼν δὲ βίος τῶν ἀνθρώπων*—*Εὐριπίδης δὲ Φιλοκτήτην, Αἰὼνα τὴν ψυχὴν λέγει· ἀπέπνευσεν αἰὼνα*: where Toup corrects 'Απεσκέλευσεν αἰὼνα. The line was probably *Αἰὼν ἀπεσκέλευσέ μοι, τὰ τόξ' ἰλὼν*. So Shakespeare, "You take my life, when you do take the means Whereby I live."

927. μὴ ἀφίλης] So Ed. Lond. 1746. On the crasis, see v. 782.

929. ὄρᾳ πάλιν] "Turns his looks away."

933. παροῦσι τοῖς εἰωθόσιν] "To you present as accustomed." But the idea of a present is opposed to the idea of a past. Read then, as proposed in Cl. J. N. ii. p. 339. *πάρος γε*: which are found thus united in Hom. Oδ. 201. Hesiod Theog. 893. Apoll. Rh. iii. 53. and Antig. 993. See Addenda.

934. ὁ παῖς—οἶδ'] This double arti-

cle is not good Greek. Besides, in the bitterness of his disappointment Philoctetes would rather deny than assert the legitimacy of Neoptolemus. Read therefore, *Οἱ ἔργα παῖς μ' ἔδρασε* 83' οὐκ Ἀχιλλέως.

936. προσθείς] So MS. Ven. and marg. Turn. Vulg. *προθεῖς*.

937. ἱερὰ] "Sacred." Why or how sacred? Read *Γέρα*, "the rewards." See v. 659. A similar emendation of Æschines is proposed by Dobree in *Adversar.* i. p. 333.

938. φήνασθαι] "To shew," middle for active; unless we read *ἔάν τοιῷδε γ'*—"And in those to shew himself to the Greeks." Compare v. 1057. *σὲ τοῖς ἐμοῖς Ὀπλοῖσι κοσμηθεὶς ἐν Ἀργείοις φανεί*;

939. ἐκ βίας μ' ἔγει] So MS. B. and Suid. in *Κακοπινύστατον*. Other MSS. *ἰλὼν μ'*—*βίας ἔγει*.

940. ἐναίρων νεκρόν] So Antig. 1029. *ἀλωλότα Κενταύ*.

κακνοῦ σκιά] So Antig. 1170. *κακνοῦ σκιά*.

εἶδ' ὄντων ἄλλως· οὐ γὰρ ἂν σθένοντά γε
 εἶλέν μ'· ἐπεὶ οὐδ' ἂν ᾧδ' ἔχοντ', εἰ μὴ δόλῳ.
 νῦν δ' ἡπάτημαι δύσμορος. τί χρεὶ με δρᾶν;
 ἀλλ' ἀπόδος· ἀλλὰ νῦν ἔτ' ἐν σαντῶ γενοῦ.
 τί φῆς; σιωπᾶς; οὐδὲν εἰμ' ὁ δύσμορος. 945
 ᾧ σχῆμα πέτρης δίπυλον, αὖθις αὖ πάλιν
 εἴσειμι πρὸς σε ψιλὸς, οὐχ ἔχων τροφήν·
 ἀλλ' ἀθανοῦμαι τῶδ' ἐν αὐλίῳ μόνος,
 οὐ πτηνὸν ὄρνιν, οὐδὲ θῆρ' ὀρειβιάτην
 τόξοις ἐναίρων τοῖσδ' ἔγ', ἀλλ' αὐτὸς τάλας 950
 θανὼν, παρέξω δαῖθ', ὕφ' ᾧν ἐφερβόμην,
 καὶ μ', οὐς ἐθήρων πρόσθε, θηράσουσι νῦν,
 φόνον φόνου δὲ ῥύσιον τίσω τάλας,
 πρὸς τοῦ δοκοῦντος οὐδὲν εἰδέναι κακόν.
 ὅλοιο—μὴ πω, πρὶν μάθοιμ', εἰ καὶ πάλιν 955
 γνώμην μετοίσεις· εἰ δὲ μὴ, θάνοις κακῶς.
 XO. τί δρῶμεν; ἐν σοὶ καὶ τὸ πλεῖν ἡμᾶς, ἄναξ,
 ἦδη στι, καὶ τοῖς τοῦδε προσχωρεῖν λόγοις.
 NE. ἐμοὶ μὲν οἶκτος δεινὸς ἐμπέπτωκέ τις
 τοῦδ' ἀνδρὸς, οὐ νῦν πρῶτον, ἀλλὰ καὶ πάλαι. 960

941. ἄλλως] "Merely." See 1418.
 Ruhn. Tim. p. 199.

942. ἐπεὶ κ. τ. λ.] "Since he would not have taken me thus as I am." But "since" has no meaning here. Read *Εἶλέν με παῖς, οὐδ' ᾧδ' ἔχοντ'*. "A boy would not have taken me"—where the word *παῖς*, as usual, conveys a sneer. So in Prom. 1022. *Ἐκπετόμηντας δῆθεν ὡς παῖδ' ὄντα με*. Οὐ γὰρ σὺ παῖς τις κἄτι τοῦδ' ἀνοστέρος; and in Plato's Crit. § 6. *ὥσπερ παῖδας ἡμᾶς μορμολύττηται*; and Sophist. § 58. *μῦθον—φαίνεται διηγείσθαι πασι* ὡς ὄντιν ἡμῖν.

943. με δρᾶν] So Trich. La. B. V. for ποιεῖν.

944. ἀλλὰ νῦν] "At least now." See Elmsl. Med. 882.
ἐν σαντῶ γενοῦ] See Matth. Gr. Gr. § 577.

946. αὖθις αὖ πάλιν] So in Ced. C.

948. ἀθανοῦμαι] So Schol. as a v. l. for *ἀθανοῦμαι*. But *ἀθαίνω* is a verb transitive. See El. 821. *ἀθανῶ βίον*. Read therefore, *ἀθανοῦμαι ἄν—μένος*.

950. τοῖσδ' ἔγ'] "With these forsooth." But γε marks contempt. Read then, *τοῖσδ' ἔγ'*.

951. ὕφ' ᾧν ἐφερβόμην] This is a strange remark of Philoctetes. So he really expected to be the food of those he had already devoured!

953. ῥύσιον] Generally a "pledge;" here an "expiation." See Addenda.

954. πρὸς τοῦ δοκοῦντος] "From him who seemed."

955. ὅλοιο—μὴ πω] So in Trach. 383. "Ὀλοῖντο μὴ τοι πάντες; and Med. 82. "Ὀλοῖτο μὲν μὴ—"

959. ἐμοὶ μὲν] On this μὲν without δὲ, see Matth. Gr. Gr. § 606.

- ΦΙΛ. ἐλέησον, ὦ παῖ, πρὸς θεῶν, καὶ μὴ παρῆς
σαυτοῦ βροτοῖς ὄνειδος, ἐκπλέψας ἐμὲ.
- ΝΕ. οἴμοι· τί δράσω; μὴ ποτ' ὤφελον λιπῆιν
τὴν Σπῦρον· οὕτω τοῖς παροῦσιν ἄχθομαι.
- ΦΙΛ. οὐκ εἴ κακὸς σὺ, πρὸς κακῶν δ' ἀνδρῶν μαθὼν 965
ἔοικας ἥκειν αἰσχρὰ· νῦν δ' ἄλλοις σε δοῦς,
οἷς εἰκὸς, ἐκπλει, τὰ μὰ μοι μεθεῖς ὄπλα.
- ΝΕ. τί δρῶμεν, ἄνδρες;
- ΟΔ. ὦ κάκιστ' ἀνδρῶν, τί δρᾶς;
οὐκ εἴ, μεθεῖς τὰ τόξα ταῦτ' ἐμοί, πάλιν;
- ΦΙΛ. οἴμοι· τίς ἀνὴρ; ἄρ' Ὀδυσσεύς κλύω; 970
- ΟΔ. Ὀδυσσεύς, σάφ' ἴσθ', ἐμοῦ γ', ὃν εἰσορᾶς.
- ΦΙΛ. οἴμοι· τίτραμαι, κἀπόλωλ'. ὅδ' ἦν ἄρα
ὁ ξυλλαβὼν με κἀποιοσφίσας ὄπλων.
- ΟΔ. ἐγὼ, σάφ' ἴσθ', οὐκ ἄλλος· ὁμολογῶ τάδε.
- ΦΙΛ. ἀπόδος, ἄφες μοι, παῖ, τὰ τόξα.
- ΟΔ. τοῦτο μὲν, 975
οὐδ' ἦν θέλη, δράσει ποτ'· ἀλλὰ καὶ σὲ δεῖ
στείχειν ἅμ' αὐτοῖς, ἢ βία στελοῦσί γε.
- ΦΙΛ. ἔμ', ὦ κακῶν κάκιστε καὶ τολμήστατε,
οἷδ' ἐκ βίας ἄξουσιν;
- ΟΔ. ἦν μὴ ῥπης ἐκάν.
- ΦΙΛ. ὦ Λημνία χθὼν, καὶ τὸ παγκρατὲς σέλας 980
Ἑφαιστότευκτον, ταῦτα δῆτ' ἀνασχέτὰ,

963. μὴ ποτ' ὤφελον] "I ought never," i. e. "Would I had never." So in Alc. 901. Med. 1. and 1410.

965. οὐκ εἴ κ. τ. λ.] "You are not bad by yourself, but you seem to have come, having learnt bad things from bad men." But by comparing v. 1008. νῦν ἀφ' οὗ τ' ὅντα, καὶ θέλονθ', ὅμως Εὐδ. προὔβλεπεν ἐν κακοῖς εἶναι σοφὸν, it is probable that Sophocles wrote ἔκων, and not ἥκειν.

966. ἄλλοις σε δοῦς] So Wakef. rightly. Compare v. 84. Δός μοι σέ γ'

αἰτόν. Vulg. ἄλλοισι δοῦς.

969. οὐκ εἴ] "Will you not go."

970. οἴμοι] This exclamation of grief, on seeing Ulysses, is ill-suited to the character of Philoctetes. One would rather expect an exclamation of surprise.—ὦ θεοί· τίς ἀνὴρ;

978. τολμήστατε] See Matth. Gr. § 129.

980. σέλας Ἑφαιστότευκτον] The volcano was on the hill Μόσυχλος: where, says Attius, were "Volcania templa sub ipsis Collibus, in quos de-

- εἴ μ' οὗτος ἐκ τῶν σῶν ἀπάξεται βία ;
 ΟΔ. Ζεὺς ἰσθ', ἴν' εἰδῆς, Ζεὺς ὁ τῆσδε γῆς κρατῶν,
 Ζεὺς, ᾧ δίδοται ταῦθ'· ὑπηρετῶ δ' ἰγών.
 ΦΙΛ. ᾧ μῖσος, οἷα κᾶξανευρίσκεις λέγειν, 985
 θεοὺς προτείνων, τοὺς θεοὺς ψευδεῖς τίθης ;
 ΟΔ. οὐκ· ἀλλ' ἀληθεῖς· ἥ δ' ὁδὸς παρευτία.
 ΦΙΛ. οὐ φημ' ἔγωγε.
 ΟΔ. *φημί· πιστίον τάδε.*
 ΦΙΛ. οἴμοι τάλας· ἡμᾶς μὲν ὡς δούλους σαφῶς
 πατὴρ ἄρ' ἐξεφυσεν, οὐδ' ἐλευθέρους. 990
 ΟΔ. οὐκ· ἀλλ' ὁμοίους τοῖς ἀρίστοισιν, μεθ' ὧν
 Τροίαν σ' ἐλεῖν δεῖ, καὶ κατασκάψαι βία.
 ΦΙΛ. οὐδέποτε γ'· οὐδ' ἦν χρῆ με πᾶν παθεῖν κακόν·
 ἕως δ' αἶψ' ἢ μοι γῆς τόδ' αἰπεινὸν βάθρον—
 ΟΔ. τί δ' ἐργασεῖς ;
 ΦΙΛ. *κράτ'· ἐμὸν τόδ' αὐτίκα* 995
πέτρα πέτρας ἄνωθεν αἰμάξω πεισών.
 ΟΔ. ξυλλάβετε τοῦτον· μὴ 'πὶ τῷδ' ἴστω τάδε·
 ΦΙΛ. ᾧ χεῖρες, οἷα πάσχετε' ἐν χρεῖα φίλης
 νευρᾶς, ὑπ' ἀνδρὸς τοῦδε συνθηράμεναι.
 ᾧ μηδὲν ὑγιὲς, μὴδ' ἐλεύθερον φρονῶν, 1000
 οἷός μ' ὑπῆλθες· ὥς μ' ἐθηράσω, λαβὼν
 πρόβλημα σαυτοῦ παῖδα τόνδ' ἀγνώτ' ἐμοί,

latu' locus Dicitur alto ab limine cœli
 Ætnæ vi spirante vapor Ferridus."

985. οἷα κᾶξανευρίσκεις] The copu-
 lative is quite useless. The sense
 requires οἷα καὶ κάχ' εὐρίσκεις, as I
 proposed at Æsch. Suppl. 916. Θεοὺς
 ἀνειπών, τοὺς θεοὺς οὐδὲν σέβει.

986. MS. Ven. προτείνας. But
 προτείνων is supported by Cœd. C. 277.
 Καὶ μὴ, θεοὺς τιμῶντες, εἴτα τοὺς θεοὺς
 Μοῖρα ποιῶσθε μηδένος γ'.

τίθης] See Porson Orest. 141.

993. ἐργασεῖς] "Intend to do."
 On such verba see Pierson Mœr. p. 14.

Soph. Philoct.

κράτ'] This is generally masculine,
 but sometimes neuter. See Matth.
 Gr. Gr. § 90.

κράτα—τόδ'] "This head." But the
 sense requires τῇδ' πέτρῃ, "this rock."
 997. ἐπὶ τῷδ'] "As far as depends
 on him."

999. συνθηράμεναι] "Caught to-
 gether:" for at the words of Ulysses,
 ξυλλάβετε τοῦτον, two nutes, one at
 each side, lay hold of Philoctetes.

1000. μηδὲν ὑγιὲς] So in Androm.
 448. οὐδὲν ὑγιὲς ἀλλὰ πᾶν πέριξ φρο-
 νούντες.

ἀνάξιον μὲν σοῦ, κατάξιον δ' ἐμοῦ,
 ὃς οὐδὲν ἤδει πλὴν τὸ προσταχθεὶ ποιεῖν.
 δῆλος δὲ καὶ νῦν ἐστὶν ἀλγεινῶς φέρον 1005
 οἷς τ' αὐτὸς ἐξήμαρτεν, οἷς τ' ἐγὼ παθόν.
 ἀλλ' ἡ κακὴ σὴ διὰ μυχῶν βλέπουσ' αἰεὶ
 ψυχὴ νιν ἀφυᾶ τ' ὄντα, κοῦ θέλονθ', ὅμως
 εὖ προὔδιδάξεν ἐν κακοῖς εἶναι σοφόν.
 καὶ νῦν γέ μ', ὦ δύστηνε, συνδῆσας, νοεῖς 1010
 ἄγειν ἀπ' ἀκτῆς τῆσδ', ἐν ἧ με προυβάλου
 ἄφιλον, ἔρημον, ἄπολιν, ἐν ζῶσιν νεκρόν.
 φεῖ. ὅλοιο' καὶ σοὶ πολλάκις τόδ' εὐξάμην.
 ἀλλ', οὐ γὰρ οὐδὲν θεοὶ νέμουσιν ἡδύ μοι,
 σὺ μὲν γίγνηθας ζῶν, ἐγὼ δ' ἀλγύνομαι 1015
 τοῦτ' αὖθ', ὅτι ζῶ σὺν κακοῖς πολλοῖς τάλας,
 γελῶμενος πρὸς σοῦ τε καὶ τῶν Ἀτρειῶς
 δισσῶν στρατηγῶν, οἷς σὺ πάνθ' ὑπηρετεῖς.
 καί τοι σὺ μὲν κλοπῇ τε κανάγκῃ ζυγεῖς
 ἔπλεις ἅμ' αὐτοῖς· ἐμὲ δὲ τὸν πανάθλιον 1020
 ἐκόντα πλεύσανθ' ἐπτα ναυσὶ ναυβάτην,
 ἄτιμον ἔβαλον, ὡς σὺ φῆς, κεῖνοι δὲ, σέ.
 καὶ νῦν τί μ' ἄγετε; τί μ' ἀπάγεσθε; τοῦ χάριν;

1003. Although Sophocles is fond of *κατάξιος*, as stated by Schaefer at El. 800., yet this verse is so very tame, that its absence would be a manifest improvement.

1004. οὐδὲν ἤδει πλὴν] So Aristoph. 'Oρν. 19. τὸ δ' οὐδὲν ἦσθην ἄλλο πλὴν φθεῖν γε Κάρ.

1005. δῆλος—ἐστὶν—φέρων] So in CEd. T. 998. εἰ—δῆλος—εἰδώς.

1007. διὰ μυχῶν—βλέπουσα—Ψύχη] Musgr. quotes Philo-Jud. ii. p. 78. τὸν ἀεὶ βλέποντα καὶ τὰ ἐν μυχοῖς τῆς διανοίας, and Plato Rep. vii. p. 519. α. βλέπει τὸ ψυχρῶν: where see Ast, and Boissonade Marin. p. 93.

Creuzer Plotin. p. 361.

1008. ἀφυᾶ] Adjectives ending in -ιης or -υιης take -ᾶ for -ῆ in the Attic accusative. See Pierson Mær. p. 375.

1012. ἐν ζῶσιν νεκρόν] So Cicilius, "Egomet vivo mortuus inter vivos."

1018. Vulg. ταῦθ'. But πάνθ', as proposed at Æsch. Eum. 995. better shows the subserviency of Ulysses. Compare Aj. 379. τὰ πάντα δρῶν.

1019. κλοπῇ—ζυγεῖς] See at v. 73.

1020. The balance of the sentence manifestly requires ὁ με τὸν πανάθλιον—ἔβαλον, ὡς σὺ φῆς, κεῖνοι δὲ, σέ: i. e. ὡς δὲ ἔφασαν κεῖνοι, σὺ ἔβαλες.

ὅς γ' οὐδὲν εἰμι, καὶ τέθνηχ' ὑμῖν πάλαι.
 πῶς, ὦ θεοῖς ἐχθιστε, νῦν οὐκ εἰμί σοι 1025
 χαλὸς, δυσώδης· πῶς θεοῖς εὖξισθ', ἐμοῦ
 πλεύσαντος, αἶθιν ἱερά; πῶς σπένδειν ἔτι;
 αὐτὴ γὰρ ἦν σοι πρόφασις ἐμβαλεῖν ἐμέ.
 κακῶς ὅλοισθ' ὀλεῖσθε δ', ἠδικηκότες
 τὸν ἄνδρα τόνδε, θεοῖσιν εἰ δίκης μέλει. 1030
 ἔξοιδα δ', ὡς μέλει γ' ἐπεὶ οὐποτ' ἂν στόλον
 ἐπλεύσατ' ἂν τοῦδ' οὐνεκ' ἀνδρὸς ἀβλήιου,
 εἰ μὴ τι κέντρον θεῖον ἦγ' ὑμᾶς ἐμοῦ.
 ἀλλ' ὦ πατρώα γῆ, θεοί τ' ἐτόψιοι,
 τίσασθε, τίσασθ' ἀλλὰ τῷ χρόνῳ ποτὲ, 1035
 ξύμπαντας αὐτοὺς, εἴτι καὶ οἰκτείρετε,
 ὡς ζῶ μὲν οἰκτρῶς· εἰ δ' ἴδοιμι ὀλωλότας
 τούτους, δοκοῦμι ἂν τῆς νόσου πεφηνυγίαι.

1024. καὶ τέθνηχ'] "And have been dead to you." So κείνους τέθνηκεν in Aj. 977.

1026. χαλὸς] "Lame." It was not however the lameness, but the annoyance of Philoctetes, that the Greeks complained of. See v. 10. Read Ὀχλος δυσώδης.

ἐβξισθ'—αἶθιν] "Will ye boast to burn." So Vauvillier and Hermann. But the idea of boasting is foreign to the subject. Wakefield's emendation, ἔξει γ', is indisputable.

ἐμοῦ πλεύσαντος] "My having sailed with you." But Philoctetes caused the annoyance, not by sailing with the Greeks, but by being present at the sacrifice. See v. 10. Read therefore, as proposed in Cl. Jl. N. ii. p. 339. ἐμοῦ πελάσαντος.

1028. πρόφασις ἐμβαλεῖν] "A pretence for ejecting." This is scarcely correct Greek. Read ἐμβαλεῖν με. Wunder compares θάρσος—θάρσεν in v. 599.; but there we find a verb (είχε) wanting here.

1029. ἀλαῖσθε δ'] So Brunck for ἀλαῖσθε δ'. Compare Aristoph. Θεσμ.

894. Κακῶς ἔρ' ἐβόλοιο· κάζελοι γὰρ τοι.

1030. So Ajax in Ovid Metam. "quæ, si Di sunt, non vana precaris."

1031. ἐπεὶ οὐποτ'] On this crasis, see v. 447.

1033. κέντρον—ἐμοῦ] "The goad of desire for me." This is good English, but not for the Greek of the vulgate. Sophocles wrote Εἰ μὴ σε—ἦγεν ὡς. ὡς ἐμέ; where ὡς is for πρὸς, as in the Homeric, Ὡς δὲ τὸν ἑμῶν ἑμῶν. ἔγει.

1034. So El. 67. Ἄλλ' ἃ πατρώα γῆ, θεοί τ' ἐγχαύριοι.

1035. ἀλλὰ τῷ χρόνῳ] In this formula both τῷ and σύν are found: in El. 1019. ἀλλὰ τῷ χρόνῳ ποτὲ but in Trach. 202. ἀλλὰ σύν χρόνῳ. See Porson Med. 908. Lobeck Aj. 305.

1037. ὡς ζῶ] "Nam vivo," says Hermann. But ὡς never signifies "nam." Read, with Wakefield, ὅς "who."

εἰ δ' ἴδοιμι] This is imitated from Hom. Il. Z. 285. Εἰ κείνῳ γε φίδοιμι κατελθόντ' Ἄϊδος εἴσω, Φαίην κεν φρίν ἀτέρπου ὕψ' ὡς ἐκλελασθῆναι.

1038. νόσου πεφηνυγίαι] The verb

- ΧΟ. βαρύς τε καὶ βαρεῖαν ὁ ξένος φάτιν
τῆνδ' εἰπ', Ὀδυσσεῦ, κούχ' ὑπέκουσαν κακοῖς.
- ΟΔ. πόλλ' ἂν λέγειν ἔχοιμι πρὸς τὰ τοῦδ' ἔπη, 1041
εἴ μοι παρείκοι· νῦν δ' ἐνός κρατῶ λόγου.
οὐ γὰρ τοιούτων δεῖ, τοιοῦτός εἰμ' ἐγώ,
χόπου δικαίων καγαθῶν ἀνδρῶν κρίσις,
οὐκ ἂν λάβοις μου μᾶλλον οὐδ' εἴ' εὐσεβῆ· 1045
νικᾶν γε μέντοι, πανταχοῦ χρεῖζον, ἔφην,
πλὴν εἰς σέ· νῦν δέ σοί γ' ἐκὼν ἐστήσομαι,
(ἄφετε γὰρ αὐτὸν, μηδὲ προσψεύσῃτ' ἐτι
ἱάτε μίμνειν) οὐδὲ σοῦ προσχρῆζομαι,
τά γ' ὅπλ' ἔχοντες ταῦτ'· ἐπεὶ πάρεστι μὲν 1050
Τεῦκρος παρ' ἡμῖν, τῆνδ' ἐπιστήμην ἔχων,
ἐγώ θ', ὅς αἶμαι σοῦ κάκιον οὐδὲν ἂν
τούτων κρατύνειν, μηδ' ἐπιθύνειν χερί.

φάτιν never is, nor could be, joined to a genitive; for it means, "to avoid, by flying away from." On the other hand, as ἀλύκειν means "to avoid, by crouching under," it is properly united to a genitive. Read therefore, with Wakefield, νόσου ὑπεφονεύειν.

1042. εἴ μοι παρείκοι] Schol. εἰ καιρὸς ἐπιτρέψαι μοι, "If time permitted." Παρείκει is a verb impersonal, and is found in Plato Legg. v. p. 734. n. and Sympos. p. 187. z. See Buddeus p. 550. Buttm.

1043. οὐ γὰρ τοιούτων δεῖ] "For where there is need of such." Of whom? There is a lacuna here, as is evident from the words of the Schol. εἰ καιρὸς ἐπιτρέψαι μοι, νῦν δὲ σιωπῶ· οἶδα γὰρ τοῦτο ποιεῖν, ἔπειτα δὲ νῦν γὰρ σιωπῶν δεῖ; and from whence may be easily elicited, "Ὅπου σιωπῶν δεῖ, τὸδ' οὐδ' ἐγὼ ποιεῖν." Οὐ γὰρ τοιούτων δεῖ, τοιοῦτός εἰμ' ἐγώ. The lacuna was owing to the repetition of δεῖ.

1046. νικᾶν—ἔφην] "I was born to conquer;" so ἔφην—πράσσειν in v. 88. χρεῖζον] The Scholiam, who

through the whole of this play has frequently preserved alone the troch reading, gives here κρείσσων as a v. l.; but this would be superfluous after νικᾶν. Perhaps Sophocles wrote χρεῖζον, "coming in contact with." Hesych. Χρεῖζει· προσάσκει.

1047. πλὴν εἰς σέ· νῦν δέ σοί γ'] So (Ed. T. 870. 'Ἄλλ' ἐστὶ πλὴν σοί· σοί δὲ ταῦτ' οὐκ ἐστ'.

1048. ἄφετε] Ulysses here addresses the maids, who, from v. 907. καλλίσβετε τοῦτον, had continued to keep hold of Philoctetes.

1050. τὰ γ'] The γ' is here absurd. Read τὰ σ', i. e. σέ. So τὸ σὸν γένος in v. 1056.

1051. τῆνδ' ἐπιστήμην] Hence Teucer is called contemptuously ὁ τοξότης in Aj. 1120.

1052. σοῦ κάκιον οὐδὲν] Ulysses, however, in Od. θ. 219. thus confesses his inferiority: Οἷός με Φαιακῆντας ἀπεκαίνετε τόξῳ, Δῆμω ἐοῖ Τρώων, ὅτε τοξάτοίμεθ' Ἀχαιοί· Τῶν δ' ἄλλων ἐμὲ φημι πολὺ προφερέστερον εἶναι.

1053. μηδ' ἐπιθύνειν] Hermann was the first to remark that correct Greek

τί δῆτα σοῦ δεῖ; χαῖρ' ὁ τὴν Λῆμνον πατῶν.
 ἡμεῖς δ' ἴωμεν καὶ τάχ' ἂν τὸ σὸν γέρας 1055
 τιμὴν ἐμοὶ νείμειν, ἣν σ' ἔχεῃν ἔχειν.

ΦΙΛ. οἴμοι· τί δράσω δύσμορος; σὺ τοῖς ἐμοῖς
 ὅπλοισι κοσμηθεὶς ἐν Ἀργείοις φανεῖ;

ΟΔ. μὴ μ' ἀντιφάνει μηδὲν, ὡς στείχοντα δῆ.

ΦΙΛ. ὦ σπέρμ' Ἀχιλλέως, οὐδὲ σοῦ φωνῆς· ἔτι 1060
 γενήσομαι προσφθεγκτός, ἀλλ' οὕτως ἄπει;

ΟΔ. χῶρε· σὺ μὴ πρόσλευσσε, γενναῖός περ ἂν,
 ἡμῶν ὅπως μὴ τὴν τύχην διαφθερεῖς.

ΦΙΛ. ἦ καὶ πρὸς ὑμῶν ὦδ' ἔρημος, ὦ ξένοι,
 λειφθήσομαι δῆ, κοῦπ ἐποιπτερεῖτέ με; 1065

ΧΟ. ὃδ' ἐστὶν ἡμῶν ναυκράτωρ ὁ παῖς· ὅς' ἂν
 οὗτος λέγῃ σοί, ταῦτά σοι χ' ἡμεῖς φαμέν·

ΝΕ. ἀκούσομαι μὲν, ὡς ἔφυν οἴκτου πλῆως,
 πρὸς τοῦδ' ὅμως δὲ μείνατ', εἰ τούτῳ δοκεῖ,
 χρόνον τοσοῦτον, εἰς ὅσον τά τ' ἐκ νεῶς 1070
 στείλωσι ναῦται, καὶ θεοῖς εὐζώμεθα·
 χ' οὗτος τάχ' ἂν φρόνησιν ἐν τούτῳ λάβοι
 λόγῳ τίν' ἡμῖν· νῶ μὲν οὖν ὀρμώμεθα,

would require οὐδέ not μηδέ: and he might have added, that ἂν would indicate a doubt of the inferiority of Ulysses as an archer, and thus destroy the whole force of the argument. Read therefore, δε, οἶμαι, σοῦ κείνου οὐδὲν ἢν τούτων κρατύνειν, ὥδ' ἐπιθύων χειρὶ: where ὥδε indicates the attitude of the speaker as if in the act of drawing a bow. Respecting the histronic ὥδε, see vs. 106. 1124.

1054. χαῖρ' δ] So Markland Suppl. 110. where δ as usual marks a sneer.

1060. φωνῆς — προσφθεγκτός] See Maith. Gr. Gr. § 345.

1065. λειφθήσομαι δῆ] So Wakefield for λειφθήσομ' ἦδη.

1066. ναυκράτωρ] This is a very rare word. Hezychius, however, found it elsewhere; for he has Ναυκράτορες οἱ τῶν νεῶν ἡγούμενοι.

ὁ παῖς] "The boy." But though the Chorus call Neoptolemus τέκνον when by themselves, (see v. 141.) they would scarcely call him ὁ παῖς before a stranger. Read then, ὁ πᾶς.

1068. ἀκούσομαι] "I shall hear myself called by this person (i. e. Ulysses) that I was by nature—."

1069. τοῦδ' "This;" Ulysses. τούτῳ] "This;" Philoctetes.

1070. τά τ' ἐκ νεῶς] Schol. τὰ ἐπὶ νεῶς. But ἐκ, "from," and ἐπὶ, "upon," cannot be synonymous. Besides, although the subjunctive might stand without ἂν, yet it were far more correct to say, τά τ' ἂν νεῶς στείλωσι ναῦται. Respecting the confusion of ἐκ and ἂν, see at Prom. 638. where Turn. reads ἂν πύθοιο for ἐκπύθοιο.

1073. So MS. Γ. for ὀρμώμεθον: which is rejected by Elmsl. 'Αχ. 733.

- ὑμεῖς δ', ὅταν καλῶμεν, ὀρμαῖσθαι ταχεῖς. 1074
 ΦΙΛ. ὦ κοῖλας πίτρας γύαλοι στρ. α΄.
 θερμὸν καὶ παγετῶδες, ὥς σ'
 οὐκ ἔμελλον ἄρ', ὦ τάλας,
 λείψειν οὐδέ ποτ', ἀλλὰ μοι
 καὶ θνήσκοντι συνείσει.
 ὦ, μοι μοι μοι. 1080
 ὦ πληρέστατον αὐλῖον
 λύπας τᾶς ἀπ' ἐμοῦ τάλαν·
 τί ποτ' οὖν μοι τὸ κατ' ἡμᾶρ ἔσται;
 ποῦ πότε τεύξομαι
 σιτονόμου μέλεος πόθεν ἐλπίδος;
 εἴθ' αἰθέρως ἄνω 1085
 πτωκάδες ὀξύτονου διὰ πνεύματος

and Mus. Crit. vi. p. 294.

1074. ὀρμαῖσθαι ταχεῖς] "Be quick to go:" so in v. 528. ὀρμαῖσθαι ταχέως.

1076. θερμὸν καὶ παγετῶδες] Compare v. 17.

1079. συνείσει] "You will be conscious." So Elmal. Heracl. 919. and Dobree Aristophan. p. 30. for συνείσει, "you will suit:" which is manifestly absurd.

1082. λύπας τᾶς ἀπ' ἐμοῦ] "Grief from me." This is scarcely good Greek to express "my grief."

1083. MS. B. ποτ' ἄν—: the rest ποτ' αἶ. Read therefore ποτ' οὐν.

τὸ κατ' ἡμᾶρ] So τὸν καθ' ἡμέραν βίον in Ed. C. 1364.

1085. σιτονόμου] Schol. σῖτον νέμοντος, ἥτοι τροφῆως. Wakefield reads, not inelegantly, μέλεος on account of the Homeric μενοεικέ' ἐδωδην in Od. Z. 76. and Σίτου καὶ φοίνιοιο τὸ γὰρ μένος ἐστὶ καὶ ἀλκή. Perhaps, however, Sophocles wrote βέλεος; for it was not the bow, but the arrows, that were the most valuable to Philoctetes.

1086-89. This passage is full of difficulties. In the first place, εἴθε

with ἔλωσι, the subjunctive, is a barbarism. Secondly, not only is the meaning of πτωκάδες uncertain, but even the reading itself still more so; for we find in the Schol. πτωχάδες, πτωχάδες, and προμάδες, as a v.l. Brunck prefers πλωάδες, the name given to the Harpies by Apoll. Rh. ii. 1054. But why should Philoctetes think of the Harpies? or what could he know of them. Lastly, ἔλωσι μ' οὐ γὰρ ἐτ' ἴσχω cannot correspond to Ἐμὲς λαχόντ' ἀνίας. Sophocles might have written Ἐλθ', αἰθέρως γένν' ὥς Πιτῶα', ἴδ', ἔμ' ἄξει' ἄνω διὰ πνεύματος Ἐλωρ σὸν οὐχ ὅπλ' ἴσχω. For thus αἰθέρως γέννα, as applied to "birds," would be similar to τέκνα ἔλωρ, applied to "flowers," by Chærenon, and τέκνα θαλάσσης, applied to "fish," by Philoxenus, as we learn from Athen. i. p. 5. xiii. p. 608. Eustathius too, Od. Δ. p. 177, 16. Bas. says, τινὲς μετ' Ὀμηρον ποιητικῶς βοτὰ πόντου, ὃ ἐστὶ βοσκήματα, τὰ κήτη εἶπον. The Homeric ἔλωρ is found in Soph. Aj. 842. οἰωνοῖς ἔλωρ: while οὐχ ὅπλ' ἴσχω is similar to 1142. οὐ γὰρ ἔχω χερσίν—βελών ἀλκάν.

ἐλῶσι μ'. οὐδ' ἔτ' ἰσχύν.

ΧΟ. σὺ τοῦτο σοὶ κατηξίωσας,
ᾧ βαρύνποτμ'· ἄλλοθεν οὐκ ἐνέχη
τύχα τᾷδ' ἀπὸ μείζονος
σοῦ γ'· εὖ παρὼν φροῖησαι,
τοῦ λῶνος δαίμονος εἴλ-
ου τὸ κάκιον ἐλθεῖν.

στρ. β'.

1090

ΦΙΛ. ᾧ τλάμων τλάμων ἄρ' ἐγὼ,
καὶ μόχθῳ λαβρατὸς, ὃς ἦ-
δη μετ' οὐδενὸς ὕστερον
ἀνδρῶν εἰσοπίσω τάλας,
ναίων ἐνθάδ' ὀλοῦμαι,
(αἶ αἶ αἶ αἶ)

1095

οὐ φορβᾶν ἔτι προσφέρων,
οὐ πτανῶν ἀπ' ἐμῶν ὅπλων
κραταιαῖς μετὰ χερσὶν ἰσχων·
ἀλλὰ μοι ἄσκοπα
κρυπτά τ' ἔπη δολερᾶς ὑπέδου φρενός.

1100

1105

1090. Vulg. οὐκ ἀλλόθεν ἔχη, contrary to the metre. The Schol. has, ταύτη τῇ τύχῃ ἐνέχη, ἢ συνέχη, ἀπὸ μείζονος σοῦ: from whence Wunder was the first to elicit ἐνέχη: and who might have also found there σοῦ γ'· εἶ, in lieu of εἰδέ γε.

1094. For ἐλεῖν, which is contrary to the metre, Gernhard was the first to elicit ἐλθεῖν from the Schol. τὸ κάκιον εἶλον τὸ μὴ ἐλθεῖν.

1098. εἰσοπίσω] This is superfluous after ὕστερον. Hesych. 'Οπίσω πάλιν, ὕστερον. There is some error here.

1101. προσφέρων] Schol. ἀντὶ τοῦ προσφερόμενος. On this confusion of voices, so common with Sophocles, see Lobeck Aj. 129.

1102. οὐ πτανῶν κ. τ. λ.] "Not holding with strong hands from my winged weapons." This nonsense

Heath was the first to correct, by reading ἐπ' for ἀπ'. Hermann too has seen that κραταιαῖς μετὰ χερσὶν cannot answer to τί ποτ' οὐν μοι τὸ κατ' ἡμᾶς. But neither of them perceived that κραταιαῖς is a word scarcely admissible in tragedy, as not being formed, like other adjectives, from some assignable root. Perhaps Sophocles wrote, Οὐ πτανῶν ποτ' ἐμῶν ὅπλων Κρατεραις ἡματα χερσὶν ἰσχων, where ἡματα is well explained by Hesych. "ἡματα: δασέως μὲν βλήμματα, ῥίμματα, ἀκόντια· ψιλῶς δὲ ἡμέρας: and again, "ἡμασιν, ἀκοντίσματος. "Not holding with strong hands the bolts from winged weapons once mine."

1104. ἄσκοπα. Schol. γρ. ἄσοφα—ἀντὶ τοῦ λαθραῖα, ἀπὸ μεταφορᾶς τῶν κολυμβόντων.

ἴδοιμί δ' ὧδέ νιν
τὸν τάδε μῆσάμενον, τὸν ἴσον χρόνον
ἑμὰς λαχόντ' ἀνίας.

ΧΟ. πότμος σε δαιμόνων τάδ', οὐδέ σ', ἀντιστρ. β'.
οἶδα, δόλος ἔσχ' ὑπὸ χειρὸς ἑμᾶς 1110

στυγηρὰν ἔχει δύσποτμον
ἄρᾶν, ἄρᾶν ἐπ' ἄλλοις·
καὶ γὰρ ἑμοὶ τοῦτο μέλει,
μὴ φιλότῃτ' ἀπάσῃ.

1114

ΦΙΛ. οἶμοι μοι· καὶ τοῦ πολιᾶς στρ. γ'.

πόντου θινὸς ἐφήμενος
γελᾷ μου, χερὶ πάλλων
τὰν ἑμὰν μελίου τροφᾶν,
τὰν οὐδεὶς ποτ' ἐβάστασεν.

1120

ὦ τόξον φίλον, ὦ φίλων
χερῶν ἐκβεβιασμένον,
ἧ που ἑλεῖνον ὄρεας, φρένας εἴ τινας

1106. Ald. ἰδοίμην δέ νιν. Tricl. ἰδοίμην δέ γέ νιν. The sense however requires ἰδοίμην δ' ὧδέ νιν. Compare Trach. 1039. ἂν δὲ ἐπιδοίμην πεσοῦσαν — εἰ μ' ὤλεσεν.

1115. πολιᾶς κ. τ. λ.] An imitation of Hom. Il. A. 349. ἔξετο, νόσφι λιασθεὶς θῖν' ἐφ' ἄλδς πολιᾶς.

1117. γελᾷ] The simple for the compound καταγελᾷ, which governs a genitive.

1118. τὰν ἑμὰν μελίου] See Matth. Gr. Gr. § 466. Render τροφᾶν, "the means of obtaining food;" or read τροφὸν "nurse."

1119. τὰν οὐδεὶς ποτ' ἐβάστασεν] "Which no one ever handled." What, not Hercules the original owner? Instead of such nonsense, read τὰν οὐ δεῖ ποτε βαστάσαι, "Which he ought never to handle."

1122. ἧ που ἑλεῖνον ὄρεας] "Surely you look wretched." But the sense re-

quires, "Surely you will say it is pitious;" i.e. in Greek, ἧ που ἑλεῖνον ὄρεας. Respecting such powers of speech given to voiceless objects, compare Agam. 37. οἶκος δ' αὐτὸς, εἰ φθογγὴν λάβοι, παρόιστον ἂν λέξειεν. Pisidas in Suid. Ἀπορήξαι Ὀδῆ, εἰ σιωπήσαιμεν, οἱ λάβοι τάχα φωνὰς ἀπορήξουσιν τῶν πεπραγμένων. So Shakespeare, "lest the very stones Prate of my where-about." See also Hipp. 1077. "ὦ δόματ', εἴθε φθόγμα γηρόνισθ' μοι. Cho. 192. Εἴθ' εἶχε φωνήν, i.e. βάστυχος. Hec. 830. Εἰ μοι γένοιτο φθογγὴς ἐν βραχίονι. Quintilian: "Mannus ipse loquuntur." Andr. 924. Δόμοι γ' ἐλαύνειν, φθόγμ' ἔχοντες, οἶδ' με. Herc. F. 1295. Φωνὴν γὰρ ἦσεν ἡδὲν ἀπαννέπουσά με—καὶ θάλασσα—πῆγαί τε. So again Shakespeare in the Tempest: "Methought the billows spake and told me of it; The wind did sing it to me, and the thunder,

ἴσχεις, τὸν Ἡράκλειον
ἄθλιον ᾧδ' ἑοῖ

οὐκ ἐτι χρεσόμενον τὸ μεθύστερον,

1125

ἀλλ' ἐν μεταλλαγᾷ

πολυμηχάνου ἀνδρὸς ἐρίσση,

ὀρῶν μὲν αἰσχροῦς ἀπάτας,

στυγνὸν δὲ φῶτ', ἐχθοδοπὸν

μῦρι, ἀπ' αἰσχυρῶν ἀνατίλλ-

1130

ονθ', ὅς' ἐφ' ἡμῖν κάκ' ἐμήσατ' οὐ Ζεὺς.

ΧΟ. ἀνδρὸς τοι τὸ μὲν εὖ δίκαιον ἐπιῖν.

στρ. γ.

εἰπόντος δὲ μὴ φθονεράν

That deep and dreadful organ-pipe, pronounced The name of Prospero; it did bask my trespass." But the most apposite passage is Herc. F. 1379. "A (i. e. δῆλα) πλευρὰ τὰρὰ προσπίπτουσι" ἐρεῖ τὰδε.

1124. ἄθλιον] So Membr. Harl. and Schol. ἄθλον Tricl. ἄθλον Schol. Min. as a v. l. and ἄθλον Ms. Par. But as Philoctetes could not be called the ἄθλιος of Hercules, Musgrave proposed to read Ἡρακλεῖ συν-ἄθλον, a word found in Oppian i. 195.; and yet, as Musgrave himself remarks, Philoctetes was not, like Iolaus, a σύναθλος of Hercules. Hermann has edited ἄθλον ἐμ' ἄδε. But how Philoctetes could be called the ἄθλος of Hercules he does not, for he could not, tell us. The Schol. has, τὸν τῷ Ἡρακλεῖ ἄθλον ποιήσαντα τὴν πυρὰν, καὶ ὀφείλονται αὐτῷ: where, if we read αἰθλον ποιήσαντα ἦτοι τὴν πυρὰν, we shall at once discover the very words of Sophocles, τὸν Ἡρακλεῖ ΘΕΝΤ ΑἰΘΑΛΟΝ, "the man who placed the fire for Hercules." Hesych. Αἰθλος: ἡ τοῦ πυρὸς ἀποφορά.

ἄδε—χρεσόμενον] Respecting the historic ἄδε, see v. 1053.

1126. ἀλλ' ἐν κ. τ. λ.] "But you are rowed (i. e. handled) by the change of a much-scheming man." This, however, is scarcely intelligible.

The sense requires rather 'Ἀλλ' ἐν μεταλλαγῇ Παλᾷ χρόνου ἀνδρὸς ἐρίσσει, i. e. ἐν μεταλλαγῇ χρόνου ἐρίσσει παλᾷ ἀνδρὸς.

1129. στυγνὸν] "A man hated, a thousand times hated."

1131. Vulg. ἐμήσατ' Ὀδυσσεύς. But Ὀδυσσεύς, as Hermann was the first to remark, is not suited to the metre; and, if it were, it could not have been written by Sophocles; because Ulysses was advanced by evils, not planned, as he said, by a superior power, but by himself. Read therefore ἐμήσατ' οὐ Ζεὺς. Respecting the loss or confusion of Ζεὺς, see Tro. Append. p. 196.

1132. ἀνδρὸς κ. τ. λ.] "It is the part of a man to call that just which is useful." So translates Hermann, where τὸ μὲν εὖ is taken like a substantive, as in Iph. A. 396. Τὸ σὺν μὲν εὖ. Herc. F. 694. τὸ γὰρ εὖ—ἐπάρχει. Belleroph. Fr. 16. τοῦ γὰρ εὖ τητῶμενος. But from the antithesis in φθονεράν—γλωσσαν it is manifest that the Chorus wished to repress the "anger" of Philoctetes against Ulysses. Read therefore, Ἀνδρὸς τοι ζαμένους δίκαιον εἰπεῖν, "It is the duty of a man, though angry, to say what is just." Respecting the Sophoclean ζαμενός, found in Aj. 137., see Porson at Med. 1251.

ἐξῶσαι γλῶσσας ὀδύναν·

κεῖνος εἰς ἀπὸ πολλῶν

1135

ταχθεῖς τοῦδ' ἐφημοσύνα

κοινὰν ἦνυσεν εἰς φίλους ἀρωγάν.

ΦΙΛ. ὦ πταναὶ θῆραι, χαροπῶν τ'

ἀντιστρ. γ'.

ἔβη θηρῶν, οὓς ὃδ' ἔχει

χῶρος οὐρεσιβώτας,

1140

φυγᾶ μ' οὐκέτ' ἀπ' αὐλίων

πελάτ', οὐ γὰρ ἔχω χερσὶν

τὰν πρόσθεν βελίων ἀλκᾶν,

ὦ δύστηνος ἐγὼ τανῦν,

ἀλλ' ἀνέδην ὅδε χῶλος ἐρύκεται,

1145

οὐκέτι φοβητὸς ὑμῖν.

ἔρπετε, νῦν καλὸν

ἀντίφονον κορίσαι στόμα πρὸς χάριν

ἐμᾶς σαρκὸς αἰόλας·

ἀπὸ γὰρ βίον αὐτίκα λείψω·

1150

πόθεν γὰρ ἔσται βιοτά;

τίς ὦδ' ἐν αὔραις τρέφεται,

μηκέτι μηδενὸς κρατύν-

ων ὅσα πέμπει βιόδωρος αἶα;

XO. πρὸς θεῶν, εἴτι σέβη ξένον, πέλασπον ἀντιστρ. δ'.

1135. κεῖνος] Ulysses.

1136. Ald. ἐφημοσύνα. Tricl. ἐβφημοσύνα. MS. Ven. ἐβφημοσύνα. Musgr. proposes to read ταχθεῖς τοῦτ', ἐβφημοσύνα, a word used by Hesiod 'Erg. 471. But by comparing v. 612. ἐθέσπισε, and 984. Ζεὺς φ' δίδοται ταῦθ' ὑπηρετῶ δ' ἐγὼ, it appears probable that Sophocles wrote τοῦ θεοῦ ἐφημοσύνα. Hesych. 'Εφημοσύνη' ἀντολή: from ΙΑ. Γ. 697. 'Ἄλλ' οὐδ' ὡς Μεγέλαον ἐφημοσύνης ἀπέλησε.

1141. φυγᾶ—πελάτ'] "Will approach in flight from." This is an absurd oxymoron. Read μηκέτ'—πῆδῃτ' "no longer leap."

1145. ἀνέδην—ἐρύκεται] "Openly guarded:" i. e. not at all. See Musgr. at CEd. T. 1304.

χῶλος] So Porson for χῶρος. Respecting λ and ρ, see at Tro. 504.

1147. νῦν καλὸν] "It is now a fair time for you."

1148. πρὸς χάριν] So Antig. 30. οἰωνοῖς—εἰσορμῶσι πρὸς χάριν βορᾶς.

1149. So Ald. Tricl. τᾶσδ' αἰόλας σαρκός. Both against the metre. See Addenda.

1155. πρὸς θεῶν κ. τ. λ.] "By the gods, if you have any reverence for a stranger, approach me who approach you with all good-will; but know, know

εὐνοία πάσα πελάταν. 1156

ἀλλὰ γινῶθ', εὖ γινῶθ', ὅτι σοὶ
κῆρα τάνδ' ἀποφεύγειν.
οἰκτρὰ γὰρ βόσκειν, ἀδαῆς δ'
ἔλκειν μυρίον ἄχθος, ᾧ ξυνοικεῖς. 1160

ΦΙΛ. πάλιν, πάλιν παλαιὸν
ἄλγῃ μ' ὑπέμυνασας,
ᾧ λῶσθε τῶν πρὶν ἐντόπων.
τί μ' ὤλεσας; τί μ' εἰργασαι;

ΧΟ. τί τοῦτ' ἔλεξας; 1165

ΦΙΛ. εἰ σὺ τὰν ἱμοὶ
σττυγεράν Τρωάδα γᾶν μ' ἥλπισας ἄξειν.

ΧΟ. τόδε γὰρ νοῶ κράτιστον.

ΦΙΛ. ἀπὸ νῦν με λείπεται ἥδη.

ΧΟ. φίλα μοι, φίλα ταῦτα παρήγ- 1170
γειλας, ἐκόντι τε πράσσειν.
ἴωμεν, ἴωμεν ναὸς ἵν' ἡμῖν τέτακται.

well, that it is for you to escape this disorder." Of these two sentences the former is quite unintelligible; and the latter is, in the original, without any syntax; for it is not Greek to say γινῶθ' ὅτι ἀποφεύγειν for ὅτι πάρεστιν ἀποφυγεῖν. Besides, if the vulgate be what Sophocles wrote, how could the Schol. remark that ταῦτα λεγόντων αὐτὸς (Philoctetes) συνήσιν ὅτι παραινέουσιν αὐτῷ εἰς Ἴλιον ἐλθεῖν. There must, therefore, have been some mention of a distant country. Read then, Πρὸς θεῶν, εἴ τι σίβει ξένον γ', ἔλα σὺν | Εὐνοίᾳ πάσῃ ποῖα ΓΑΝ | 'Ἀλλόγνατον, γνοῦς, ὅτι σοὶ | Κῆρ' ἢ τάνδ' ἀποφεύγειν: where ἔλα σὺν πόδα γᾶν Ἀλλόγνατον is "lead your foot to a strange land." Hesych. 'Ἀλλογνάτων' ξείνων.

1159. οἰκτρὰ κ. τ. λ.] "For the disorder is piteous to feed; and untaught to drag along the endless misery, in which you dwell;" where Musgrave's ἔλκειν ἄχθος, not ἔχειν as

in the vulgate, is similar to ἔλκειν ξυμφορὰς Hel. 1463. and ἐφέλκων συμφορὰς Med. 557., and is prettily said in allusion to the lame foot of Philoctetes: for thus we find ἔλκων κῶλον in Med. 1178. Nor is the reading ξυνοικεῖς less elegant, as appears from Ed. C. 514. ἀλγηδόνος, ἃ ξυνοικεῖται. See also Musgr. Aj. 616. μανίᾳ ξύναυλος, and Valcken. Hipp. 1219.

1161. These monostrophics will be found correctly arranged at the end of the play.

1171. ἐκόντι τε] "And willing." Although τε is not acknowledged by the Schol., and therefore rejected by Hermann, it is still required by the metre.

1172. ἴωμεν ναὸς ἵν'] "Let us go to the part of the ship it is ordered us." So renders Hermann. But the Schol. has ἔπου ἡμῖν τέτακται ἢ ναῦς, and therefore found in his copy ναὸς ἵν'—.

ΦΙΛ. μὴ πρὸς ἀραίου Διὸς ἔλθ-
ης, ἵκετεύω·

ΧΟ. μετρίαιζ'·

ΦΙΛ. ὦ ξένοι, μείνατε πρὸς θεῶν. 1175

ΧΟ. τί θροεῖς;

ΦΙΛ. αἶ αἶ αἶ αἶ· δαίμων, δαίμων,
ἀπόλωλ', ὁ τάλας.

ὦ πούς, πούς, τί σ' ἔτ' ἐν βίῳ

τεύξω τῷ μετόπιν τάλας;

ὦ ξένοι, ἔλθετ' ἐπήλυδες αὖθις. 1180

ΧΟ. τί ῥέζοντες ἀλλοκότῳ γνῶμα
τῶν πάρος ὧν προύφαινες;

ΦΙΛ. οὗτοι νεμεσητὸν

ἀλύοντα χειμερίῳ λύπα,

καὶ παρὰ νοῦν θροεῖν.

1185

ΧΟ. βᾶθι νῦν, ὦ τάλας, ὥς σε πιλεύομεν.

ΦΙΛ. οὐδέποτ', οὐδέποτ', ἴσθι τόδ' ἔμπεδον,
οὐδ' εἰ πυρφόρος ἀστεροπητὰς
βρονταῖς ἀνγαῖς τ' εἰσι φλογίζων μ'.

1173. μὴ πρὸς κ. τ. λ.] "Do not by Jove, who presides over curses, come." But the question is rather about the Chorus "going." Hence says the Schol. ἔλθης· ἀπὶ τοῦ ἀπέλθης. But the same word cannot thus have two opposite meanings. Read therefore, Μήποτ' ἀπὸ τοῦ Διὸς ἔλθης σ'· "Let not the curse of Jove come upon you." On which the Chorus bid Philoctetes "male nominatis parcere verbis," or, in one word, μετρίαιζε, explained by Hesych. μετριοφρόνει.

1177. ὁ τάλας] So Erfurdt for ὁ τάλας, confirmed by two Mss.

1179. τῷ μετόπιν] So Erfurdt for τὸ, confirmed by La.

1181. τί ῥέζοντες κ. τ. λ.] "What about to do, for a mind estranged from those previous things, which you have exhibited." This is unintelligible.

The sense requires rather, "which I have exhibited;" in Greek ὧν προέφηνά σοι.

1182. προύφαινες] So Hermann, for προέφαινες, confirmed by two Mss.

1183. οὗτοι νεμεσητὸν] This is Homeric. See Il. I. 523.

1184. ἀλύοντα] "Sinking under a storm of grief."

1188. ἀστεροπητὰς] So Hom. Il. A. 580. Ἐπεὶ γὰρ κ' ἰδὲλαρον Ὀλύμπιος ἀστεροπητῆς Ἐξ ἰδέων στυφαλίζαν· and Virgil, "Vel pater omnipotens adigat me fulmine ad umbras."

1189. Vulg. βρονταῖς ἀνγαῖς: "with the thunder itself." But "itself" is absurd. Well, therefore, has the Schol. preserved a v. l. ἀνγαῖς: and which plainly points to βρονταῖς ἀνγαῖς τ'—φλογίζων μ'.

ἱρρέτω Ἴλιον, οἷ θ' ὑπ' ἐκείνῳ 1190
πάντες, ὅσοι τόδ' ἔτλασαν ἐμοῦ ποδὸς
ἄρθρον ἀπῶσαι· ἀλλ', ὦ ξίνοι, ἐν γέ μοι
εὖχος ὀρέξατε.

ΧΟ. ποῖον ἐρεῖς τόδ' ἔπος ;

ΦΙΛ. ξίφος, εἴ ποθεν, 1195
ἢ γένυν, ἢ βελίαν τι, προπέμψατε.

ΧΟ. ὡς τίνα ῥέξης παλάμαν ποτέ ;

ΦΙΛ. κρᾶτ' ἀπὸ πάντα καὶ ἄρθρα τεμῶ χερί.
Φονᾶ, Φονᾶ νόος ἦδη.

ΧΟ. τί ποτε ;

ΦΙΛ. πατέρα ματεύων.

ΧΟ. ποῖ γὰρ ;

ΦΙΛ. εἰς ἄδου· 1200
οὐ γάρ ἐστ' ἐν Φάει γ' ἔτι.

ὦ πόλις, ὦ πόλις πατρία,
πῶς ἂν εἰσιδοίμῃ σ' ἄθλιός γ' ἀνὴρ ;
ὅς γε σὰν λιπὼν ἱερὰν λιβάδ', ἐχθροῖς
ἔβαν Δαναοῖς ἀρωγὸς, ἔτ' οὐδὲν εἰμι. 1205

ΧΟ. ἐγὼ μὲν ἦδη καὶ πάλαι νεὸς ὁμοῦ * 1212
στεύχων ἂν ἦν σοι τῆς ἐμῆς, εἰ μὴ πέλαις
'Οδυσσεῖα στεύχοντα, τὸν τ' Ἀχιλλέως

1198. φονῆ] Schol. θανατοῦ ἐπιθυμιῇ. On such desiderative verbs see Valck. Annotat. Crit. in N. F. p. 343.

1201. οὐ γὰρ ἐστ'] "For he is not." This Philoctetes could not say, because he did not know it: see v. 494. Read then Ποῦ γὰρ—ἔτι;

1203. πῶς ἂν εἰσιδοίμῃ σ'] "How shall I see you?" not as in Euripides, "Oh! might I see you." See v. 792.

1204. ἱερὰν λιβάδα] "Sacred stream," i. e. the Spercheus.

1205. ἔβαν—ἔτ' οὐδὲν εἰμι] To avoid the asyndeton, Heath reads ἐχθροῖς τε βὰς—εἰτ'—.

εἰμι] After pronouncing this word Soph. Philoct.

Philoctetes enters the cave.

1212. νεὸς ὁμοῦ] "Near the vessel." Schol. Min. ὁμοῦ ἐγγύς. So too Phot. Lex. Ὀμοῦ ἀπὸ τοῦ ἐγγύς· ἐστὶ δὲ τοῦτο πολὺ παρὰ τοῖς Ἀττικοῖς, ὡς καὶ Μένανδρος· ἦδη γὰρ ἐστὶ τοῦ τίκτειν ὁμοῦ. It is seldom, however, united to the genitive of a thing: and even Meineke prefers τῷ.

1213. ἂν ἦν σοι] Here, says the Schol., σοὶ παρέλκει. But a superfluous σοὶ can never be thus introduced close to τῆς ἐμῆς. Read ἂν ᾖσσαν, "I should have been quickly going."

1214. στεύχοντα] This repetition of στεύχοντα is extremely offensive.

- γόνοι πρὸς ἡμᾶς δεῦρ' ἰόντ' ἐλεύσσομεν. 1215
- ΟΔ. οὐκ ἂν φράσειας, ἦντιν' αὖ παλίντροπος
κέλευθον ἔρπεις ὧδε σὺν σπουδῇ ταχύς ;
- ΝΕ. λύσαν ὅσ' ἐξήμαρτον ἐν τῷ πρὶν χρόνῳ.
- ΟΔ. δεινόν γε φωνεῖς· ἡ δ' ἁμαρτία τίς ἦν ;
- ΝΕ. ἦν σοὶ πιθόμενος τῷ τε σύμπαντι στρατῷ— 1220
- ΟΔ. ἔπραξας ἔργοι ποῖον, ὃν οὐ σοι πρέπον ;
- ΝΕ. ἀπάταισιν αἰσχυραῖς ἄνδρα καὶ δόλοισι ἐλάν·
- ΟΔ. τὸν ποῖον ; ὦ μοι· μῶν τι βουλευεῖς νέον ;
- ΝΕ. νέον μὲν οὐδέν· τῷ δὲ Ποιάντος τόκῳ—
- ΟΔ. τί χρεῖμα δράσεις ; ὥς μ' ὑπῆλθέ τις φόβος· 1225
- ΝΕ. παρ' οὐπερ ἔλαβον τάδε τὰ τόξ', αὐτὸς πάλιν—
- ΟΔ. ὦ Ζεῦ, τί λέξεις ; οὐ τι που δοῦναι νοεῖς ;
- ΝΕ. αἰσχυρῶς γὰρ αὐτὰ κού δίκη λαβὼν ἔχω.
- ΟΔ. πρὸς θεῶν, πότρεα δὴ κετομῶν λέγεις τάδε ;
- ΝΕ. εἰ κετομήσις ἐστί τάληθ' ἡ λέγειν. 1230
- ΟΔ. τί φῆς, Ἀχιλλέως παῖ ; τίν' εἰρηκας λόγον ;
- ΝΕ. δις ταῦτά βούλει καὶ τρεῖς ἀναπολεῖν μ' ἔπη ;
- ΟΔ. ἀρχὴν κλύειν ἂν οὐδ' ἄπαξ ἐβουλόμην.
- ΝΕ. εὐ νῦν ἐπίστω πάντ' ἀπηκοὺς λόγον.
- ΟΔ. ἐστίν τις, ἐστίν, ὅς σε κωλύσει τὸ δρεῖν. 1235

Read σπέρχοντα. Hesych. σπέρχειν σπουδάζει, σπεύδει.

1216. οὐκ ἂν φράσειας] "Will you not say?" See Matth. Gr. Gr. § 516.

1217. ἔρπεις — ταχύς] "Creep quick." This is a strong oxymoron.

1218. λύσαν] "About to pay for the error I committed."

1219. δεινόν γε φωνεῖς] So Horace, "Magnum narras, vix credibile."

1223. ὦ μοι] This exclamation of sorrow on the part of Ulysses is very ridiculous.

μῶν τι βουλευεῖς νέον] So Med. 37. μή τι βουλεύῃ νέον.

1226. The relative οὐπερ seems to require its antecedent τῷδε, dependent on δοῦναι. Read then, Παρ' οὐπερ ἔλα-

βον, τῷδε τόξ'— where τῷδε is spoken by Neoptolemus pointing to the cave.

1228. αἰσχυρῶς γὰρ] Before γὰρ understand "yes;" "for basely."

1229. κετομῶν] "Jeering."

1230. εἰ κετομήσις] A similar play of words is found in Trach. 483.

"Ἥμαρτον εἴ τι τήνδ' ἁμαρτίαν νέμεις : and in Prom. 1014. Νοσοῖμ' ἂν, εἰ νόσημα τοὺς ἐχθροὺς στυγεῖν.

1232. ἀναπολεῖν] "To turn over." Schol. τὰ αὐτὰ λέγειν, ἀπὸ τῶν δευτέρων ἀναπολούτων τὴν ἡγορησμένην γῆν.

1233. ἀρχὴν] "At all." In this sense ἀρχὴν is found only in negative sentences. See Hermann on Viger n. 80.

- NE. τί φής; τίς ἔσται μ' οὐπικαλύσων τάδε;
 ΟΔ. ξύμπαρς Ἀχαιῶν λαός· ἐν δὲ τοῖσδ' ἐγώ.
 NE. σοφὸς πεφυκῶς; οὐδὲν ἑξαυδᾶς σοφόν.
 ΟΔ. σὺ δ' οὔτε φανείς, οὔτε δρασεῖεις σοφά.
 NE. ἀλλ' εἰ δίκαια, τῶν σοφῶν κρείσσω τάδε. 1240
 ΟΔ. καὶ πῶς δίκαιον, ἃ γ' ἔλαβες βουλαῖς ἐμαῖς,
 πάλιν μεθεῖναι ταῦτα;
 NE. τὴν ἁμαρτίαν
 αἰσχερὰν ἁμαρτῶν, ἀναλαβεῖν πείρασομαι.
 ΟΔ. στρατὸν δ' Ἀχαιῶν οὐ φοβεῖ πρᾶσσων τάδε;
 NE. ξὺν τῷ δικάϊῳ τὸν σὸν οὐ ταρβῶ φόβον. 1245
 ΟΔ. οὔτ' ἄρα Τρῶσιν, ἀλλὰ σοι μαχόμεθα.
 NE. ἀλλ' οὐδὲ τῇ σῇ χειρὶ δρᾶν πεισθήσομαι.
 ΟΔ. ἴστω τὸ μέλλον. χεῖρα δεξιὰν ὀρέξ
 πάπης ἐπιψάφουσας;
 NE. ἀλλὰ καὶ μέ τοι

1236. Hermann says *ἐπικαλύειν* is a rare word. How so? if it be found in Thucyd. vi. 17. Xenoph. *Ec.* viii. 4. and Sophocles.

1239. σοφά] So Brunn for σοφόν: which Buttmann prefers. But σοφά, as Hermann observes, is confirmed by the following τῶν σοφῶν.

1241. ἃ γ' ἔλαβες] Such verses, says Hermann, belong to the more modern tragedy; the older would have said ἃ "λαβες.

1243. ἀναλαβεῖν] Literally "re-sume:" here "correct," as in Ion 426. ἀναλαβεῖν ἁμαρτίαν and Demosth. Mid. p. 550. R. ἀναλαμβάνειν ταῦτα καὶ μεταγινώσκειν.

1245. ξὺν τῷ δικάϊῳ] "With justice on my side." So Aj. 1125. ξὺν τῷ δικάϊῳ γὰρ μέγ' ἔξεστιν φρονεῖν.

τὸν σὸν—φόβον] "This your fear:" said contemptuously, as τὴν σὴν Κόπριν in Hipp. 105. Heracl. 284. τὸ σὸν γὰρ ἄργος οὐ δέδοικ' ἐγώ. Rhes.

825. Οὐκ οἶδα τοῦτ' σοῦς, οὐδὲ λέγεις, Ὀδυσσεύς.

1246, 7. So Bothe. Vulg. β'. α'. μαχόμεθα] "We shall fight." Attie future for μαχεσόμεθα.

1247. τῇ σῇ χειρὶ] This, like τὸν σὸν φόβον, a contemptuous expression, is an evident climax of ideas; "I neither feel your fear, nor fear your hand."

Vulg. πείθομαι τὸ δρᾶν, "I am persuaded to do." But the sense requires, "I shall be persuaded to do." Fortunately, then, do we find in the Schol. ἀλλ' οὐδὲ πεισθήσομαι τῇ σῇ χειρὶ, ἥγουν τῇ δυνάμει, ταῦτα ποιῶν.

1248. Vulg. ἔστω τὸ μέλλον, "let the future be." But the future will be, whether men let it or not. Read, as I proposed in Cl. Jl. N. ii. p. 341. ἴστω τὸ μέλλον, "let the future know:" similar to κρινεῖ τὸ μέλλον in Phœn. 1326. and in 1695. ἴστω σίθηρος: where see Valck.

ταυτὸν τόδ' ὄψει δρῶντα, κοῦ μίλλοντ' ἔτι. 1250

ΟΔ. καί τοί σ' ἴασω· τῷ δὲ σύμπαντι στρατῷ
λίξω τάδ' ἐλθὼν, ὅς σε τιμαρῆσται.

ΝΕ. ἴσωφρόνησας· καὶ τὰ λοιφ' οὕτω φρονῆς,
ἴσως ἂν ἐκτὸς κλαυμάτων ἔχῃς πόδα.
σὺ δ', ὦ Ποίαντος παῖ, Φιλοκτῆτην λέγω, 1255
ἔξελθ', ἀμείψας τάσδε πετρεῖς στέγας.

ΦΙΛ. τίς αὖ παρ' ἄντροις θόρυβος ἴσταται βοῆς ;
τί μ' ἐκκαλεῖσθε ; τοῦ πεχρημένοι, ξῆνοι ;
ὃ μοι· κακὸν τὸ χρεῖμα· μῶν τί μοι μέγα

1251. καί τοι σ' ἴασω] On pronouncing these words, Ulysses lets go the handle of his sword, which he had previously laid hold of.

1252. ἐλθὼν] "When I arrive there." On pronouncing these words, Ulysses retires to one side of the scene, as if about to quit it entirely.

1254. ἐκτὸς κλαυμάτων] "Out of trouble." So *τημάτων ἔξω* in *Prom.* 271. where see Blomfield.

1255. σὺ δ'—Φιλοκτῆτην λέγω] On this formula see Schaefer at *Aj.* 569. 'Εριβοίαν λέγω.

1256. ἀμείψας] "Changing," i. e. passing from. So *ἀμεψον δάματα* in *Eurip.* *El.* 750. and *Hurace* "mutare Lares."

1257. ἴσταται βοῆς] So *ἴστησιν βοήν* *Iph. T.* 1272. and *βοήν ἴστησας* *Heracl.* 656.

1259. "Alas! the thing (or want) is evil! Are ye present, here, sending to me some great evil upon evils." This is neither good sense nor correct Greek; and were it both, it is not suited to the situation of Philoctetes. The line *Ὀμοί· κ. τ. λ.* evidently belongs to Ulysses; who thus appears to anticipate, what the interposition of Neoptolemus alone prevents, his immediate destruction, should Philoctetes recover, as Ulysses foresaw he would do, the arrows of which he had been deprived. Besides, if the verse be

— "Philoctetes, the word μέγα in a formula, πρὸς κακοῖς

—κακὸν, where it never is nor could be introduced; as will be evident by comparing the passages following, *Pers.* 531. *Hipp.* 874. *Cycl.* 679. *Herc. F.* 1076. *Ced. C.* 595. *Philemon* *Fr. Inc.* 51. Admitting however that μέγα could be united to πρὸς κακοῖς—κακὸν, still no reason can be assigned why Philoctetes should anticipate a great evil; as if any evil could be great after he had lost his weapons, and when he no longer feared that Ulysses would forcibly take him away. All difficulties will, however, be obviated by reading, ΟΔ. Ὀμοί· Κακὸν τι χρεῖμ' ἦν ἐννοῶν τίς μοι μέγα. "Some one (i. e. Neoptolemus) has been thinking of some great evil against me;" words spoken aside by Ulysses; but which have been given to Philoctetes, because none have been aware of the fact, that this practice of aside-speaking is to be found, though rarely, in the later period of the tragic stage. For instance, in *Aj.* 88. *Μένουμ' ἂν ἤθελον δ' ἂν ἐκτὸς ἂν τυχεῖν*, the words *ἤθελον*—*τυχεῖν* were said aside, as noticed by *Twining* on *Aristot. Poet.* p. 205, and who might have added that, in *Iph. A.* 1129. to the remark of *Clytemnestra*, Πάσι' οἶδα καὶ πεπύσμεθ', ἃ σὺ μέλει γε δρᾶν, *Agamemnon* says aside, 'Ἀπώλομεσθα· προδίδεται τὰ κρυπτά μου as is evident from the next speech of his wife, Ἀλλὰ δὲ τὸ σιγᾶν ὁμολογοῦντές ἐστι σοῦ, Καὶ τὸ στενάξεν.

- πάρεστε πρὸς κακοῖσι πέμποντες κακόν; 1260
 NE. θάρσει· λόγους δ' ἄκουσον, οὓς ἤκω φέρον.
 ΦΙΛ. δέδοικ' ἔγωγε· καὶ τὰ πρὶν γὰρ ἐκ λόγων
 καλῶν κακῶς ἔπραξα, σοῖς πεισθεῖς λόγοις.
 NE. οὐκ οὐκ ἐνέστι καὶ μεταγνῶναι πάλιν;
 ΦΙΛ. τοιοῦτος ἦσθα τοῖς λόγοις γε, χῶτε μου 1265
 τὰ τόξ' ἐκλεπτες, πιστὸς, ἀτηρὸς λάθρα.
 NE. ἀλλ' οὐ τι μὴ νῦν· βούλομαι δὲ σου κλύειν,
 πότερα δέδοικταί σοι μένοντι καρτερεῖν,
 ἢ κλεῖν μεθ' ἡμῶν.
 ΦΙΛ. παῦε, μὴ λέξης πέρα.
 μάτην γὰρ, ἃ ν' εἴπης γε, πάντ' εἰρήσεται. 1270
 NE. οὕτω δέδοκται;
 ΦΙΛ. καὶ πέρα γ', ἔσται, λέγω.
 NE. ἀλλ' ἤθελον μὲν αἶν σε πεισθῆναι λόγοις
 ἐμοῖσιν· εἰ δὲ μή τι πρὸς καιρὸν λέγων
 κυρᾶ, πέπαυμαι.
 ΦΙΛ. πάντα γὰρ φράσεις μάτην·

1265. λόγους γε—πιστὸς] "To be trusted, at least in words." Vulg. λέγουσι.

1267. οὔτι μὴ νῦν] "I shall not be such now." But οὐ—μὴ cannot thus be united to a future understood, as remarked by Schaefer. Well therefore does MS. Ven. read οὔτι μὴν νῦν: better had it read οὐ τανῦν ἦν: for νῦν seldom, if ever, follows οὔτι μὴν.

1269. παῦε] Correct Greek would require παύσαι, found in La. Lb. Lc. Urb. But παῦε is sometimes used for the sake of the metre, as in Ion 534. Aristoph. Batr. 269.

1270. Compare Plato Crit. § xviii. τίς τι λέγεις παρὰ ταῦτα, μάτην εἰπῶς. From. 1043. Λέγων τοιαυτὰ πολλὰ πόλλ' εἰπῶν μάτην.

ἃ ν' εἴπης γε] Hermann at Viger n. 390. justly objects to γε. Philoctetes here speaks without any mental reservation. Read therefore, with Dobree, εἴπης σὺ, "what you can

say:" where σὺ is found as usual after its verb. See v. 521. and at Tro. 323. Παύσαι σὺ, μάτερ.

1271. Vulg. καὶ πέρα γ' ἔσθ' ἢ λέγω "and, be assured, more than I say." Say what? The question Οὕτω δέδοκται can admit of only one answer; Καὶ πέρα γ', ἔσται, λέγω: where δέδοκται and ἔσται are opposed to each other, as in CEd. C. 1431. Οὕτως—δεδογμένα; Καὶ μὴ μ' ἐπισχεῖς γ'. ἄλλ' ἐμοὶ μὲν ἦδ' ὅδ' ἔσται. See also Plato Hipp. M. § xix. Εἰ γ' οὐκ οἶδα, ὃ Σόκρατες, ὅτι πᾶσι καλὸν τοῦτ', ὃ γ' εἶπον, καὶ δόξει. Ἦ καὶ ἔσται; φῆσαι: where I have tacitly corrected Each. S. Th. 1027. by reading τοιαῦτ' ἔδοξ', ἔσται: τε Καθμείων τέλει, in lieu of the absurd ἔδοξε τῷ τε.

1273. πρὸς καιρὸν] "To the purpose."

1274. πέπαυμαι] "I have done." πάντα γὰρ] "And rightly done; for—."

οὐ γὰρ ποτ' εὖνουν τὴν ἐμὴν κτήσει φρένα, 1275
 ὅστις γ' ἐμοῦ δόλοισι τὸν βίον λαβὼν
 ἀπιστέρηκας, κατὰ νοθευτεῖς ἐμὶ
 ἐλθὼν ἀρίστου πατρὸς ἔχθιστος γεγώς.
 ὅλοισθ', Ἀτρεΐδαι μὲν μάλιστ', ἔπειτα δὲ
 ὁ Λαοτίου παῖς, καὶ σύ.

NE. μὴ πύξῃ πέρα, 1280

δέχου δὲ χεῖρὸς ἐξ ἐμῆς βέλη τάδε.

ΦΙΛ. πῶς εἶπας; οὐ γὰρ δεύτερον δολοῦμεθα;

NE. ἀπάμωσ' ἀγνὸν Ζηνὸς ὑψίστου σίβας.

ΦΙΛ. ᾧ φίλτατ' εἰπὼν, εἰ λέγεις ἐτήτυμα.

NE. τοῦργον παρίσται φανερόν· ἀλλὰ δεξιὰν 1285

πρότεινε χεῖρα, καὶ κράτει τῶν σῶν ὅπλων.

ΟΔ. ἐγὼ δ' ἀπαυδῶ σ', ὦν θεοὶ ξυνίστορες,

ὑπὲρ τ' Ἀτρειδῶν, τοῦ τε σύμπαντος στρατοῦ.

ΦΙΛ. τέκνον, τίνος φάνημα; μῶν Ὀδυσσεύς

ἱησθόμην;

ΟΔ. σάφ' ἴσθι, καὶ πέλας γ' ὄρεᾶς, 1290

1276. γ' ἐμοῦ—ἀπιστέρηκας] The verb ἀπιστεῖν governs two accusatives more elegantly than an accusative of the person and a genitive of the thing. Hence, though γ' ἐμοῦ be correct, it would be less so than με σοῦ— for thus σοῦ δόλοισι is well opposed to the following νοθευτεῖς ἐμῇ.

1278. So Pierson at *Mœr.* p. 135. approved by Porson at *Phœn.* 594. instead of ἀσχεστὸς: which, says Hermann, is seldom applied to persons, although ἀσχερὸς φανοῦμαι is found in v. 900.

1282. οὐ γάρ] So Wakefield, and Porson, as stated by Malby at *Morell.* p. 339., but who, in *Præf. Hec.* p. xi., once read ἄρ' οὐ to avoid the anapest οὐκ ἔρα in the third place. Hermann prefers ἄρα.

1293. ἀπάμωσ'] This is rightly said, *apotelemas* denies that he

has been guilty of a fraud. Had he confessed it, he would have said, 'Επάμωσ' as in *Trach.* 1190. 'Ομωσ' *ἔγωγε, Ζῆν' ἔχων ἐπάμωτον.*

ἀγνὸν Ζηνὸς ὑψίστου] So Wakefield and Porson, *Med.* 750. for ἀγνοῦ—ὀφιστον: although Ζηνὸς—ἀγνοῦ is in *Æsch. Suppl.* 649. Spanheim too, at *Callimach. H.* in *Jov.* 91. prefers ὀφιστον.

1287. ἀπαυδῶ σ'] So the sense requires, not γ': while the syntax requires not ἄς but ὦν, as proposed by Buttman. But since the Schol. has μαρτύρομαι τοὺς θεοὺς, ὅτι, ὃ ποιῶ, εἰς χάριν καὶ σωτηρίαν ποιῶ τῶν Ἀτρειδῶν it is probable that a verse has been lost, ὧς, ὅτι ποιῶ γὰρ, τοῦτο ἔρω σωτήριον, ὧς γὰρ τε—

θεοὶ ξυνίστορες] "The gods are conscious." So in *Antig.* 542. and *Eur. Suppl.* 1178.

ὃς σ' ἐς τὰ Τροίας πεδί' ἀποστελῶ βίᾳ,
ἴαν τ' Ἀχιλλέως παῖς, ἴαν τε μὴ, θέλῃ.

ΦΙΛ. ἀλλ' οὐ τι χαίρων, ἦν τὸδ' ὀρθωθῇ βέλος.

ΝΕ. ἴα' μηδαμῶς, μὴ, πρὸς θεῶν, μεθῆς βέλος.

ΦΙΛ. μέθες με, πρὸς θεῶν, χεῖρα, φίλτατον τέκνον. 1295

ΝΕ. οὐκ ἂν μεθείην.

ΦΙΛ. φεῦ· τί μ' ἄνδρα πολέμιον,

ἱχθρόν τ' ἀφείλου μὴ πτανεῖν τόξοις ἑμοῖς;

ΝΕ. ἀλλ' οὐτ' ἑμοὶ τοῦτ' ἐστὶν οὔτε σοὶ καλόν.

ΦΙΛ. ἀλλ' οὖν τοσοῦτόν γ' ἴσθι, τοὺς πρώτους στρατοῦ,
τοὺς τῶν Ἀχαιῶν ψευδοκῆρυκας, κακοὺς { 1300
ὄντας πρὸς αἰχμὴν, ἐν δὲ τοῖς λόγοις θρασεῖς.

ΝΕ. εἶεν· τὰ μέν τοι τόξ' ἔχεις, κούκ ἔσθ', ὅτου
ὀργὴν ἔχῃς ἄν, οὐδὲ μέμψιν εἰς ἐμέ.

ΦΙΛ. ξύμφημι· τὴν φύσιν δ' ἔδειξας, ὦ τέκνον,
ἐξ ἧς ἐβλαστες, οὐχὶ Σισύφου πατρός, 1305

1293. ὅς τι χαίρων] "Not with impunity." So in Or. 1593. Ἄλλ' ὅς τι χαίρων, ἦν γὰρ μὴ φύγῃς πτεροῖς.

1294. {α} "Hold." So in Orest. 1598. Ἔσται τὰδ' ἔα' μὴ μηδαμῶς δράσῃς τὰδε. Compare also Eurip. Philoct. Fr. Πρὸς θεῶν ἐπίσχετ' μὴ μεθῆς βέλος, ξένη. On the doubled μὴ, see Burges on Æsch. Suppl. 286.

1297. ἀφείλου μὴ] On this negative after ἀφείλου, see Matth. Gr. Gr. § 135. So Tro. 1146. Ἀφείλετ' αὐτὴν παῖδα μὴ δοῦναι ταφῇ.

1298. So Wakefield. Ald. ἑμοὶ καλὸν τοῦτ' ἐστὶν ὅτε σοι· whence Brunck καλὸν τὸδ'. Tricl. ἑμοὶ τοῦτ' ἐστὶ καλόν. But καλὸν has the α always short in Attic Greek. In Æsch. Fragm. quoted by Hermann, Εἴτ' ὅν σοφιστὴς καλὰ παρακαλὼν χέλειν, we may read, Εἴτ', ὅν σοφιστὴς. Μὴ, ἀλλὰ παρακαλῶν χέλειν.

1299. ἀλλ' οὐν—γὰρ] On this union of particles, see us at Prom. 1107.

1300. ψευδοκῆρυκας] "False heralds." But how Ulysses could be called "a false herald," it is hard to understand. Perhaps Sophocles wrote Τοὺς τῶν Ἀχαιῶν γ' ἔστ' ἰδεῖν Κῆρας, κακοὺς ὄντας πρὸς αἰχμὴν. Respecting the low estimation in which the Carians were held as soldiers, see Erasmus on the proverb, Ἐν Καρὸς ἀσπ' and Hemsterhus. on Aristoph. Plut. As regards the loss or confusion of the word Κῆρες, see at Tro. Append. p. 186. where in confirmation of the pun in Aristoph. Ὀρν. 19. Τῷ δ' οὐδὲν ἴσθην ἄλλο πλὴν εἶδεν γὰρ Κῆρ, it is sufficient to quote Plutarch. li. p. 860. c. ἐς Κῆρας ὅσπερ ἐς κόρακας ἀποδιοπομπεύμενοι τὸν Ἰσαγόραν. κακοὺς πρὸς αἰχμὴν] So Horace, "Militiæ quamquam piger et malus, utilis urbi."

1302. τὰ μέν τοι] So MS. Ven. for δὲ. But σὰ would be preferable.

1305. {βλαστες} On this exception to Dawes' canon, see Porson Hec. 302.

ἀλλ' ἐξ Ἀχιλλείας, ὅς, μετὰ ζώντων θ' ὅτ' ἦν,
ἤκου' ἄριστα, νῦν τε, τῶν τεθηπόταν.

- NE. ἦσθην πατέρα τε τὸν ἐμὸν εὐλογοῦντά σε,
αὐτόντέ μ'· ἂν δέ σου τυχεῖν ἐφίεμαι,
ἄκουσον· ἀνθρώποισι τὰς μὲν ἐκ θεῶν 1310
τύχας δοθείσας ἐστ' ἀναγκαῖον φέρειν·
ὅσοι δ' ἐκουσίοισιν ἐγκέινται βλάβαις,
ἄσπερ σὺ, τούτοις οὔτε συγγνώμην ἔχειν
δίκαιόν ἐστιν, οὔτ' ἐποικτεῖρειν τινά.
σὺ δ' ἡγρίωσαι, κοῦτε σύμβουλον δέχει, 1315
ἰάν τε νοθετῇ τις, εὐνοίᾳ λέγων,
στρυγεῖς, πολέμιον δυσμενῇ θ' ἡγούμενος.
ὅμως δὲ λίξω, Ζῆνα θ' ὄρκιον καλῶ,
καὶ ταῦτ' ἐπίστω, καὶ γράφου φρενῶν ἔσω·
σὺ γὰρ νοσεῖς τόδ' ἄλγος ἐκ θείας τύχης, 1320

1307. νῦν τε τῶν] I. c. νῦν τ' ἀκού-
ει, ὅτε μετὰ τῶν τεθν. ἐστί.

1308. ἦσθην—εὐλογοῦντά σε] On this
Oropism see Valck. Phœn. 711. and
Brunck Aj. 136. Ἄ μὲν εὖ πρόσσοντ'
ἐπιχαίρω. Erfurdt adds, Γέγηθα τὸν
ἄνδρα, quoted by Schol. Ven. 'Il. I.
77. from Cratinus. See Prom. 1018.

1310. ἐκ θεῶν] This is more correct
than θεοῦ; to which the Schol. seems
to allude in his explanation, ἐκ θεοῦ
πάσχα· because Neoptolemus is here
speaking of men generally, ἀνθρώποισι,
and not of Philoctetes individually, of
whose calamity a deity was the au-
thor, as told in v. 196. Respecting
the sentiment, compare Pers. 293.
ἀνάγκη πημονὴς βορρῶν φέρειν θεῶν
βιδόντων· and Soph. Ter. Fr. xi. χρῆν
τὰ θεῖα θνητοῦς ὄντας εὐπετῶς φέρειν.

1315. κοῦτε] "Observe," says Butt-
mann, "that the καὶ comprehends all
that follows, while τε unites ὅτε and
ἴδω τε." But κοῦτε cannot be thus
united, as shown at Prom. 459. Read
then, with Wakef., κοῦ τι—Ἐάν δέ—

1318. Ζῆνα—ὄρκιον] "Jove, who
regards oaths." Compare Med. 170.
Ζῆνά θ' ὅς ὄρκων θνατοῖς ταμίης κατέ-
μισται.

1319. γράφου φρενῶν ἔσω] On this
metaphor see note on Prom. 814. "Ἐν
ἐγγράφῳ σὺ μήμωσιν δέλτοις φρενῶν;
and to the passages there quoted add,
from Shakspeare, "I do conjure thee,
Who art the tablet, wherein all my
thoughts Are visibly character'd and
engraved;" from Cicero, "ille in
animo res inculptas habebat;" and
from Plato Phædr. p. 278. α. τῶ ὄντι
γραφομένοις, ἐν ψυχῇ. Phileb. p. 39.
α. γράφειν ἐν ταῖς ψυχαῖς τότε λόγους.
The expression adopted by the Sep-
tuagint and their imitators is καρδίας
πλάκες, as shown by Boissonade on
this passage; and whose quotation
from Georg. Lapith. Καὶ δέλτοις τοῖ-
τους ἐγγράφει μνημονεύεις εἰς βάθος,
would confirm γράφε, found in Suid.
v. Ἐπίστω, were it not contrary to
the metre.

Χρύσης πελασθεῖς φύλακος, ὃς τὸν ἀκαλυφῇ
 σηκὸν φυλάσσει κρύφιος οἰκουρῶν ὄφεις·
 καὶ παῦλαν ἴσθι τῆσδε μή ποτ' ἂν τυχεῖν
 νόσου βαρείας, ἔς τ' ἂν αὐτὸς ἥλιος
 ταύτη μὲν αἶρῃ, τῆδε δ' αὖ δύνῃ πάλιν, 1325
 πρὶν ἂν τὰ Τροίας πεδί' ἐκὼν αὐτὸς μόλῃς,
 καὶ τῶν παρ' ἡμῖν ἐντυχῶν Ἀσκληπιδῶν,

1321. Χρύσης — φύλακος] "The guardian of Chryse," the nymph mentioned in v. 192.

πελασθεῖς φύλακός] So πελάσειν *reus* Aj. 709. λεχέων πλαθείσα *Rhes*. 914. κοίτης ἐμπελασθῆναι *Trach*. 16.

ἀκαλυφῇ] "Uncovered:" for so were many of the ancient temples. Hesych. Ἀκαλυφῇ — ἄστερον, ὑπαιθρον. *Musgrave* considers ἀκαλυφῇ *Σηκὸν* to be the same as *βαμὸν ἐπιχευομένον*, mentioned in the metrical Argument; but *σηκός* is not "an altar," but "the inner part of the temple." Hesych. *Σηκός* — νὰς, μάνδρα, ἐνδότερος τόπος τοῦ ἱεροῦ.

1322. οἰκουρῶν ὄφεις] In ancient temples, especially those sacred to a virgin deity, a serpent was kept as a mystic symbol. Hesych. Οἰκουρὸν ὄφιν τὸν τῆς Πολιδῶς φύλακα δράκοντα.

1323. ἂν τυχεῖν] "Will happen." So *Porson* *Miscell. Crit.* p. 220. and *Schæfer* *Meletem. Crit.* p. 86. for ἐντυχῶν; which, says *Hermann*, signifies "to happen," in *Pers*. 708. ἀνθρώπων δ' ἂν τοι πῆματ' ἐντύχοι βροτοῖς; but there the best MSS. read ἂν τύχοι.

1324. ἔς τ' ἂν αὐτὸς κ. τ. λ.] "Until the very same sun shall rise here and set there." So *Heath*; whose emendation *Bruck* well confirms by quoting *Herod.* viii. 143. λέγουσι, ἔς τ' ἂν ὁ ἥλιος τὴν αὐτὴν ὁδὸν ἔρῃ, τῇσιν καὶ νῦν ἔρχεται, μήποτε ὁμολογήσων ἡμέας ἑτέρῃ. Besides the Vulgate *oñs* would indicate contempt. The article *δευτικῶς* is *3de*. With

regard to *ἔς ἂν*, *Buttmann* well observes that the remark of *Porson* at *Phœn.* 90. who wishes to identify *ἔς ἂν* with *ἔς τ' ἂν*, is here perfectly irrelevant; for it is only in particular cases that the final *ἔς ἂν* conveys the same idea as *ἔστ' ἂν*.

1325. αἶρῃ] "Rise." Active for passive; as in *Aj.* 634. κεύθων.

1327. τῶν — ἐντυχῶν Ἀσκληπιδῶν] This verse is faulty on three grounds: first, because ἐντυχάνειν requires a dative; secondly, because Ἀσκληπιδῶν is a form of a patronymic not admissible in Greek; and, lastly, because the mention of the sons of Æsculapius is at variance with the mention of Æsculapius himself in v. 1433. All difficulties will, however, be overcome by reading with *Elmsley* *Edinburgh Rev.* No. xxxvii. p. 69. Καὶ τοῖν παρ' ἡμῖν ἐντυχῶν Ἀσκληπίου; and who might have read likewise in v. 1433. τόνδε τὸ δ' Ἀσκληπίου Παιστήρε πέμψω. So παῖδες Ἡφαίστου are "workers in metal" in *Æsch.* *Eum.* 13. In defence of Ἀσκληπιδῶν for Ἀσκληπιαδῶν, *Hermann* quotes *Etymol.* p. 210, 11. οἱ δὲ ποιεῖται πολλάκις ἀποβάλλουσι τὸ δ', ὡς ἔρχοιτο, ἔρχοιτο, ἔρχοιτο, Τελαμωνιδῆς, Τελαμωνιδῆς. But who those poets are, we are not told. Ἀσκληπιαδῶν is found in *Alcest.* 970. and in *Ælian* *H. A.* vii. 14. Ἀσκληπιαδῶν is the reading of *Cod. Medic.* In confirmation of *Elmsley's* and my own readings, it may be stated that *Quintus Smyrnaeus*

- νόσου μαλαχθῆς τῆσδε· καὶ τὰ Πίεγμα
 ζύν τοῖσδε τόξοις, ζύν τ' ἔμοι πέρσας φανῆς.
 ὥς δ' οἶδα ταῦτα τῇδ' ἔχοντ', ἐγὼ φράσω. 1330
 [ἀνὴρ γὰρ ἡμῖν ἐστὶν ἐκ Τροίας ἀλούς,
 Ἑλένος] ἀριστόμαντις, ὃς λέγει σαφῶς,
 ὥς δεῖ γενέσθαι ταῦτα, καὶ πρὸς τοῖσδ' ἔτι,
 ὥς ἔστ' ἀνάγκη, τοῦ παρεστῶτος θέρους,
 Τροίαν ἀλῶναι πᾶσαν, ἣ δίδωσ' ἐκὼν 1335
 κτείνειν ἑαυτὸν, ἣν τάδε ψευσθῇ λέγων.
 ταῦτ' οὖν ἐπεὶ κάτοισθα, συγχώρει θίλων.
 καλὴ γὰρ ἡ πίκτησις, Ἑλλήνων ἵνα
 κριθῇντ' ἀριστοὶ, τοῦτο μὲν παιωνίας
 εἰς χεῖρας ἔλθειν σ', εἴτα τὴν πολύστονον 1340
 Τροίαν ἐλόντα, κλέος ὑπέρτατον λαβεῖν.
- ΦΙΛ. ὦ στυγνὸς αἰὼν, τί μ' ἔτι δῆτ' ἔχεις ἄνω
 βλέποντα, κούκ ἀφῆκας εἰς ἄδου μολεῖν;
 οἷμοι· τί δράσω; πῶς ἀπιστήσω λόγοις
 τοῖς τοῦδ', ὃς εὖνους ἂν ἔμοι παρήνευσεν; 1345
 ἀλλ' εἰκάθω δῆτ'; εἴτα πῶς ὁ δῦσμορος

attributes the cure of Philoctetes to Podalirius, and Propertius to Machaon.

1328. νόσου μαλαχθῆς τῆσδε] "Softened from (i. e. cured of) this disorder." One would rather expect Νόσον μαλαχθῆς τῆσδε, "as to this disorder."

1331. ἀνὴρ γὰρ] Elmsley, justly offended with γὰρ, wished to read παρ' ἡμῖν, in Cl. Jl. N. xv. p. 217. Hermann, also, well remarks, that as the whole story told by the Ἑμπορος in v. 008. respecting Helenus was a fiction, Sophocles would have done better had he given the audience to understand that Helenus had been really taken prisoner. But he did, in

truth, best of all by omitting all mention of Helenus. For the words Ἑλένος — Ἑλένος are evidently an interpolation intended to explain what the poet left purposely ambiguous: Ἀριστόμαντις ἦν τις, ὃς λέγει σαφῶς where Neoptolemus alluded not to Helenus but to Calchas.

1332. ἀριστόμαντις] On such union of nouns and adjectives, see Matth. Gr. Gr. § 646. and § 377. on the genitive θέρους, a part of time.

1339. παιωνίας — χεῖρας] So χειρὶ παιωνίᾳ in Æsch. Suppl. 1069.

1346. ἀλλ' εἰκάθω δῆτ'] "But suppose I yield." So Or. 779. ἀλλὰ δῆτ' ἔλθω; Aj. 466. ἀλλὰ δῆτ' ἔλθω — εἴτα — θάσω;

εἰς φῶς, τάδ' ἔρξας, εἶμι; τῷ προσήγορος;
 πῶς, ὦ τὰ πάντ' ἰδόντες ἀμφ' ἑμοῦ κύκλοι
 ταῦτ', ἔξανασχήσεσθαι τοῖσι γ' Ἀτρείας
 ἑμὲ ξυνόντα παισὶν, οἳ μὲ ἀπώλεσαν; 1950
 πῶς τῷ πανώλει παιδί τοῦ Λαιρτίου;
 οὐ γάρ με τᾶλλος τῶν παρελθόντων δάκνει
 ἀλλ' οἷα χρὴ παθεῖν με πρὸς τούτων ἔτι,
 δοκῶ προλεύσσειν· οἷς γὰρ ἡ γνώμη κακῶν
 μήτηρ γίνηται, τᾶλλα παιδεύει κακά. 1955
 καὶ σοῦ δ' ἔγωγε θαυμάσας ἔχω τάδε.
 χρῆν γὰρ σὲ μήτ' αὐτόν ποτ' εἰς Τροίαν μολεῖν,
 ἡμᾶς τ' ἀπείργειν, οἳ γε σοῦ καθύβρισαν,
 γέρας πατρὸς συλῶντες, [οἳ τὸν ἄθλιον

1947. εἰς φῶς] See v. 583.
 τῷ προσήγορος] The mere common
 construction is with a genitive, as μη-
 δένος προσήγορος in *Œd. T.* 1437.
 Hence Schäfer *Meletem. Crit.* p. 137.
 wished to read τοῦ. But Matthæi
 quotes ποτέγορα ἀλλόλοις from Sto-
 bæus li.

1948. πῶς, δ κ. τ. λ.] "How, oh!
 eyes seeing all these things about me."
 But the expression "about me," is
 very jejune. Read ἀμφαδόν, explained
 by Hesych. φανερώς, "clearly."

1951. τοῦ Λαιρτίου] But Philocte-
 tes never speaks of Ulysses as the
 real son of Laertes. Read therefore,
 τοῦ γ', οὐ Λαιρτίου, "of some one, not
 of Laertes." See v. 934.

1952. ἄλλος — δάκνει] So συμφορὰ
 δάκνει in Pers. 846.

1954. οἷς γὰρ κ. τ. λ.] "For to
 whom there is a mind, the mother of
 mischief, it teaches the other evils."
 This mass of nonsense the German
 scholars of course attempt to defend.
 Dobree, however, proposes to read
 τᾶλλα παιδεύει κακόν· i. e. "teaches
 them to be bad in other respects." In
 what respects? Besides, if the mind
 be the mother of mischief, it must of
 course teach persons to be bad in

every way. The sense required is,
 "He, whose mind is a mother of
 mischief, will teach even the tender
 youth mischief:" i. e. in Greek, ὃ γὰρ
 ἢ γνώμη, κακῶν μήτηρ, γένει τὰς ἀπα-
 λὰ παιδεύει κακά: a sentiment in uni-
 son with the compliment paid to Ne-
 optolemus at the expense of Ulysses,
 in v. 1007. 'Αλλ' ἡ κακὴ σὴ διὰ μυχῶν
 βλέπουσ' αἰὲ ψυχὴν νιν ἀφύα τ' ὄντα
 καὶ θέλονθ' ὁμοῦς Εὐδ' προδίδασκεν ἐν
 κακοῖς εἶναι σοφόν.

1956. Porson at *Orest.* 614. pro-
 poses Παῖ, σοῦ δ' ἔγωγε, partly be-
 cause καὶ — δὲ is scarcely good Greek,
 but more because δὲ is thus found to
 follow a pronoun after a vocative.

θαυμάσας ἔχω] "I have won-
 dered." See *Matth. Gr. Gr.* § 559.

1957. μήτηρ — τε] On these copu-
 latives, see at *Prom.* 179.

1958. οἳ γε] So Heath for οἳ τε,
 where τε has nothing to be coupled
 with; nor is ὅστις for ὅστις found in
 Attic Greek, whatever Wellaver may
 assert at *Eum.* 25.

1959. οἳ τὸν — ἔκριναν] Brunck
 was the first to remark that these
 words are evidently an interpolation,
 because they are at variance with the
 account given by Neoptolemus at v.

- Αἴανθ' ὅπλων σου πατὴρς ὕστερον δίκη 1360
 'Οδυσσεύς ἔκριναν,] εἴτα τοῖσδε σὺ
 εἴ ξυμμαχήσων, κἄμ' ἀναγκάζεις τάδε ;
 μὴ δῆτα, τέκνον' ἀλλ', ἃ μοι ξυνώμοσας,
 πέμψον πρὸς οἴκους, καὺτὸς ἐν Σκύρῃ μένων,
 ἴα κακῶς αὐτοὺς ἀπόλλυσθαι κακούς, 1365
 χ' οὕτω διπλὴν μὲν ἐξ ἑμοῦ κτήσει χάριν,
 διπλὴν δὲ πατρός· κού κακοὺς ἐπαφελῶν,
 δόξεις ὅμοιος τοῖς κακοῖς πεφυκέναι.
 NE. λέγεις μὲν εἰκότ'· ἀλλ' ὅμως σε βούλομαι 1370
 θεοῖς τε πιστεύσαντα, τοῖς τ' ἑμοῖς λόγοις,
 φίλου μετ' ἀνδρὸς τοῦδε τῆσδ' ἐκπλεῖν χθονός.
 ΦΙΑ. ἦ πρὸς τὰ Τροίας πεδία, καὶ τὸν Ἀτρείας
 ἔχθιστον υἱὸν τῷδε δυστήνῃ ποδί ;
 NE. πρὸς τοὺς μὲν οὖν σὲ τήνδε τ' ἔμπυον βάσιν
 παύσοντας ἄλγους, κάποσάσσοντας νόσου. 1375
 ΦΙΑ. ὦ δεινὸν αἶνον αἰνέσας· τί φῆς ποτε ;
 NE. ἃ σοί τε κάμοι κάλ' ὀρῶ τελούμενα.
 ΦΙΑ. καὶ ταῦτα λέξας οὐ καταισχύνει θεούς ;

365. and, beyond what he had learnt from him, Philoctetes could know not an atom of the events that had taken place at Troy, and must therefore have been quite ignorant of the contest between Ajax and Ulysses. Hermann, however, defends the verses by arguments it would be a waste of time to refute. "Habeat secum servetque sepulcro."

1365. A line so inharmonious is seldom to be met with in Sophocles. 1370. θεοῖς πιστεύσαντα] On account of the oracle. See v. 1332.

1375. κάποσάσσοντας] So Heath for κάποσάσσοντας. Wunder, however, quotes Eurip. El. 1026. "Ἡ δ᾽ αὖ δὴ σὺν τέκνῳ, and Hel. 278. πόσιν ποθ' ἔξειν καὶ μ' ἀπαλλάξει κακῶν.

1376. αἶνον] "Advice."

1377. So many attempts have been made on this luckless verse, that it has been thought better to leave it undisturbed in the text. Porson, Miscell. Crit. p. 220. proposes κού ὄρω, but then we ought to read also τελούμεν' ed. Bothie, καλὸν ὄρω τελούμενον. Dindorf. λῶσθ' ὄρω: for two MSS. καλῶς. At all events κᾶ' is wrong.

1378. οὐ καταισχύνει θεοῖς] "Do you not disgrace the gods?" How so? rather "family," as in Orest. 1154. Bacch. 265. Aristoph. 'Ορν. 1451. and Hom. Il. Z. 209. γένος πατέρων αἰσχύνεμεν: or "yourself," as in Æsch. Suppl. 991. καταισχύνειν ἐμέ. This difficulty Matthæi was the first to feel, and he proposes to read φίλων for θεοῖς. Perhaps Sophocles wrote

- NE. πῶς γὰρ τίς αἰσχύνοιτ' ἂν ἀφελούμενος;
 ΦΙΛ. λέγεις δ' Ἀτρεΐδαις ὄφελος, ἢ π' ἐμοὶ τότε;
 NE. σοὶ που φίλος γ' ἂν, χῶ λόγος τοιοῦτόδ' ἐμοί. 1381
 ΦΙΛ. πῶς, ὅς γε τοῖς ἐχθροῖσί μ' ἐκδοῦναι θέλεις;
 NE. ὦ τᾶν, διδάσκου μὴ θρασύνεσθαι κακοῖς.
 ΦΙΛ. ὅλεις με, γινώσκω σε, τοῖσδε ταῖς λόγοις.
 NE. οὐκουν ἔγωγε· φημί δ' οὐ σε μανθάνειν. 1385
 ΦΙΛ. ἔγωγ' Ἀτρεΐδας ἐκβαλόντας οἰδᾶ με.
 NE. ἀλλ' ἐκβαλόντες εἰ πάλιν σώσουσ', ὅρα.
 ΦΙΛ. οὐδέποθ' ἐκόντα γ', ἄσπερ τὴν Τροίαν ἰδεῖν.
 NE. τί δὴτ' ἂν ἡμεῖς δρῶμεν, εἰ σέ γ' ἐν λόγοις
 πείσειν δυνησόμεσθα μηδὲν, ἂν λέγω; 1390
 ὡς ῥᾶσ' ἐμοὶ μὲν τῶν λόγων λῆξαι, σέ δὲ
 ζῆν, ὥσπερ ἤδη ζῆς, ἄνευ σωτηρίας.
 ΦΙΛ. εἰ με πάσχειν ταῦθ', ἄπειρ καθεῖν γε δεῖ·
 ἃ δ' ἦνεσάς μοι, δεξιᾶς ἐμῆς θιγῶν,
 πέμπειν πρὸς οἴκους, ταῦτά μοι πρᾶξον, τέκνον,
 καὶ μὴ βράδυνε, μηδ' ἐπιμνησθῆς ἐτι 1396

καταισχυθεὶς μενέις; NE. Πῶς δ' ἂν τις αἰσχύνοιτ', ἢ ἀφελεῖ θεός; "How can any one be ashamed, where a deity is doing a kindness?"

1380. λέγεις δ'] MS. Ven. omits δ'. Read Ἀτρεΐδαις γ'—

τῶν] So MS. B. Ald. τῶν.

1381. σοὶ που] "To you I ween." But the sense requires rather something decisive, like πᾶς—

1382. ἐχθροῖσί μ'] So Valck. in Not. MSS. and Bruck for ἐχθροῖσιν. The pronoun is indispensable.

1383. κακοῖς] "By evils." How so? Rather, "Wrongly;" i. e. κακῶς.

1384. ὄλεις] Attic for ὀλέσκει.

1385. οὐκουν ἔγωγε] "Not I indeed; but I say that you do not learn." But φημί ought to follow οὐκουν. Read therefore, Οὐκουν ἔγωγέ φημι· ὃ δεῖ σε μανθάνειν, as proposed in Cl. J. N. ii. p. 342.

Soph. Philect.

1388. Ven. Τροίαν γ' ἰδεῖν. La. ἰδεῖν (thus). In the former probably lies hid μ' ἰδεῖν; in the latter, μολεῖν. See v. 47.

1389. εἰ σέ γ' κ. τ. λ.] "If I am able by words to persuade you by nothing of what I say." But λόγους—λέγω is a useless repetition. Wakefield proposes ἄν θέλω. See Addenda.

1390. πείσειν] This cannot, says Thom. M., be united to δυνάμει. He ought to have said it cannot be united to δυνησόμεναι, on account of the double future. Read therefore πείσειν, with Schaefer Meletem. Crit. p. 99.

1394. ἦνεσας] "You undertook." δεξιᾶς θιγῶν] "Laying hold of my hand." So in Iph. A. 471. Ἀδελφε, ὅς μοι δεξιᾶς τῆς σῆς θιγέων. Med. 496. Φεῦ, δεξιᾶ χεῖρ, ἥς σὺ πόλλ' ἐλαμβάνου. So amongst the English, in

Τροίας· ἄλλις γάρ μοι τεθρύλληται λόγοις.

NE. στείχωμεν.

ΦΙΑ. ὦ γενναῖον εἰρηκᾶς ἔπος.

NE. ἀντίρριδε νῦν βάσει σῆν.

ΦΙΑ. εἰς ὅσον γ' ἐγὼ σθίνω.

NE. αἰτίαι δὲ πῶς Ἀχαιῶν φεύζομαι ;

ΦΙΑ. μὴ φροντίσης. 1400

NE. τί γάρ ; ἐὰν πορθῶσι χώραν τὴν ἐμην—

ΦΙΑ. ἐγὼ παρὼν—

NE. τίνα προσωφίλῃσιν ἔρξεις ;

ΦΙΑ. βέλεσι τοῖσδ' Ἡρακλείους—

NE. πῶς λέγεις ;

ΦΙΑ. εἶρξω πελάζειν σῆς πάτρας.

NE. ἀλλ', εἰ δοκεῖ

striking a bargain, the parties are accustomed to lay hold of each other's right hand.

1397. So MS. Harl. for τεθρύλληται γόους. The Schol. too has λόγους γρ. γόους. The progress of the error is shown in MS. Par. 2886. collated by Faelise, which reads τεθρήλληται. Certainly Philoctetes had no where "lamented" Troy; although "he had spoken about it e'en to satiety."

1398. This is the masterly restoration of Porson in Miscell. Crit. p. 197. and which he doubtless intended to confirm by Or. 1593. OP. ἀφείσαι. ΦΡ. καλὸν ἔπος λέγεις τῷδε: and by Aristoph. 'Ορν. 175. ὃ σκαυτάτον εἰρηκᾶς ἔπος. In the vulgate, Εἰ δοκεῖ στείχωμεν· ὦ γενναῖον εἰρηκᾶς ἔπος the second dipodia does not end, as it ought to do, with a word. The exceptions produced by Hermann from Pers. 161. Ταῦτά μοι διπλῇ μέριμν' ἔφραστος ἐστὶν ἐν φρεσίν· 715. Ὄβρι παμπύθην δὲ λαὸς πᾶς κατέφθαρται δορί, have been already corrected by Porson or MSS. Besides, Εἰ δοκεῖ could not precede στείχωμεν without ἀλλά. See 526. 'Αλλ', εἰ δοκεῖ, πλέωμεν. 647. 'Αλλ', εἰ δοκεῖ, χωρῶμεν.

Antig. 96. 'Αλλ', εἰ δοκεῖ σοι, στείχε. Med. 740. 'Αλλ', εἰ δοκεῖ σοι δρᾶν τὰδ'. Aristoph. 'Ορν. 665. 'Αλλ', εἰ δοκεῖ σφῶν, ταῦτα χρὴ δρᾶν. Lys. 1176. 'Αλλ', εἰ δοκεῖ δρᾶν ταῦτα. Plato Rep. i. 328. v. ἀλλ', εἰ δοκεῖ—οὕτω χρὴ ποιεῖν. Parmen. § 2. ἀλλ', εἰ δοκεῖ, ἴωμεν: for so Heindorf, in lieu of εἰ δεῖ, and who might have quoted Theog. p. 131. α. ἀλλ', εἰ δοκεῖ χρῆσθαι οὕτω ποιεῖν, οὕτω ποιῶμεν. Theopompus in Zonar. Lex. Εὐδοτεῖν—'Αλλ', εἰ δοκεῖ σοι ταῦτα δρᾶν, πορεύεσθαι· εὐδοτεῖν χρὴ. Well, therefore, did Porson remove the words εἰ δοκεῖ from a verse too long, and restore them to another (1403.) previously too short; and which is thus read in all the MSS. but the one manifestly interpolated. Πῶς λέγεις; Εἶρξω πελάζειν σῆς πάτρας· 'Αλλ' εἰ * * Δρῆς * ταῦδ' * ὅσπερ αὐδᾶς: but where it is only necessary to read 'Αλλ', εἰ δοκεῖ Δρᾶν ἀληθῶς, ὅσπερ αὐδᾶς—to be convinced that the very words of the author have been actually recovered; for thus we find in v. 915. Καὶ ταῦτ' ἀληθῆ δρᾶν νοεῖς; unless any one should prefer δοκεῖν, as in Agam. 1661. 'Αλλ' εἴτε δοκεῖς τὰδ' ἔρδω.

θρᾶν ἀληθῶς, ὥσπερ αὐτᾶς, στείχει προσκύσας
χθόνα·

ΗΡΑΚΛΗΣ.

μήτω γέ, πρὶν ἂν τῶν ἡμετέρων 1405
αἰῆς μύθων, καὶ Ποίαντος,
φάσκειν δ' αὐδὴν τὴν Ἑρακλείους
ἀκοῇ τε κλύειν, λεύσσειν τ' ὄψιν·
τὴν σὴν δ' ἤκω χάριν, οὐρανίας
ἔδρας προλιπὼν, τὰ Διός τε φράσω 1410
βουλευμάτά σοι, κατερητύσων θ'
ὁδόν, ἣν στέλλει·
σύ δ' ἐμῶν μύθων ἐπάκουσον.
καὶ πρῶτα μὲν σοι τὰς ἐμαῖς λέξω τύχας,
ὅσους ποιήσας καὶ διεξιλθὼν πότους, 1415
ἀθάνατον ἀρετὴν ἔσχον, ὥς πάρεσθ' ὄρᾳν.
καὶ σοί, σάφ' ἴσθι, τοῦτ' ὀφείλεται παθεῖν,
ἐκ τῶν πόνων τῶνδ' εὐκλεῖα θέσθαι βίον.

1404. προσκύσας χθόνα] See v. 535.

1405. This appearance of Hercules is one of those passages, to which Horace alludes, where he says, in A. P. v. 191. "Nec Deus intersit, nisi dignus vindice nodus." For as Philoctetes had determined not to go to Troy willingly, and Neoptolemus had refused to take him there by force, the very object of their coming to Lemnos would be lost, had not Sophocles introduced a god to cut the knot it was impossible to unravel. The student should here remember that the person who performs the part of Hercules is the same Τριταγώνιστος who acts the part of Ulysses and the Ξυνέμπορος.

1406. ἀλγς] "Hear:" this has the ᾄ short; ἀλω, "I regard," the ᾄ long.

1407. φάσκειν] Infinitive for imperative. See Matth. Gr. Gr. § 546.

1409. τὴν σὴν χάριν] "In your behalf." So Androm. 221. and Herod. v. 99. τὴν Ἀθηναίων χάριν ἐστρατεύοντο.

1410. Διός τε] So Heath and four MSS. Ald. Διός—

1414. λέξω] "I will tell." But as Hercules no where does so, it is manifest that after ὄρᾳν there is a lacuna, where something was told, to which τοῦτ' ὀφείλεται παθεῖν could be, what it now cannot be, applied.

1416. ἀθάνατον ἀρετὴν] "Immortal glory." Musgrave quotes Suidas, Ἀρετὴ Ἀνδοκίδης καὶ Θεουκλίδης ἀπὲρ τοῦ εὐδοξία. Plato Sympos. p. 208. D, ἀλλ' οἶμαι ὅτι ἀρετὴς ἀθανάτου καὶ τοσαύτης δόξης εὐ καὶ καλῶς πάντες πάντα ποιῶσιν. Eurip. Hel. 1151. ὅσοι τὰς ἀρετὰς πολέμῳ κτᾶσθε. Add Pindar Ol. vii. 163. ἀνδρα γέ πῶς ἀρετὰν εὐρόντα. Otherwise we might read with Hermann, αἰθέρ' for thus ἀθάνατον αἰθέρ' would be similar to Hel. 1022. εἰς ἀθάνατον αἰθέρ' ἐμπεδόν, and Horace's "Hercules — arces attingit igneas."

1418. Wakefield correctly reads κἄκ τῶν, and should have read also

ἰλθὼν δὲ σὺν τῷδ' ἀνδρὶ πρὸς τὸ Τρωϊκὸν
 πόλισμα, πρῶτον μὲν νόσου παύσει λυγρᾶς, 1420
 ἀριτῇ δὲ πρῶτος ἐκπριθεὶς στρατεύματος,
 Πάριον γὰρ, ὃς τῶνδ' αἴτιος κακῶν ἔφω,
 τόξοισι τοῖς ἐμοῖσι νοσφιεῖς βίου,
 πέρσεις τε Τροίαν, σκῦλά τ' εἰς μέλαθρα σὰ
 πέμψεις, ἀριστὶ ἐκλαβὼν στρατεύματος, 1425
 Ποίαντι πατρὶ πρὸς πάτρας Οἴτης πλάκας·
 ἃ δ' ἂν λάβῃς σὺ σκῦλα τοῦδε τοῦ στρατοῦ,
 τόξων ἐμῶν μνημεῖα, πρὸς πυρὰν ἐμὴν
 κόμιζε. καὶ σοὶ ταῦτ', Ἀχιλλείως τέκνον,
 παρήνισ'· οὔτε γὰρ σὺ τοῦδ' ἄτερ σθένεις 1430
 ἰλεῖν τὸ Τροίας πεδῖον, οὔθ' οὗτος σέθεν.
 ἀλλ' ὥς λείοντε συννόμῳ φυλάσσειτον,
 οὗτός σε, καὶ σὺ τόνδ'· ἐγὼ δ' Ἀσκληπίον
 παυστήρα πέμψω σῆς νόσου πρὸς Ἴλιον·

πόνων σὼν: because Philoctetes was destined ἐκελεῖθ θέσθαι βίον by his own labors, and not by those of Hercules.

1421, 2. So Wakefield for τε—μὲν.

1423. *νοσφιεύς*] Attic fut. for νοσφίσει, which is found in MS. Ven.

1426. Ald. ἐκβαλὼν, Valckenaer in Not. MSS. ἐκλαχὼν, explained by Hesych. διαλαχόν. See Addenda.

1426. *πάτρας Οἴτης πλάκας*] "The level plain of your country Œta." But, though Œta was a mountain, there was probably some part of it more flat than the rest, and partaking of the nature of table-land. Hence we find in Hesych. Πλάξ· ἡ πλατεῖα πέτρα: a gloss, showing at once that for πάτρας we must read πέτρας, an expression similar to πλάκας—*ὀρέων* in Bacch. 717. and Ἰσθμοῦ νηαίας—πλάκας in Herc. F. 958.

1427. *σκῦλα τοῦδε τοῦ στρατοῦ*] "Spoils from this very army." But

the spoils would be rather from the "opposite" army. Read therefore, σκῦλ' ἀπ' Ἰθαίου. But why should Neoptolemus be required to send his share of the spoil from Scyros to Œta? Perhaps Sophocles wrote, "Ἄ δ' ἂν λάβῃ σοὶ σκῦλ' ἀπ' Ἰθαίου στρατοῦ, Τέξων ἐμῶν μνημεῖα, πρὸς πυρὰν ἐμὴν Κομίζέτω σοὶ δ' ἐν γ', Ἀχιλλείως τέκνον, Παρήνισ'." "And what he (i. e. Prian) shall receive from you, let him take:" where λάβῃ σοὶ is similar to Δέξαι μοι, "receive from me," in Herc. 539. and in the other passages quoted there by Porson. With regard to the 'ductus literarum,' ΑΤΟΤΑΕΤΟΥ do not differ much from ΑΠΠΑΙΟΥ.

1432. *λείοντε συννόμῳ*] So Orestes and Pylades are called *λείοντε—διθέμεν* in Orest. 1401.

1433. Read, as proposed at v. 1327. τόνδ' ἐγὼ δ' Ἀσκληπίου Παιστέρας πέμψω, "I will send the two sons of Æsculapius to cure."

τὸ δεύτερον γὰρ τοῖς ἑμοῖς αὐτὴν χρεῶν 1435
τόξοις ἀλῶναι· τοῦτο δ' ἰννοεῖθ', ὅταν
πορβῆτε γαῖαν, εὖ σιβεῖν τὰ πρὸς θεούς·
ὡς τὰλλα πάντα δεύτερ' ἡγεῖται πατὴρ
Ζεὺς. οὐ γὰρ ἡυσέβεια συνιήσκει βροτοῖς·

* * * * * 1440

κἂν ζῶσι, κἂν θάνωσιν, οὐκ ἀπόλλυται.

ΦΙΛ. ὦ φθίγμα ποθεινὸν ἑμοὶ πέμψας,
χρόνιος τε φανείς,
οὐκ ἀπιθήσω τοῖς σοῖς μύθοις.

NE. καγὼ γνώμην ταύτην τίθεμαι. 1445

HP. μὴ νῦν χρόνιοι μέλλετε πράσσειν.

1435. αὐτὴν] This feminine cannot be referred to Ἴλιον, which is neuter; see v. 1190. Read αὐτ' ἥ—.

1436. ἰννοεῖθ'] So Elmsl. Med. 652. for ἰννοεῖσθε, because Sophocles always uses the active voice.

1437. εἰ σέβειν] So Valck. Phœn. 1331. for εὐσεβεῖν: which would require πρὸς τὰ θεῶν. With regard to the sentiment, compare Agam. 336. Εἰ δ' εἰ σέβουσι τοὺς πολιουσούχους θεούς, Οὐ τὰν ἑλάντες γ' αἰδοῖς ἀνθαλῆν ἔν. In both passages there is an allusion to the violence subsequently done by Neoptolemus in slaying Priam at the altar of Jupiter, and by Ajax Oileus in violating Cassandra in the temple of Minerva.

1439. οὐ γὰρ ἡυσέβεια] So Gataker in Advers. Misc. Post. p. 513. Wesseling in Observ. p. 95. Schultens in Job xii. 2. Dawes p. 426. ed. Kidd, Valckenaer Phœn. 407. and Toup Suid. i. p. 257. Instead of ἡ γὰρ εὐσεβεια, defended by Tyrwhitt; which, says Porson, he would not have done, had Toup quoted at full length the words of Euripides in Tennes. Fr. Ἀρετὴ δὲ, κἂν θάνῃ τις, οὐκ ἀπόλλυται, Ζῆ δ', οὐκ ἔρ' ὕπτος σώματος κακοῖσι δ' ἥρ' Ἀπαντα φροῦδα ΞΤΝ-ΘΑΝΟΝΘ' ἐπὶ χθονός: and which Diodorus Sic. i. 2. p. 5. thus imitated: τοῖς μὲν ἐν τῷ ζῆνι καὶ ἀνδράσιν

πράσσειν ἅμα ταῖς τῶν σωμάτων τελευταῖς ΞΤΝΑΠΟΘΝΗΣΚΕΙ τὰ πάντα: and, as Porson might have added, Horace too in his "Virtus recludens immeritis mori Caelum;" the original of Seneca's "Nunquam Stygias fertur ad umbras Incluta Virtus."

1440. Hermann was the first to remark a lacuna here; for οὐκ ἀπόλλυται is a manifest tautology after οὐ συνιήσκει. The line omitted was doubtless something to this effect: "Ὅσων δὲ δράσω αἰὶ κακ', ἀσχιστον κλέος—where ἀσχιστον κλέος would be similar to κάλλιστον δυνεὸς in Phœn. 828.

1443. χρόνιος] "After a time."

1445. γνώμην ταύτην] So Elmsl. Heracl. 1053. for ταύτην, on account of Κἀγὼ ταύτην γνώμην ἐθέμην in Aristoph. Ἐκκλ. 658.; and who might have added Theognid. 717. γνώμην ταύτην καταθέσθαι: and Plato Legg. ii. p. 674. A. οὐκ ἂν τιθεῖμιν ταύτην τὴν ψήφον. See Hemsterhus. on Thom. M. v. θέσθαι. But ταύτην—θέσθαι τὴν ψήφον is found in Lys. p. 170, 24.

1446. χρόνιος] "For a time." MS. Ven. χρόνῃ; which would lead to Μὴ μοι χαρίεν μέλλε τι: for thus μοι χαρίεν would answer to χάριν σὴν in v. 1409.

πράσσειν] So Brunck for πράττειν. Rightly. See Pors. Hec. 8.

καιρὸς καὶ πλοῦς,
ὃδ' ἐπαίγει γὰρ κατὰ πρῶμιναν.

ΦΙΛ. Φέρε νῦν στείχων, χώραν καλίσω.

χαῖρ', ὦ μέλαθρον ξυμφρουρον ἰμοί, 1450

Νύμφαι τ' "Ευδραὶ Λειμωιάδες,

καὶ πτύκος ἄρσην πότου, προβλῆς θ',

οὐ πολλάκι δὲ τοῦμὸν ἐτέγχθη

κρᾶτ' ἐνδόμυχον πληγῇσι νότου,

πολλὰ δὲ φωνῆς τῆς ἡμετέρας 1455

"Ερμαιον ὅρος παρέπεμψεν ἰμοί

στόνον ἀντίτυπον χειμαζομένῳ·

νῦν δ' ὦ κρῆναι, Λύκιόν τε ποτόν,

1448. γὰρ] Such a position of γὰρ, so distant from the beginning of a sentence, cannot be defended by the passages quoted by Schœfer Meletem. Crit. p. 76. or Meineke on Menand. p. 7. We find indeed γὰρ out of its place in v. 878. 'Ὅς οὐκ ἐστ' ὅντος γὰρ: but there Burney reads γ' αὖ: wrongly; he ought to have read, σοῦ τὰ συμβόλαιά μοι. Sophocles wrote here "Ὁδ' ἐπαίγει γὰρ Καὶρὸς καὶ πλοῦς κατὰ πρῶμιναν: as stated in Cl. Jl. N. xxxvi. p. 268.

κατὰ πρῶμιναν] "According to the poop," i. e. favorable. See Valcken. on Schol. Phœn. 352. and add Thucyd. ii. 97. κατὰ πρῶμιναν ἰσθῆται τὸ πνεῦμα. Suid. in "Ἐρβει· ἔρβει γὰρ οἱ κατὰ πρῶμιναν τὰ ἐκ τῆς τύχης.

1449. φέρε—καλίσω] "Come, let me address:" where καλίσω is the aor. 1. subj. See Elmsl. Heracl. 559. Med. 1242.

1450. ξυμφρουρον ἰμοί] Schol. τὸ φρουρησθαι καὶ φυλάξαι. But then ξὺν would be superfluous. Matthæi explains ξυμφρουρον by φρουρὸν συνὸν ἰμοί. But this does not get rid of the ξὺν. Besides, the dwelling was now about to be quitted for ever, and ought to be addressed rather as πρὶν φρουρὸν. Well, therefore, does MS. Harl. read σέμφορον: better had it read,

μέλαθρα, ξέμφορα πρὶν μοι, "useful of old to me."

1451. Hesych. Λειμωιάδες (ἔκτος ?) νύμφαι· ἰσαὶ αἱ νύμφαι ἐν τοῖς λειμῶσιν. Servius on Virgil Ecl. x. 62. alludes to this passage.

1452. πτύκος ἄρσην] So Aristoph. Θεσμ. 131. ἄρσην βοῶ.

προβλῆς θ'] So Musgrave for προβλῆς, used substantively, as in v. 930. "Ὁ λυμένες, θ' προβλήτες.

1453. ἐτέγχθη] So Heath for ἐτέγχθη.

1454. The more elegant syntax would be τοῦμὸν—ἐνδόμυχον, i. e. τὸ ἰμοῦ ἐνδομέχον. See Matth. Gr. Gr. § 466.

1455. τῆς ἡμετέρας] This is superfluous before ἰμοί. Read τῆς αὐτῆς μετρίας.

1456. "Ερμαιον ὅρος] So Æschyl. in Agam. 291. "Ερμαιον λέγας Ἀθήναον.

ὅρος—παρέπεμψεν—στόνον] So Horace: "Redderet plausus tibi Vaticanæ Montis imago;" and "cujus recinit jocosa Montis imago." Virgil, "aut ubi concava pulsu Saxa sonant, vocisque offensa resultat imago." Plato Rep. vi. p. 492. n. αἱ τε πύλαι ἐκκλάσιον θόρυβον παρέχουσιν: and Aristoph. Θεσμ. 902. ἀμφὶ δ' αὐαὶ ἀντιπείτω Κιθαυρὸν ὡς Ἑχέω.

1458. Λύκιον] So the Schol. as a

λείπομεν ὑμᾶς, λείπομεν ἦδη,
δόξης οὐποτε τῆσδ' ἐπιβάντες. 1460

χαῖρ', ὦ Δήμου πέδον ἀμφίαλον,
καί μ' εὐπλοία πέμψον ἀμέμπτως,
ἔνθ' ἡ μεγάλη Μοῖρα κομίζει,
γνώμη τε φίλων, καὶ παιδαμάτωρ
Δαίμων, ὃς ταῦτ' ἐπέκρανεν. 1465

ΧΟ. χωρῶμεν νῦν πάντες ἀολλεῖς,
Νύμφαις Ἀλκίαισιν ἐπευξάμενοι,
νόστου σωτήρας ἰκέσθαι.

v. l. for γλυκίον; which being the comparative of γλυκός, has the long, and is therefore contrary to the metre. On the other hand Λόκιον, says the Schol., was a fountain so called in Lemnos. Suidas too has Λυκεῖον ποτὸν ἐκὸς κρήνης τῆς ἐπὶ Ἀπόλλωνος ἐδρεθείσης ἢ ἐπὶ Λόκων πινομένης ἢ ἀπὸ οὐνοῦ καὶ μέλιτος προπερισπυμένης: where the last word, omitted by Hesychius in Λυκεῖον ποτὸν, ought to be written προπερισπυμένης, as in Zenob. iv. 99. Respecting the story of the wine and honey, it is plain that such kind of water could not be drunk by animals; and therefore it more probably alludes to γλυκερὸν, the emendation of Burney in Monthly Rev. Aug. 1799. p. 432. or to γλυκύν, the conjecture of Briggs in Cl. Jl. N. iv. p. 348. or to γλαυκόν; and consequently for ἐπεὶ we must read ὥτι: for such the fountain was to Philoctetes, (see v. 394.); and where it was usual, it seems for τὰ τε πτερὰ καὶ ζῶα προσίζον καὶ ταχέωςθαι, as stated by Zenobius.

1460. λείπομεν ἦδη] Although such repetitions are common in Euripides, and especially in the Choral parts, yet they are seldom found in the Anapaests, at least of Sophocles. Read then, λείπομεν ὑμᾶς λειπόμενοι δὴν. "We, who have been long left here, now leave you."

1460. δόξης—ἐπιβάντες] So Alcist. 1156. δαίης ἐπέβησαν in 'Oδ. X. 424. εὐσεβίας ἐπιβάντες in Œd. C. 189.

δόξης οὐποτε τῆσδε] So Alcest. 1156. Ἐγὼ δ' ἀλλ' ὅπως οὐποτ' ὄψομαι δοκῶν.

1465. δαίμων] Schol. Δαίμονά τινες τὸν Ἡρακλέα νοοῦσιν. ἔνιοι τὴν Τύχην. Say rather Jove, as in v. 984. Ζεὺς, ὃ δίδοται ταῦτα. Compare Eur. El. 1247. Μοῖρα Ζεὺς τ' ἔκρανε σοῦ πένι. and Eum. 1013. Ζεὺς δ' πανόπτας ὄστω Μοῖρά τε συγκατέβαν.

1466. νῦν] So Tricl. B. 437. Memb. 180v.

1468. σωτήρας] Properly σωτήρας. But Τύχη σωτήρ is in Œd. T. 80. χόδρα σωτήρα Med. 360. and λωβητήρας Ἐρίωνες in Antig. 1074. So in Virgil, Juno says of herself, "Auctor ego."

THE MONOSTROPHICS

ARE TO BE THUS ARRANGED:

- ΦΙΛ. ὦ λῆστε τῶν πρὶν ἐντόπων, τί μ' ὤλεσας;
τί μ' εἰργάσω; τί τοῦτ' ἐλεῖς ὅστατον;
πάλιν παλαιὸν μ'
ἀλγῆμ' ὑπέμναςας·
τί στυγεράν Τρωάδα γὰν
ἤλπισας αὖ πάλιν μ' ἀπάξ-
ειν;
1161
στρ. α'.
- ΧΟ. τάδε γάρ, νοῶ, κράτιστ'
ἦν.
ΦΙΛ. ἀπὸ νῦν με λείπετ' ἥ-
δη.
ΧΟ. φίλα ταῦτά μοι παρήγ-
γειλας ἐκόντι τε πράσσειν.
ἴωμεν οὖν, ἴν'
ἡμῖν τέτακται ναῦς.
ΦΙΛ. μή ποτ' ἀρά τῃ Διὸς ἐλ-
θῃ.
ΧΟ. μετρίαζ'·
ΦΙΛ. ἰὼ, ξένοι
μείνατε, πρὸς θεῶν·
ΧΟ. τί θροῦς;
ΦΙΛ. ποῦς, τί δ' ἐτ' ἐν βίῳ σε ταύξ-
ω μετόπισιν, τάλας; ξένοι
ἔλθετ' ἐπήλυδες αὐθις.
ΧΟ. ἀνέλθοι δ' ἂν
τί ῥέξων τίς σ'
ἀλλοκότῃ γυνώμα
τῶν πάρος, ὧν προῦφην;
σοὶ δ' οὔτοι νεμεση-
ὸν γ' ἀλύοντα τόσον
χειμερίῳ λύπη
καὶ παρὰ τοῦν θροεῖν,
βᾶθι νῦν, ὦ τάλαν, οἷ σε κελεύομεν.
ΦΙΛ. οὐδέποτε, οὐδέποτε· ἴσθι τόδ' ἔμπεδον·
οὐδ' εἰ πυρφόρος ἀστεροπήτης
βρονταῖς αὐγαῖς τ' εἰσι φλογίζων μ'·
ἐρρέτω Ἴλιον, οἷ θ' ὑπ' ἐκείνῳ
πάντες, ὅσοι τόδ' ἔτλασαν ἐμοῦ ποδὸς
ἄρθρον ἀπῶσαι·
ὦ δαίμων, ἀπόλωλ' ὁ τάλας· ἀλλ'
ὦ ξένοι, ἐν γέ μοι εὖχος ὀρέξατε.
ΧΟ. ποῖον ἐρεῖς τόδ' ἔπος;
1165
1170
ἀντιστρ. α'.
1175
ἐπφδὸς α'.
1180
1185
στρ. β'.
1190
ἀντιστρ. β'.
1195
ξίφοι, εἴ ποθεν,

	ἢ γένυν, ἢ βελών τι προπέμψατε.	
ΧΟ.	πῶς; τίνα βεβέλεις παλάμαν ποτὲ;	
ΦΙΛ.	κρᾶτ' ἀπὸ πάντα τεμῷ φονίᾳ χερὶ κάθρα νοσώδη.	1200
ΧΟ.	τί ποτε;	ἐπὶ δὲ β'.
ΦΙΛ.	πατέρα ματῶν'	
ΧΟ.	ποῖ γὰς;	
ΦΙΛ.	ἐν Αἰδού· ποῦ δ' ἔστ' ἐν φάει γ' ἔτι; ᾧ πόλις πάλιν, ᾧ πάτρι, ὡς ἂν σ' εἰδοίμ' ἄθλιός γ' ἄνθρωπος ὅς τε, σὺν λιπῶν ἱερὰν λιβάδ', ἐχθροῖς ἔβαν θεός τις Δαναοῖσιν ἀρωγός, τό γ' οὐδέν εἰμι.	1205 1210

On this Antistrophic arrangement, first promulgated in Cl. Jl. N. xiv. p. 370. it is only necessary to remark, that, while it produces order out of disorder, as regards the measures, it enables us to correct literal errors, and detect lacunae and repetitions, which would otherwise have escaped all notice.

Thus in v. 1163. the needless repetition of πάλιν πάλιν is avoided by putting in its proper place a word previously wanted in v. 1166.; while the words εἰ σὺ τὰν, which cannot, as they now do, follow the interrogation τί τοῦτ' ἔλαξας, have been corrected into ὅστανον: and thus ἔλαξας ὅστανον may be compared with ὅστανον ὅπως in Hec. 559.

So too in v. 1169. the metre detects the useless repetition of φίλα μοι φίλα, of ἴωμεν, ἴωμεν, in v. 1171., of ποδὲς, ποδὲς, in v. 1176., and of δαίμον, δαίμον, in v. 1191.; while ἐκόντι τε, ναῦς ἴν', and νοσώδη, are found to be the correct readings; and λατρεύω in v. 1174. an interpolation.

With respect to the literal errors, the two most worthy of notice are, first, v. 1204., where the Sophoclean ἐς ἂν—εἰδοίμην has been restored in the place of the Euripidean πῶς ἂν (see at v. 792.): and, secondly, v. 1201., where the sense manifestly requires ποῦ instead of οὗ: for Philoctetes could not know that his father was dead; although, as appears from v. 494., he strongly suspected it. Lastly, as regards the lacunae, while ἀνέλθοι δ' ἂν have dropped out on account of ἔλθετ'—αἰθεῖς, and τόσον through—οντες, the insertion of θεός τις is necessary to preserve the metre and the antithesis in τό γ' οὐδέν εἰμι, and to exhibit also another proof of Eastern adulation: see at v. 486. and add Rhes. 301. 'Ρῆσον—ἔστε δαίμονα: 355. Ζεὺς ἐς ἐφάνης οἰκίαις. Eurip. El. 67. 'Ἐγὼ σ' ἴσον θεοῖσιν ἡγοῦμαι φίλον. But the most apposite passage would be in Iph. A. 963. 'Ἄλλ' ἡτύχαζε· θεὸς ἐγὼ πέφηνά σοι, Μέγιστος οὐκ ἂν, ἀλλ' ὅμως γένησμαι, were it not a manifest corruption for 'Ἄλλ' ἡτυχαζέσθ'· ὅς δ' ἐγὼν πέφηνά σοι, Μέγιστος ἦκον, ἀλλ' ὅμως σφ' ἐνδύσομαι: for thus ἐγὼν μέγιστος is found in Med. 237. and ἐγὼν—ἦκει μέγας in Iph. A. 1248. while the change of γένησμαι into ἐνδύσομαι is confirmed by a fragment of Sannyrion, in which the Schol. on Aristoph. Batr. 305. reads γενήσμαι, but the Schol. on Eurip. Orest. 279., more correctly, ἐνδύσομαι, in accordance with δέσσεται ἀγῶνα in Homer; who has also Οὐβίς τοι θεός εἰμι in 'Oδ. II. 187. similar to "Sum Deus" in Plant. Carcul.

ADDENDA.

8. The corrections *πληγαῖς* and *σφαγαῖς* are mentioned by Schäfer on Orest. 491. and though not approved of, are not however disproved by any similar passages, either there or on Bos Ellipse. p. 749.

11. *ἀλλὰ ταῦτα μὲν τί δεῖ λέγειν*] Although the omission of the *δέ* is supported by Hec. 939. *ἀλλὰ ταῦτα μὲν τί δεῖ θρηναῖν*, yet in both places one might read *ταῦτα μ' οὐ τί δεῖ*—.

16. *ἔπου—ἐταῦθα*] This union of words is, however, supported by Iph. A. 801. *Ποῦ τῶν Ἀχαιῶν ἐνθάδ' ἐστρατηλάτης, τίς ἐν φράσει;* and Aristoph. *Βωτρ.* 435. *φράσαι—ἔπου ἠδὲ* *ελαῖ*.

23. So *χῆλδς* for *χῆρος* Porson in v. 1145.

87. *Λαερτίου*] Euripides too has *Λαέρτιος* in Hec. 402. *καὶ σὺ, παῖ Λαερτίου*. But there some MSS. read *καὶ σὺ τ'*—, which leads at once to *καὶ σὺ γ', ὦ παῖ Λαερτίου*—. Respecting *καί—γε*, compare v. 38. and see Porson Hec. 1261. Or. 1616. and Ast on Protagor. p. 317. d.

107. Respecting the loss or confusion of *ἐα*, see at Tro. 323. and add CEd. C. 1768. *Ἄλλ' οὐ θεμνὶν κείσε μολεῖν*: where it is plain that Sophocles wrote *Ἄλλ' ἐα θέμης ἔστ' οὐ κείσε μολεῖν*: for Theseus, on pronouncing *ἐα*, lays hold of Antigone and Ismene.

120. *πῶσῃ*] On this form the Etymol. M. p. 679. 24. says, *ιστέον δεῖ οἱ Ἀθηναῖοι ἀποβάλλουσι τὸ ι, λέγοντες πῶς*.

123. In the note read, "Sophocles wrote, *μὲν' οὖν, παῖ, καὶ νιν*—."

190. Since, however, *τῆκε* or rather *τάκει* would better apply to a silent grief, or at least a woman's sorrow, as in Iph. A. 791. *βεῦμα θα-*

κρούειν τακούσας, and *τάκειαι αἰμαγῆς* in Soph. El. 123. perhaps we ought to read, *βαρεῖς—τακούσας αἰμαγῆς*, *ἐπὶ λίσσας*: a word preserved by Diog. L. in Trach. 787.

193. The *lacuna* alluded to may be supplied by reading *Παρίθη γὰρ ἄδρων τύμφης ἦσαν*, *Ἄλση δ', ἔπειρ σὲ θέμης ἦν, δευκόντι, Δαχθεῖς ὄψεαι*. *ἔπα, κείται*: at least by such a triplet can we account for the origin of the story mentioned by the Scholiast, and decide also, what Valckenaer could not do, that in the words *δευκόντα τὸν Χρῆστος βωμὸν*, spoken, as we learn from Dio Chrysostom, by Philoctetes, a person and not a place was intended. To the same rejection of the Nymph allusion is probably made in Soph. Philoctet. Fr. vii. *τίς δ' ἐν σφε τύμφη, τίς δὲ παρθένος νύα Δέφατ' ἐν; εὐ γ' ἰσθ', ὅς γάρων ἔχει τέλος*.

196. The phrase *Οὐκ ἔστ' ἔπος οὐ πιστὸν* is, however, found in CEd. C. 97. but there *οὐ* belongs to *πιστὸν*: while for *Οὐκ ἐν γένειτο τοῦδ', ἔπος ἐγὰ λαβὼν Σημεῖα τοιαῦτ' οὐ φανὺ τοῦ μὲν γένος* in CEd. T. 1059. we must read *ταῦτα, μὴ οὐ φανὺ*— as in v. 1065. *Οὐκ ἐν πειθομένῃ μὴ οὐ τὰς ἐκμαθεῖν σαφῶς*. Antig. 96. *πείσονται γὰρ οὐ τοσοῦτον οὐδὲν ὥστε μὴ οὐ καλῶς θαρεῖν*: and Thucyd. iii. 57. *ἀρᾶτε, ἔπος μὴ οὐκ ἀποδέξονται*.

214. *αἰγροβάτας*] A similar word *ολοβάτας* is found in Aj. 621.

229. *ἔπειρ οὐ*] So *καίπειρ οὐ* in v. 377. and 647. And as regards *ἔπειρ* *οὐ*, to which Elmsl. vainly objects at Med. 87., see us at Plato Hipp. M. § Lvi.

234. The error alluded to will be corrected by reading, *ᾧ φίλαται φόνημ' ἀφίκετο γὰρ βαλὼν ὄψι φέεγμα μ'*

αὐ τὸς ἀνδρὲς ἐν χρόνῳ μακρῷ. Respecting the phrase βαλὼν οὐς φθόγμα μιν, see v. 205. At all events the expression τοιοῦτος ἀνδρὲς "of so great a man" is quite absurd; while αὐ "again" can hardly be dispensed with. We find indeed φῦ, ὅς ἐδ' ἄγε in Hipp. Maj. p. 287. n.; but there we may read ὦ θεοί! ὅς ἐδ'—.

245. τοι δὲ] In Thucyd. ii. 41. we meet with οὐ δὲ τοι ἀμαρτυρὸν γε τὴν δύναμιν παρασχομένοι. But there two MSS. read γε. They ought to have read οὐτι δὲ ἀμαρτυρὸν γε. Deceived, however, by this union of particles in Aristoph. Batr. 1047. ἢ τὸν Διὶ τοῦτό γ' ἐστὶν, Porson in Supplem. Præf. p. 49. wished to read in Neph. 371. ἢ τὸν Ἀπόλλων, τοῦτό γ' ἐστὶν δὲ τῷ νῦν λόγῳ ἐδ' προσφύσας, instead of γε τῷ νῦν. But in the former passage Aristophanes wrote τοῦτό γ', ἐγὼ δ' ἐδ': and in the latter τοῦτ' ἐστὶν τὸν νῦν τῷ νῦν—where τὸν νῦν lie hid in ποίω, read in Suidas.

260. δ' τέκνον, δ' παῖ] This expression is, however, found in Trach. 61. ὦ τέκνον, δ' παῖ, καὶ ἀγεννήτων ἄρα μῦθοι καλῶς κίττουςιν. But there we must read ἐδ', τέκνον, εἴπας: for thus the word μῦθοι will have something to be referred to. Besides, Deianira would never think of addressing the Chorus or even the Chorus with the endearing appellation of δ' τέκνον, δ' παῖ. The same expression is found likewise in Tro. 799. ὦ τέκνον, δ' παῖ: but there παῖ belongs to the following παιδὶς, as παῖ here to πατρός. Read therefore ἔρχεται, ὦ τέκνον.

301. On this confusion of κείνος and κλεινός, see Burges at Æsch. Suppl. 304. and Pseudo-Plat. Alcib. II. § 9. while οἷτος "ille" is vainly defended by Wolf Demosth. Leptin. p. 295. and Boeckh in Pseudo-Plat. Min. p. 55.

302. The reading of μ' εἶδαι is due to Wakefield; and which Hermann on Viger n. 426. once approved of, but now rejects.

305. εἶχε] The student should bear in mind the difference between the aor. 2. εἶχε, intransitive, and the imperfect εἶχον, transitive; as seen

in Herodot. vi. 95. παρὰ τὴν ἡμετέραν εἶχον τὰς νέας. See Elmsl. Heracl. 84.

311. σῶσαι μ' ἐς οἶκον] This is scarcely good Greek without ἄγαν, as in v. 489. πρὸς οἶκον—ἐκσωσάν μ' ἄγαν.

319. ἔγὼ δὲ καὶ τὸς] "When a second speaker extends or confirms the sentiments of a preceding one, the particle γε is wont to follow δὲ; after the interval, or not, of another word," says Porson at Orest. 1234. Read therefore, ἔγὼ δὲ γ' αὐτὸς, not ἔγὼ γε καὶ τὸς, as proposed in the note.

324. θυμὸν—πληρώσαι] To the passages already quoted, add Pseudo-Demosth. p. 1466. ὁρῶν ἀναπληρῶν.

325. ἔνα—γροῖεν] This optative is vainly defended by Schæfer on Demosth. Philipp. ii. p. 89. ed. Bekk.

332. ἔα μὴ φράσῃς μοι μὴ πέρα] To the passages already quoted, add v. 787. μὴ φύγητε μηδαμῇ and Cæd. C. 1407. Μὴ πρὸς θεῶν μιν, σφῶν δὲ αἶθε τοῦδ' ἀρα Πατὴρ τελευτᾷ—μὴδ' ἀτιμώσῃ γε: for so that passage ought to be read.

334. Sophocles probably wrote Τέθνηκεν, ἀνδρὲς οὐ δαμῖς, θεοὶ δ' ἔπιο.

349. χρόνον—ἐπέσχω] To the passages already quoted, add Pseudo-Platon. Alcib. II. § 7. κατασχῶν δὲ τρεῖς ἢ τεττάρas ἡμέρας.

350—353. The errors alluded to may be corrected by reading after ἐλαύν: Τὸ λαλίστατον δὲ τῷ θανόντι ἡμέρῃ, Ὅπως ἴδων νῦν ἔταφον ἡβόλην κείνῃ, Ἐπὶ γε νῦν τι, καὶ λόγος καλὸς προσήν, Ὅτι τὰπὶ Τροίᾳ Πέργαμ' αἰρήσοιμ' ἐγώ. For thus τὸ λαλίστατον would well apply to Ulysses, described as ἡβόλογος in Hec. 133. and in allusion to whose τὸ λαλὸν Silenus tells Polyphemus in Cycl. 314. that if he bites off a bit of Ulysses' tongue, he will become κομψὸς καὶ λαλίστατος: and well therefore has Hesych. preserved the true reading, λαλίστατος κατὰ λόγον σοφόν while the τὸ, "the thing," is said in derision of the chatterer; as in Antig. 326. λάλημα δευρὸν λευκοφύκας εἶ: and while the phrase ἴδων—ἡβόλην is similar to Philoct. 878. ἡβόμαί σ' εἰσιδόν. Pseudo-Theocrit. xxviii. 6. Ὅπως εἶδων ἐμὸν τέρψομ

ιδόν. Prom. 783. "Ἦτοι ἂν — ἰδοῦσα. Orest. 1523. ἔβηναι—ἰδών. El. 560. ἔβηναι βλέπων, the expression ἰδόν—ἰδόμενος κείνῳ is the very fellow of the Euripidean τὸ κείνῳ εὐφρανόμενος ἰδόν, quoted by Aristoph. in 'Αχ. 5. and the counterpart of εἰσδοῦσά τ' ἄλγυνθον κείνῳ in Prom. 253.

860. ἐπεὶ δ' ἄκαρυστα] Perhaps Sophocles wrote "Οὔ' ἀνεῳκαρυστα, "When I had ceased to weep for."

On this use of ἀνδ see Valckenauer Herodot. ii. 85. and Porson Orest. 581. 870. πρὶν μαθεῖν ἑμῶ] Hermann thus renders the passage, "priusquam ex me quavisissetis, an vellem illi arma ista concedi." But in the text there is nothing to answer to the words marked in Italics.

871. So too in CEd. C. 726. ἂν has dropt out, where we must read καὶ κυρῶ "γαρ" ἂν γέρον, instead of καὶ γὰρ εἰ γέρον κυρῶ; for the Schol. gives as a v. l. εἰ γέρον ἐγὼ, correctly, on account of the antithesis, Τὸ τῆσδε χάρις οὐ γαγγήραις σθένος.

873. ἔσσω κακείνων παρὲν] Here too is a manifest lacuna, which it is strange that Hermann overlooked; since, after quoting the words of Ovid, he properly remarks, "ne scilicet præda Trojanis fierent." Perhaps Sophocles wrote something similar to the following: — ἔσσω κακείνων φορὸν, "Οὔ' ἀμφὶ νεκροῦ πολεμίοισι συμβαλεῖν μάχην ἔτλησα καρτέρων μόνος παρὲν. Respecting the phrase Μάχη καρτέρα, see Elmal. Herac. 837.

404. σύμβολον] In the words of Aristides, quoted by Musgrave, a verse of Euripides probably lies hid: 'Ἰκάνθ' ἔρ' ἐστὶ σύμβολον τὸ σχῆμα σὸν τῆς ἀτυχίας, similar to a fragment of the Telephus preserved by Pseudo-Diogen. Epist. in *Notices et Extraits des MSS.* T. x. p. 241. Τηλεφόν τε τὸν 'Ηρακλέους, ἦν ἵκα εἰς 'Αργος παραγέσσο, πολλὸ χεῖρον σχῆματι τοῦ ἡμετέρου ἐμφανισθῆναι, πτωχὸ ἀμφίβλητα σώματος βόκη ἀρετήρια τύχης. Read Πτωχοῦ ('Ερ' ἔρ') ἀμφίβληπτα σώματος φορὸν βόκη (πάρουμ), τῆς τύχης τεκμήρια.

426. τι θράσσει νοῦν] So in Orest. 588. Musgrave correctly reads "Ὅπου γε μέλλω σὺν τι λυγρῶσιν φρένα: and

well supports τι by Phoen. 304. καὶ τι σὺν ἰδῶσι φρένα.

437. δὲ τὸ δ' ἐξέβηας] This emendation is unworthy of Porson; for τὸδδ by itself would be stronger than δὲ τὸδδ. The vulgate δὲ ἀνέως δὲν ἐβηας is nearer the truth. Read δὲ ἔως ἂν δὲν ἐβηας.

432. σφόδρ' ἀλακυστή] On this expression see Valckenauer Hippol. 921.

434. Respecting the confession of τοῦ and οὐ, see Porson Orest. 792.

435. τὰ φιλύματα] Latin, "amantium." See Aeschyl. *Μαρκυάων*. Fr.

442. ποῖον γε τοῦτον πλῆν γ'] The verse is faulty also, on account of the doubled γε. This, however, is supported by Antig. 747. Οὐκ ἂν γ' ἔλως ἔσσω γε. But there, says Elmal. at Med. 836., γε cannot follow οὐκ ἂν, because, as he might have added, οὐκ ἂν always indicate a strong negation, in which the idea of exception conveyed by γε can have no part. Hence in Phoen. 1221. Οὐκ ἂν γε λείψαιμ' ἐν ἀγαθοῖσι σοῖς κακῶ. where some MSS. read οὐκ ἂν σε, Euripides plainly wrote Λείψαιμ' ἂν οὐκ ἂν ἐν ἀγαθοῖσι γε σοῖς κακῶ—, for thus ἂν οὐκ ἂν are found united in Suppl. 778. γένεσθ' ἂν οὐκ ἂν. CEd. T. 446. σπύδις τ' ἂν οὐκ ἂν—. Porson indeed seems to prefer Οὐκ ἂν τι — κακόν: but the antithesis in ἀγαθοῖσι requires κακῶ. With better success has he corrected Med. 836., by reading Οὐ τὸν ἀμάρτυς τοῦδ' ἔγ'—; and so should Blomfield have read in Agam. 831. Οὐ τὸν ἐλόντες γ' αἰθὺς ἀνθαλῶν ἂν, because the γ' belongs to ἐλόντες, and not to οὐκ ἂν γ'. Correctly too does Elmaley read in CEd. C. 977. Πῶς ἂν τὸ γ' ἄκον πρῶγμ' ἂν— instead of Πῶς γ' ἂν—, because γε is seldom thus found in interrogations; and consequently we must read in Orest. 774. Καί τις ἂν μὲ γ' εἰκτίσῃ where the γε marks the sncer—"And some one will pity me, forsooth," which is totally lost in καί τις ἂν γέ μ' εἰκτίσῃ; With regard to the remaining passages, where γε is repeated, in some the sense, in others the variation, of MSS. point to another reading. Thus in Iph. A. 654. Ἀσύνετα μὲν γ' ἐροῦμαι; εἰ σὶ γ' εὐφρανῶ, the MSS. rightly give οὐ

γ': for, as Porson observes at Med. 1090., the Tragedians rarely unite *μέν γε*; while in Hippol. 95. Πάσση γε, καὶ κέρδος γε σὺν μόχθῳ βραχύν. Burgess, in Cl. Jl. N. ix. p. 200., proposes to read, on account of the antithesis, Πάσση γε, καὶ κέρδος τι—, and which Monk in ed. 2. has properly adopted; and who in Alc. 378. Πολλή γ' ἀνάγκη σοὶ γ' ἀπεστερημένον, should have read Πολλή 'στ' ἀνάγκη with Brunck, or Πολλή μ' with Elmsley Med. 981., because, where "all-powerful necessity" is, there can be no place for an exception indicated by γε. Since then in Antig. 747. Trich. has *Ὁκὲ ἂν ἔλαιο ἦσαν μετὰ τῶν χρηστῶν ποτὶ*; we must read *Ὁκὲ ἂν μ' ἔλαιο ἦσαν γε—*, or *Ὁκὲ τῶν* with Erfurdt.

Buttmann also proposed to read *ἔσται*, but says that *ἔσται* is not found in the present; and so does Hermann at CEd. C. 563.

466. *ὅκτι εἶδον αὐτὸν, ἥσθ' ἔμην δ' ἐγὼ ἔστα νῦν*] This repetition of *αὐτὸν* and *νῦν* is very jejune. Read *αὐτὸς* "I myself."

452. So too *ἄλιν* is united to *αἰνεῖν* in Orest. 1160. *Βάρος τι καὶ τῷ δότιν αἰνεῖσθαι ἄλιν*.

460. *Σκυρία* [ἐλακοῦσα] Wakefield was the first to quote Suid. Ἀρχὴ Σκυρία: but did not see that we ought to read Ἀρκίᾳ ἢ Σκυρίᾳ ἐπὶ τῶν εὐτελῶν καὶ μηδὲν λυσιστελεὲς ἐχούστων—.

463. MS. Harl. καὶ σ' εὐδαίμονες: which would lead to καὶ σ' οἱ δαίμονες. But the article is seldom united to *δαίμονες*.

477. *ὄρεσος—ἐκπλυνον*] Compare Thucyd. iii. 58. *ἐκπλυνον δὲ τὴν δύσκλητον ἀφανίσαι*.

488. In Aristoph. *Σφηκ.* 390. "Ἦν ποτε πρόμυθ' ἀνακροῦσθαι. Read *πρόμυθ' γ'*, not *πρόμην*.

487. *δ' τλήμων*] Respecting the article thus improperly inserted, see Porson Orest. 1297.

493. The lacuna alluded to in the notes may be thus supplied: *Ὀδ' εὖ, γὰρ πλεῖν ἢ νοεῖς δέξει, τέκνον, εἰ μὴ (πᾶσαι δ' ἦ, ἐξ ὅτου δίδουκ' τι) Φροῦδος βοῆται: where πλεῖν is Attic for πᾶσιν: as in Batt. 103. 1159.*

497. *πέμψαντά μ' ἐκασάσαι δόμοις*] Buttmann says, that *ἐκασάσαι* δόμοις is Soph. Philoct.

the same as *ἰάσαι μ' ἐς οἴκους* in v. 311. But there *ἐς οἴκους* is not what Sophocles wrote. Wunder, however, unites δόμοις with ἐκπέμψαι, and quotes Iph. T. 159. *ὅς τὸν μόνον με κασάσωντον σὺλῃς Ἄλκ' πέμψας*: but there Euripides manifestly wrote *σὺλῃς ἐς Ἄλκ' (Doric for Ἄλκον) πέμψας*: where δόμοις is, as usual, understood. See Matth. Gr. Gr. § 380.

499. *ἐν μέροι*] To the passages already quoted add Plato Crit. § 12. *ἐν μέροι—ἔχουσι*.

501. *κ' αὐτὸν*] Gernhard was the first to object to this useless *αὐτὸν*: and therefore Doederlein proposes to read *παμπόνη τε καὶ τὸν ἔγγελον*. But the article is equally useless. Read *τὸν παμπόνη αὐτὸς ἔγγελος—ἦσαν*.

521. As MS. Harl. omits *μὲν τις*, we may read *μή τὸν νοῦν μὲν*, for thus *τὸν νοῦν* would be opposed to *τοῖς λόγοις* in v. 523.

516. *ἐκείλευσ'*] On such anapaests in the first foot see Hermann Eurip. Bacch. Prof. p. 31.

550. *ἀν' Ἰλίου*] Ald. ἐξ Ἰλίου: as in v. 245. and Cycl. 107.

561. *φράσων δ', ἔπειτ' ἔλεξας*] Matthesi quotes very appositely, *φράξ' εἰ δὴ, τί φης* in CEd. T. 656., and *σὺ δ' ἡμῖν εἰπέ, τί λέγεις* in Xenoph. K. A. ii. 1. 15.

585. MS. Urb. *πᾶσι ἐγὼ κάκιστον ἔπο*: which would lead to *πολλὰ γ' εὖ κείνων ἔπο*.

609. *ἀκούων ἀσχερὰ*] So Plato Hipp. M. § 56. *ἀκούων κακὰ*.

613. Add, "But as the prophecy of Helenus could not have contained the words *τόνδε* and *τῆσδε*, it must have been expressed, at least in Senarians, in the words following: *Τροίας Ἀχαιοὶ πέργαμ' ἴσ'τ', οὐ δεῖ ποτὶ Πύρραι τιν', εἰ μὴ τις φιλοκλήτην λόγῳ Πείσας ἔγοιτο χθονὸς ἔφ', ἥς ναεῖ τὰ νῦν*."

Hermann also, at CEd. C. 853., objects to Elmsley's *πράξαι* in Phoen. 1607.

627. *Ἀδωνεύς* is found also in CEd. C. 1558.

649. Reiske, justly offended with *ἀπὸ*, reads *ἐγὼ*.

652. With *ἐπιφράσιν* *ἔπνον* compare *Ἐφραων ἐς τὰ βλάφαρα* in Aristoph. Plut. 923. and Theocr. Id. xxiv. 96. *ἐπιφράσιν—ἐβλαβες ἔπνον*.

658. *ἔστιν ὅτε*—*λαβεῖν*] Matthiæ quotes in Gr. Gr. § 531. n. 2. *ἔστιν ὅρα*—*ὅτε ἀξιούσθαι* from Phædon. p. 103. x.; but there Plato wrote *ἔστιν ἔρα τῶν τοιούτων πῶς*, τὸ—, and Isocrates p. 124. A. *γέγονέ πως τὸ—κρατηθῆναι*.

663. *εἰ μοι θέμις, θέλοιμ' ἂν*] I. e. *φιλεῖν*. Compare Cæd. C. 1131. *φιλήσω τ', εἰ θέμις, τὸ σὺν κέρα*: and read with Reiske *εἰ μὲν—εἰ δὲ—*. Sophocles wrote *οὐ πολλῶν γε, καί*.

670. Such a compound as *ἐξεπέ-ξασθαι* cannot be compared with *ἐξαπείδομεν* in Cæd. C. 1648., where, says the Schol. *ἴδιον αὐτοῦ τὸ πολλὰς κεχρησθαι ταῖς προδόσεσι*: and still less with *ἀκατανόσται*, which Hermann wishes to introduce in Cæd. C. 1562. where Reisk has beautifully restored *εὐ κατανόσται*, in allusion to the *εὐθανασία* so commonly prayed for by the ancients. See Kidd on Dawes p. 386.

674. *εὐ δρᾶν, εὐ παθᾶν*] Hence in Thucyd. ii. 40. *οὐ γὰρ πάσχοντες εὐ ἀλλὰ δρῶντες κτάμεθα τοὺς φίλους*, we must read *ἀλλ' εὐ δρῶντες*.

686. *ἴσος, εἰ τις, ἂν*] On this use of *εἰ τις*, see Cæd. C. 784. *πρὸς πόλιν—Σθῆνοιαν ἦκειν, εἰ τις, Ἑλλάδος μέγα*: for so the Schol. rightly for a v. l.

689. *ἀμφιπλήκτων*] Schæfer at Hec. 1117. takes this actively. But surely "waves beaten about" is as correct as "beating about."

696. *κηροβρωτός*] Compare *κηρὶ βορὰν παρέβν* in Agam. 1531.; and as the Vulgate has *ἀποκλαύσει*, we must read *κηροβρωτός γ' ἀποκλαύσει*.

697. *ἀποκλαύσει*] This passage is quoted by Dobree Adversar. T. ii. p. 264., to prove that *ἂν* may be omitted. Read therefore, *ἔπειτ' ἂν στόνον ἀντίτυπον*.

709. *ἀλλ' ἦν Αἴρων*] So the Schol. too seems to have read; for he says, *οὐ φορβὰν—σπύρον αἴρων—οὐκ ἄλλο, δ νεμόμεσθα*: and as regards the use of *ἦν αἴρων*, see Hermann Hec. 1153. ed. 1.

720. The verb *πλάθει* is also objectionable, as it is found only here and in Soph. El. 220. where Wakefield reads correctly *οὐκ ἐριστὰ τλάθι*, ex-

¹ by Heusichius *ὀπόμενον*.

745. *διέρχεται, δόσσητος*] Wakefield *δόσσητος*, as in v. 291.

747. *παῖα, παῖα*] To such passages Cicero alludes de Fin. ii. 29. and in Tusc. Disp. ii. 23. "In primisque refutetur ac rejiciatur Philoctætæus iste clamor. Ingemiscere nunquam viro concessum est, idque raro; ejulare, ne mulieri quidem:" and who seems to have had in view the sentiment of Ennius, "licet Lacrymare plebi, regi honeste non licet," copied from Eurip. Iph. A. 437. *καὶ γὰρ θαυρῖσαι βῆδ' ἂν ἀγῶνις ἔχει, καὶ βόλαι εἰπεῖν τῷ δὲ γενναίῳ φύσει ἔναρτί ἀνά*.

751. *ἦ, ὦ καί*] Here and in 785. *786. *788. *795. and 801. the line consists of a single Bacchius — — — and which Hermann at Hec. Præf. p. 72. ed. 1. would make antistrophic, while elsewhere he calls them Ischiorrhagic Iambics.

752. *στον τοσούτ' ὄγην καὶ στόνον σαυτοῦ ποίεις*] "For which you make such a lamentation over yourself." Here *στον* is governed by *ἐρεκα*, and *σαυτοῦ* by *περὶ*, a double ellipse that is extremely objectionable; and accordingly Purgold wished to read *στόνον στυγνόν*, similar to *στυγνόν οἰμώζας* in Antig. 1026. But the disorder is seated deeper.

760. *Ὅτ' ἐξέκληρ', ὥς ὅθρ τις*] But if the Schol. had found *ὅθρ* in his copy, he would not have said *ἐπὶ θηρὲς ποιεῖται τὸν λόγον*. Read then, *ὅθρ τις*. Respecting the animal called *ὅθρ*, see Burges at Tro. v. 602.

762. *βοῦλαι λάβωμαι*] On the subjunctive after *βοῦλαι*, see Matth. Gr. § 516. n. 3.

771. *τῷ τέχνῃ*] The Attic *τῷ* is of all genders. See Valckenaer on Phalar. Epist. Præf. p. xix. and add Soph. Amphiar. Fr. xi. *παρὰ γυναικὸς τοῦ φέρω*, and Suid. v. *φῶσει*—*ἡ πάντως ἀπὸ μᾶς γέ του συμφορᾶς*.

792. *Ἀγάμεμνον, ὦ Μενέλαε*] Hermann, who now finds a peculiar beauty in the insertion of *ὦ*, properly asked in Præf. Hec. p. liii. ed. 1. "Quenam, obsecro, inepta orationis figura est, Ἀγάμεμνον, ὦ Μενέλαε? Quasi quid sit, quod Menelaum magis

quam Agamemnonem abominetur Philoctetes."

802*ο* τί σιγῆς] The Schol. well observes that λαβὼν τὰ τόξα ὁ Πάριος ἐσιώπησεν, ἀπορῶν τί ἔρα ποήσειεν.

804. We find also in Phœn. 964. κῆρα "evil," but there Euripides wrote τάλαιναν χεῖρ' ἐν ὀμμασιν βαλὼν.

808. οὐ μὲν σ' ἐνοράν γ'—] Compare (Ed. C. 650. Οὗτοι σ' ὕ' ὄραον γ' ὥς κακὸν πιστάσομαι.

810. χειρὸς πῖστιν] Compare (Ed. C. 1632. Δὸς μοι χειρὸς σῆς πῖστιν.

812. ἄνω—κύκλον] "Huc facit Hesych. 'Ἄνω κύκλον' τὸν οὐρανόν: sic enim legunt. Vulg. 'Ἀνακυκλεῖ ἄνθρωπον. Eadem eget medicina Suid. 'Ἀνακυκλῆσαν τὸν οὐρανόν: pro ὁρθόν.'" Burney Not. MSS. who ought to have read in Suid. 'Ἄνω κυκλοῦμενον.

813. MS. Urb. μέθες μέ ποτε. Read therefore, μέθες με παῖ: as in v. 1295. Μέθες με—τέκνον.

816. Burney would read Καὶ δὴ μεθίμ'. ἔτι τι δὴ πῶλον φρονεῖς.

816. ὅπως ἔχω] On this formula Hermann refers to Bast. Epist. Crit. p. 118. Duker Thucyd. iii. 30. Loeck. Xenoph. Ephes. p. 194. and to Burmann Ovid Met. x. 7. for the corresponding Latin phrase "Ut sum."

820. γέ τοι νιν] Such tripled enclitics Porson has properly exploded at Hec. 598. Ἐχει γέ τοι τι, by reading γε μέντοι.

838. τοῦδε γὰρ ὁ στέφανος, τοῦτον θεὸς εἶπε κομίζεω] "For this is the crown (of victory), this the god told (you) to carry away." But though δὲς and οὗτος may be referred to one and the same thing, it is plain that the Chorus mean to draw a distinction between Philoctetes and the arrows. Read therefore, Τόνδε γὰρ (οὐ στέφανος ταῦτ' ἦν) θεὸς εἶπε κομίζεω: where ταῦτ' is said contemptuously of the arrows, as compared with Philoctetes; and justly so; for Helenus had said nothing about the weapons; while all that had been said on that subject, in v. 113., by Ulysses, was either unknown to, or disregarded by, the Chorus.

848. ἰδοῦ θ'] The cause of the error is to be traced to an interpolator, not knowing that τε is thus used after a verb, when upon it singly depends a preceding and a subsequent sentence, as in Pindar Ol. vi. 71. Τῷ μὲν δ' Χρυσόκλυμας πρᾶγματιν' ἔ' Ἐλευθὸς συμπαρόστασεν τε Μούσας: and the same construction is found in the case of an adjective; as in Pyth. vi. 15. πατρὶ τεῷ, Θρασύβουλα, κούαν τε γένηαν. See Allen in Doctrina Copularum Ling. Lat. p. 120.

852. οὐδὲς τοι, τέκνον] The inductive τοι has no meaning here. Read σοι.

οὐδ' ἔχω ἀρωγὰν] "Not having assistance." But the whole burden of the song relates to Philoctetes being powerless in his limbs. Read therefore, δὲ ἔχ—ων ὀργυιὰν, "having his arms stretched out thus;" where the δὲ, as usual, indicates the action of the speaker. See v. 106. Opportunely, then, has Hesych. preserved the gl. Ὀργυιὰ ἡ τῶν ἀμφοτέρων χειρῶν ἐκτάσις.

853. ὅπως ἐσθλὸς] Dobree wished to read πῶτος and similarly in Tro. 1178. τῶνοι for ὅνοι. But there ὅνοι τ' ἄννοι, as proposed by myself, may be compared with ὅποιος ἄνποιος in Philoct. 845.

854. Perhaps Sophocles wrote Οὐ χειρὸς, οὐ ποδὸς, οὐ τιμὸς ἔρχων, ἀλλ', ἄλλα τις ὧς παρακείμενος, ὅσ' ἀμβλὸς παῖ, καίρια φθέγγου: where φθέγγου is due to Reiske, and ὅσ' ("eyes") has been lost on account of -ος, an emendation to which Shakspeare has led the way by his "Sans teeth, sans eyes, sans teste, sans every thing:" for so we ought to read, and not *teste*, which is needless after "teeth;" while *teste* (the old French for *tête*) is here put for "head" or "brains:" as in Soph. Scyr. Fragm. v. Πάντ' ἐμπέφυκε τῷ μακρῷ γῆρας κακὰ. Οὐδ' φροῦδον, ἔργ' ἀχρεῖα, φροντίζες κέναι: and in (Ed. T. 379. Τυφλὸς τὰ τ' ὄτα, τὸν τε τοῦν τὰ τ' ὀμματα' εἰ.

878. ὥς οὐκέρ' ὄντος γάρ] The particle γάρ is seldom placed after the third word, as remarked at v. 1447.

We find indeed, in v. 865. *οὐκ ἔστι γὰρ*: but there Barney in Net. MSS. reads *γ' ἔστι*.

887. *τὸ τοι σύνθετος ἔρθεαι μ' ἔθες*] "The usual custom will set me up." This may be good English, but it is very bad Greek; for *τὸ σύνθετος* is the same as *ἔθες*. Read therefore, *τὸ σύνθετος ἔρθεαι μᾶθος*, i. e. "custom has made the lesson perfect." Compare Ed. C. 21. OIA. *πέθεε νῦν με, καὶ φύλασσε τὸν τυφλόν*. ANT. *χρόνου μὲν οὐκ ἔστι, οὐ μαθεῖν με δεῖ τόδε*. The error owes its origin to the rare word *μᾶθος*, which is to be found in Agam. 170.

893. But as *τοῦτε τοῦ πάθους* cannot be said *δεικνύμενος*, as applied to the act of doubting, nor can *κυρῶ* dispense with *ἔν*, we must read *τοῦτέ γ' ἔν*, and in Soph. El. 801. *Ὀκυπὺν ἀποστρέψου' ἄν, ἔν' ἔστι χάρις* instead of the absurd *εἰ τῷ ἔν κυρεῖ*.

902. *δύττερον ληφθῶ*] Perhaps Sophocles wrote *δὲς γὰρ ἔν ληφθῶ κακός*;

ληφθῶ] On this conjunctive of doubt, see Matth. Gr. Gr. § 126. and on *κακῶ* after *οἶσται* § 363.

919. *οὐχ οἶόν τε*] In this formula the *οἰ* is frequently short.

922. *εἰργάσω*] Eimsl. Med. 1319. *εἰργάσαι*. Either will do.

927. *βίον με μὴ ἀφάλης*] So Aristoph. 'Εκκλ. 559. *μήδ' ἀφάλης με τὸν βίον*.

933. *ἀνακαλομαι παρῶν*.] Although *παρῶν* is manifestly wrong, and *παρὸς γε* might perhaps stand, yet Sophocles more probably wrote *'Ανακαλομαι ἑταίροις τοῖς ἐκείνοις*: where *-μαι ἑτ-* would form a crasis similar to *-μαι ἔν* in Aristoph. Βατρ. 510. *Περιφύλαμι ἀπελθόντ'*. See Kidd at Dawes p. 495.

934. *παῖς—ἔσ' οὐκ Ἀχιλλεύς*] In like manner Dido denies the parentage of Æneas, "Nec tibi Diva parens generis, nec Dardanus auctor;" although she had previously said "Credo equidem, nec vana fides, genus esse Deorum." So Achilles says of himself in Iph. A. 934. *Ὀς οὐχ' Πηλεΐδης, ἀλλ' Ἀλκονορος γυνῆς, Ἐκτερ φονεῖται τοῦμην ὄνομα παῖδα σὴν*.

940. *ἀνέμων κακῶν*] Brunsch quotes opportunely Diog. L. ii. 135. *Ἐνέμω τε ἐπιμαλὲς κατατρέχοντες τὸν ποταμόν, κακῶς αὐτὸν διασφάττωσιν* Διὰ γὰρ 946. *δ' σχῆμα πύργου—εἰσέρει*] Compare Alcest. 935. *Ὁ σχῆμα ἴδμεν τῶς ε' εἰσείδω*;

950. Said. MS. in *Ὁραβήτης* has *τοισί'*.

953. *φόνος—ῥέσων*] Hensyeh. *ῥέσων ἀνεχόμενα—λύττω*: and *ῥέσων* ἰλκυστὸν, λύττω: which is the more elegant interpretation; for the body of Philoctetes would be not only an "expiation," but one that would be "dragged away" by animals: and hence in the gl. *ῥέσων ἀναφαῖς* *ἐκκυστὰς δὲ τὸν λίκον γυναικῶν*, it is plain we must read *ῥέσων ἀναφαῖς—λύττω*, an expression similar to the γῶντες, *ἐμφυχεῖ τῶν* of Georgias, quoted by Longinus II. T. § 3. and the *Æschylean νεκρῶν—ἐν οἰωνῶν—ταφῆτα* in S. Th. 1023.

957. *ἐν σοὶ—ἔστι*] Valckenaer Phœn. 1206. quotes Ed. T. 314. and Alcest. 239. *Ἐν σοὶ—ἔστι*.

961. *καὶ μὴ παρῶς λαντοῦ βροτοῦ δειδός*] "And do not be present to men a disgrace on account of yourself." So explains Wunder. But such an ellipse of *περὶ* is inadmissible; and were it not so, the sense would be none. MS. La. reads *παρῶ*. Sophocles probably wrote *παρῶς* *ἔδ' γ' ἄμβροτον τοῦνδρος*, where *ἄμβροτον τοῦνδρος* would be the climax to *δειδός* *ἐκπλυνον* in v. 478. and an idea not very dissimilar to *διδάσκον ἐφημῶν* in Diodor. Sic. i. p. 9. *ἀδύνατον ἀρετῆς* in v. 1416. *ἀδύνατον—ἀρετῆς* in Euripid. Philoct. Fr. and *ἀδύνατον κλέος* in Simonid. Fr. *μήττω αἰώνων* in Plato Rep. ii. p. 363. z. They, however, who object to the violent expression *ἄμβροτον δειδός*, will perhaps prefer, *ἔδ' γ' ἐν βροτοῖς δειδός*, similar to *ἐν νεκροῖς*—*Ὀρεῖδος* in Eschen. 98.

972. *οἶμαι*] But as *δ' ἔσθ' ἐσθ' ἐσθ'* is too unalike *οἶμαι*, perhaps Sophocles wrote *Ὀὐκ εἰ—πάλιν οἶμαι*: where *οἶμαι*, "way," has been lost, as in Eum. 237.

974. *Ἐγὼ—οὐκ ἄλλος*] Compare Ed. C. 1123. *σὺ γὰρ—οὐκ ἄλλος, ἀνδ*

correct in the same play v. 1129. διὰ σέ γ', οὐκ ἄλλον βορῶν instead of σε, κοῦκ ἄλλον—.

980. Respecting the word Μό-συχλος, it is worthy of remark, that, as it is not Greek, it is probably some hybrid compound. At least Μος (Mos) may be compared with the Latin Mons, and Τυχλος (Hyclos) with the Teutonic Hecla, the name of a volcanic hill in Iceland.

983. ὁ τῆσδε γῆς] By τῆσδε γῆς is meant not Lemnos, but, as we say in English, "this earth," for "the whole world."

985. οἱ δὲ καὶ ἐδρίσκεις λέγειν] "One would rather expect λέγων," says Hermann, "but in the verb ἐξανερπύσκειν a recondite signification of daring lies hid." But such a recondite meaning ἐξανερπύσκειν never has, nor could have. With regard to the phrase καὶ ἐδρίσκεις, compare ἐξανερπύσκειν—κακά in Tro. 773.

989. ἡμᾶς μὲν] Although μὲν seems to be supported by ἐμοὶ μὲν in 959. and ἡμεῖς μὲν in Prom. 1072. yet one would prefer ἡμᾶς γάρ, to account for the οἱμοὶ τάλας.

993. οὐδέποτε γ'] On this union of particles see Elmsl. Aristoph. 'Αχ. 127.

996. ἔκωθεν αἰμάξω] In the words of the Schol. πρὸς τῇ πέτρᾳ ἐναιμάξω τὴν κεφαλὴν μου ἔκωθεν πρὸς τὴν πέτραν, Hermann acutely saw ἐναιμάξω. Read then, ἔκωθ' ἐναιμάξω: and respecting the quasi-σάνκητα, see Porson Præf. Hec. p. xxv. With regard to the sentiment compare Prom. 772. Τί δὴν' ἐμοὶ [τῇ κέρδος; ἀλλ' οὐκ ἐν τάχει Ἐρρίπ' ἐμαντὴν τῆσδ' ἀπὸ στρυφλῆς πέτρας, Ὅπως πίδαξ σκήψασα τῶν πάντων πόνας Ἀπαλλαγείην κρείσσον εἰς ἀπαξ θανεῖν: and from whence it is fair to infer that the verse Ἀγ', ἔσθ' ὁ θανατὸς λοίσθος ἱατρὸς νόσου, quoted by Stobæus cxxi. from the Philoctetes of Sophocles, belongs to this very place: while τῆσδ'—πέτρας is plainly confirmed by Soph. El. 820. τῆσδε πρὸς πύλῃ Παρεῖσ' ἐμαντὴν ἔφιλος ἀνανῶ βίον: and Horace's "potes huc sub orno—elidere colium."

997. ξυλλάβετε τοῦτον] Ald. ξυλ-

λάβετε γ' αὐτὸν, which Hermann at Viger n. 296. b. vainly attempts to defend, and compares it with Iph. A. 394. Οὐδ' λαβὼν στράτευ' γ', οἶμαι μωρίαν εἶσει φρονῶν: and after explaining very cleverly, as usual, the useless γε, he has now more wisely edited στράτευ', ἐγῶμαι: and should he publish again the Philoctetes, he will doubtless read here ξυλλάβετ', ἔγ', αὐτόν.

1010. καὶ νῦν γέ μ'] Tricl. καὶ νῦν δέ μ'. But δὲ is objectionable, thus united with καί. See Porson Orat. 614. Ald. νῦν ἔμ'. But γ' is frequently inserted between ν and ε, as observed by Markland Iph. A. 979.

1011. οἶδ' Porson Adversar. p. 201. οἶως, unnecessarily.

1012. ἄπολιν] This is absurdly said by Philoctetes, though correctly by Hecuba in Tro. 612. ὦ τέκν', ἔρημ', ἄπολις μήτηρ, and in Hec. 805. ἄπολις ἔρημος: and by Medea Ἐγὼ δ' ἔρημος ἄπολις οὐσα in v. 527. He might have said ἄπορον or rather ἄπουν, ἔρημον, ἄφιλον, as in v. 634.

1018. διςσὼν στρατηγῶν] Tricl. διπλῶν, with La. B. U. Γ., and so in v. 791., while διςσολ is found in v. 264. Sophocles wrote neither here, but Καὶ συνστρατηγῶν.

1024. οὐδέν εἰμι] So in v. 1024. and Iph. A. 957. Νῦν δ' οὐδέν εἰμι.

1035. ἀλλὰ] "At least." So in Iph. A. 1239. ἴν' ἀλλὰ τοῦτο—ἔχω. Soph. El. 411. ξυγγένεσθέ γ', ἀλλὰ νῦν. See Elmsl. Heracl. 363.

1045. There is, however, another difficulty in the expression Νικᾶν—παταχοῦ—Πλὴν εἰς σέ: for νικᾶν would require an accusative. Read, Νικᾶν—παταχοῦ χροῖζω—Πλὴν εἰς σέ, τὸν νοῦν σοὶ δ' ἐκάν—.

1079. συνέλπει is, however, defended by Schäfer on Theocrit. Epigr. ii.

1082. λύπας τὰς ἀπ' ἐμοῦ τάλα] The bad Greek and worse poetry may be got rid of at once by reading λυγρὰς τὰσδε νοσηλείας, as in v. 39. νοσηλείας πλέα: or as Euripides said in Philoct. Fr. εἰσιδεῖν μέντοι, ἔνεε, Δύσμορφα τάνδον· αἰμονός τε λύνα πλέα.

ἔξετ' ἄνω] This reading is the union of ὀξυτόνου with ὀξυτάτου found in

MS. Urb.: while αἰθέρος γένηα may be compared with ἄνθη—γαιὰς τέχνηα in Pers. 610. To the passages already quoted to prove that speech was attributed to voiceless objects, may be added Aristoph. Ἀχ. 198. αἱ σπονδαὶ —“Ἐν τῷ στόματι λέγουσι.” Βαῖν’, ὅποι θάλας, Καὶ μὴ ‘τι τήρει σπλ’ ἡμερῶν τριῶν.”

1085. οὐδ’ ἔρ’ ἰσχύω] Porson conjectured οὐδ’ ἔρ’ ἀρκῶ, as in Soph. El. 186.

1089. σὺ τοῦτο σοί] Vulg. σὺ τοι, σὺ τοι. But πατηξίωςας requires an object; and σὺ its own σοί, as in Cœd. T. 379. Κρέων δὲ σοί πῃμ’ οὐδὲν, ἀλλ’ αὐτὸς σὺ σοί; and in the verse quoted by Plutarch ii. p. 117. A. θεὸς δὲ σοί πῃμ’ οὐδὲν, ἀλλ’ αὐτὸς σὺ σταντῶ, Ζωσία: where Ζωσία lies hid in Ζύ σοι: which it is strange Porson did not see at Med. 189. § 13.

1093. τοῦ λήστος δαίμονος εἴλου] “You have preferred to the better fate;” where, says the Schol., τοῦ λήστος δαίμονος λείπει ἡ ἀντί.

1101. προσφέρων] Schol. ἀντὶ τοῦ προσφερόμενος ἐνίστη δὲ ἔμπαιιν φησί “διακονούμενος” ἀντὶ τοῦ διακονῶν καὶ “Ἰτιβάδα ποιούμενος” ἀντὶ τοῦ στιβάδα ποιῶν. But in the first of these passages it is probable that διακονούμενος was used as διακονεῖσθαι in Phil. 287. and in the second, that στιβάδα ποιούμενος was similar to the English, “making a bed for himself.”

1103. κραταιαῖς] This is said, indeed, to be derived from κρέτος: but adjectives are not thus formed from neuter nouns ending in -ος; nor, in fact, is κραταιὸς found except once in each of the three Tragedians, viz. here, and in Herc. F. 964. and Prom. 437. In Euripides, however, it is manifest that the father of Hercules ought not to be described as Θῆρον κραταιῶς χειρὸς of his mad son, when he was in truth acting the part of a suppliant; who was wont to include both the hands of the party prayed to in his own, i. e. in Greek, Θῆρον ἐκατέρως χειρὸς: while in Æschylus, for πειροχον σθένος κραταιῶν, we may read ὅπῃρ ἔχον χθονὸς κραταιῶν, similar to κραταιῶν πείρ in Eurip. El. 534., and κραταιῶν χθόνα in Agam. 650.;

and thus Atlas would be rightly said στανδῶν ὅπῃρ ἔχον χθονὸς, and οὐρανίον πόλον ὅπο.

1110. Vulg. οὐδὲ σέ γε δόλας. But γε is the supplement of a defective verse. The sense requires οἶδα, the origin of τῶσδε found in Tricl. after ἄντας.

1112. ἔχε—ἄρᾶν, ἄρᾶν ἐν’ ἄλλοις] “Reserve your curse, curse for others.” But though this repetition of ἄρᾶν may be defended, yet one would rather expect ἄρᾶν ἄρᾶ ὅ ἐν’ ἄλλοις—τῇ φιλότῃ ἀπώσσει: “for your curse against others—will drive away my friendship:” where, by “others,” the Chorus mean “Ulysses,” and not, as usually understood, “enemies in general:” at least, by such a reading we not only get rid of the difficulty in the use of the middle ἀπώσθ, but can also perceive why the Chorus should, after ἄλλοις, add καὶ γὰρ ἐμὸν τοῦτο μέλει.

1140. οὐρεσιβάτας] This agrees with οὐς, and not χῶρος. It is a word of rare occurrence, and not very analogically compounded. Perhaps the MSS. read οὐρεσιφοῖτας. Respecting the confusion of β and φ, see us at Tro. Pref. p. xviii.

1141. πελάτῃ] On this Attic fat. 1. see Math. Gr. Gr. § 181. n. 2. But πηδάτε is better suited to an animal. Compare Aristoph. Lys. 1320. πᾶθῃ, ἢ τις ἐλαφος. While as regards the change of πελάτε into πηδάτε, by a similar error we now read in Alc. 233. “Ἀξία καὶ σφαγῆς τᾶδα, Καὶ πλέων ἢ βρόχῃ δέραν Οὐρανίῳ πελάσαι, where Euripides wrote ἐν βρόχῃ—πεδήσαι.

1145. ἀνέθην] On this word see Plato Protag. § 80. Gorg. § 108., where Heind. quotes Hippias. M. p. 308. A. Suid. in Ἀνέθην, gives five instances of it. Add Julian Epist. p. 413. c. and Eustath. p. 168, 36. It is to be restored to Demosth. p. 1527, 2. n. in the place of ἐν ἡδῃ: and, on the other hand, for ἀνέθην we must read ἀναιδῶν in the passage of Clearchus quoted by Athen. xiii. p. 588. ἀνέθην τὸ πρότερον οὐσῶν τῶν συνόδων. See also us at Æsch. Suppl. 16.

1149. αἰόλας] Schol. ποικίλας διὰ τὰ τραύματα. But the sores of Phi-

loctates would not turn his flesh black and blue, as if he had died in a pugilistic contest. Sophocles wrote *εἰς σαρκὸς αἰκλὸν ἔς*: "as if it were to a feast of flesh." Hesych. *Αἰκλὸν δείπνον*: a word which, used by the Lacedaemonians to express their "evening meal," is particularly applicable here, because all carnivorous animals feed mostly in the dusk; while the *ἔς* is added to soften the violence of the metaphor; which may be compared with Montgomery's "Twas the Carnival of Death, 'Twas the vintage of the Grave," as descriptive of a battle. Aeschylus has *Ὅρμαι δειπνον* in Suppl. 791. Buttmann wished to read *τὰς σαρκὸς αἰδίας*. But then, says Hermann, *χάρις* would be an Iambus, equally fatal to the measure of the preceding verse.

1160. *ἔλκειν* was the conjecture of Hermann de Metr. p. 316. ed. 1. but since rejected.

1184. Ms. Harl. *ἀλδοῦντες*: which plainly confirms our *ἀλδοῦντα τόσον*.

1212. *ἐγὼ μὲν*] Although *μὲν* after *ἐγὼ* might be defended by v. 989. yet one would prefer *Ἐγὼ γ' ἄν—ἑταίχων ἄν—*.

δμου] "Near." So in Cēd. T. 997. and Antig. 406. MS. Urb. *νέος ἐγγύς*, from a gl.

1223. *φ' μοι*] Although Ulysses is properly put in the ridiculous light of a coward in Aj. 88. *Μένου' ἄν' ἥθελον* ὅ' ἄν' ἐκτὸς ἄν' τυχεῖν yet in the present instance, such an exhibition would destroy all the gravity of the scene. Besides, it is manifest that something was here said to which *βουλεύει* referred. Read then, OΔ. τὸ ποῖον; NE. *ἐν νῆ—*OΔ. *μὲν τι βουλεύει νέον*;

1224. *τῷ—τόκῳ—δράσει*] But *δράσιν* is seldom united to a dative. We find indeed *Μή μοι τι δράσω' οἱ προσήκοντες γένοι* in Med. 1271., but there Euripides wrote *Μή μ' ἀντιδράσω*. Fortunately then does MS. Urb. offer here *τὸ—τοκάς*; which, though itself an error, leads at once to the truth: *τὸν δὲ Πολυτῆς γ' ἐκὼν*, i. e. "of my own accord:" for thus Ulysses, on hearing the word *ἐκὼν*, would justly fear that Neoptolemus was going to

restore the arrows.

1233. Respecting the use of *ἀρχὴν*, or *τὴν ἀρχὴν*, in this sense, the learned differ. Poppo in Xenoph. K. Π. i. 6. 16. Ast in Plato Legg. i. p. 646. v. Stallbaum in Phileb. § 152. Heind. in Gorg. p. 478. c. Fischer Apolog. i. p. 29. c. all say that *τὴν* may be inserted; but it is omitted in Antig. 92. Electr. 439. Herodot. i. 9. and 193. iv. 25. Thucyd. vi. 56. Xenoph. Econ. ii. 11. viii. 2. Sympos. i. 18. Aeschin. in Ctesiph. p. 70. ed. R. and so it is done often in MSS., and should be every where.

1243. *ἴστω τὸ μέλλον*] Compare *τάχ' εἴσεται σιδήρος* in Iph. A. 975. and *Ἄρης τάχ' εἴσεται* in Phœn. 260.

1271. On this emendation, which I proposed twenty-three years ago in Cl. Jl. N. ii. p. 341. Buttmann remarks, "Non tam inepta quam longe plurima, quæ ad hoc drama protulit Anonymus in Cl. Jl., est hæc ejusdem conjectura:" on which Hermann observes, "æque et inepta est et male Græca hæc conjectura, ut pleræque illius viri." But in what this bad Greek consists, he does not, for he could not, tell. At all events if it be bad, it is quite as good as Aeschylus wrote in S. Th. 434. *χρυσοῖς δὲ φωνῇ γράμμασιν ΠΡΗΞΩ πόλιν*: and again v. 647. *τὰ γράμματα λέγει, ΚΑΤΑΞΩ τ' ἄνδρα τόνδε καὶ πόλιν Ἐξεῖ πατρίαν*.

1274. *εἰ δὲ μή τι—λέγων* Κυρῷ] The same expression is to be restored to Cēd. T. 943. IO. *Πῶς εἶπας; ἥ τέθηκεν*; ΑΓ. *αὐτὸς, εἰ γε μὴ Κυρῷ λέγων τάληθες, ἀξίῳ θανεῖν*.

1293. *οὐ τι χαίρων*] So too in Cēd. T. 353. *Ἄλλ' οὐ τι χαίρων δὲς γ' ἐση μ' ἑμοῦν' ἐρεῖς*: as that passage should be read, in lieu of the unintelligible *δὲς γε πημονὰς ἐρεῖς*. See Porson Phœn. 208. on the phrase *λέγειν τινά τι*.

1295. *μέθες με—χείρῃ*] Compare Cēd. T. 717. *καὶ νῦν ἄνδρα—ἐντρέφας*: and correct Cēd. T. 1067. *τὰ λῆστα τοῖνον μ' ἀλγόνει πάλαι*, by reading *τὸν νοῦν μ'*, for *τοῖνον* "therefore" would be quite as absurd there as it is in Med. 1362. where to the remark of Medea, *Ἦ ταῖδες, εἰ θέλωθε πα-*

τοῖα νόσφ. Jason replies, Οὐ τοῖσιν ἡ 'μὴ δεξία σφ' ἀπώλεσεν: but by comparing Alc. 721. Οἱ τοὶ πρὸς ἡμῶν γ' ἔλειψ' οὐκ ἔπεις τόδε, it is plain that Euripides wrote Οἱ τοὶ νῦν ἡ 'μὴ δεξιά γ' ἀπώλεσεν: similar to Shakspeare's "Thou canst not say, I did it."

1313. La. Ven. ταῦτοισιν. Read τοῖτοισ γ'.

1327. τοῖν—'Ἀσκληπίου] So in Cicero Tuscul. ii. 16. "Namque Æsculapii liberorum saucii opplent porticus."

1335. ἡ δίδωσ' ἐκόν] But ἐκόν would be superfluous after δίδωμι. Read ἡ δίδωσί τῳ, "to any one." Compare v. 621. κάρα Τέμνειν ἐφείγο τῷ θέλοντι.

1338. Ἑλλήνων ἔνα Κριθέντ' ἄριστον—ἐλθεῖν] "One judged the best of the Greeks—had come." But the sense requires, "should come." Besides ἔνα—ἄριστον is scarcely good Greek; for though we find in A. j. 1340. "Ἐν' ἄνδρ' ἰδεῖν ἄριστον Ἑλλήνων, still we must read there, as shown at Eumen. 227. 'Ἐμ' ἄνδρ' ἰδεῖν ἄριστον, similar to Phil. 1425. πρῶτος ἐκκριθεὶς στρατεύματος. Read therefore, Ἑλλήνων σέ γ' ἄν—ἐλθεῖν.

1339. τοῦτο μὴν—εἶτα] See Brunck CEd. T. 603. Understand κατὰ.

1356. Porson ought rather to have read καὶ σοῦ γ' ἐγὼ, καὶ, for καὶ can scarcely be dispensed with.

1365. This verse might be read, "Ἐὰ κακῶν τοὺς πάντας βλλισθαι κακῶς. In like manner Bothe properly reads in CEd. T. 588. Τὸ γὰρ τυχεῖν αὐτοῖσι πᾶσι ἐνταῦθ' ἐνι, instead of αὐτοῖς πάνσι.

1374. Hesych. Ἐμκυον τὸ γαλακτώδες ὕγρον.

1375. κάποσάσσοντας] This is confirmed by the Schol. οὐ πρὸς ἐκείνοισι ἀπαι, ἀλλὰ πρὸς τοὺς θεραπεύοντας.

1377. At Tro. Pref. p. x. I corrected tacitly "A σοὶ θ' ὁρῶ κάμολ καλῶς τελοῦμενα. Elmsl. at Med. 1067. reads κάλ' ἂν ὁρῶ—τελοῦμενα.

1379. ἀσχεῖνοι' ἂν ὀφελόμενος] "Be ashamed for being assisted." In lieu of such absurdity, I proposed in Cl. Jl. N. ii. p. 342. to read ἀσχενοῖτο θεοὺς ἂν ὀφελῶν: for thus θεοὺς would correspond to the θεοὺς preceding. But the error, as Matthæi

saw, is equally in the expression ατασχεῖνοι θεοὺς. Our Ἐ' ὀφελεῖ θεοὺς is due to Thomas Medwin, the friend of Shelley and of Byron, and by whose spirited translations of the Prometheus and Agamemnon, and still more of the Chæphoræ, Persæ, and Seven Champions of Thebes, lately published in Fraser's Magazine, the English reader is at length able to enjoy some of the noblest dramas of the Athenian stage.

1383. δ' τῶν] This appellation, very common in Comedy, is found only here and in CEd. T. 1145. Dobree vainly wished to restore it also to CEd. T. 624. in the place of Ὄταν. Respecting the word itself, found in Æsch. Suppl. 239. and Fragm. 45., see Apollon. in Bekker Anecd. Græc. p. 569.

1389. σέ γ' ἐν λόγῳ—ἂν λέγω] In Cl. Jl. N. ii. p. 342. I conjectured σέ γ' ἐγγολον—ὄς λέγω. But the error is rather in ἂν λέγω. Read then, ἂν χολᾷ, "for which you are angry." Compare Εἰ γὰρ τι λέξῃς, ἂν χολᾷσται στρατὸς in Tro. 732.

1405. μήπω γε, πρὶν ἂν] On this collocation of particles see Elmsl. Aristoph. 'Αχ. 176.

1416. The passage of Thucydides, to which Suidas refers is, i. 33. where, instead of the absurd ἐς μὲν τοὺς πολλοὺς ἀρετὴν, οἷς δ' ἐπαμυνεῖτε χάρον, ἐμῶν δὲ αὐτοῖς ἰσχυρ, we must read ἐς μὲν τοὺς πολέμιους ἰσχυρ—ἐμῶν δὲ αὐτοῖς ἀρετὴν. Compare ii. 43. ἐς τοὺς πολέμιους ἀνδραγαθίαν. Sallust B. C. 1. "Virtus æterna habetur."

1417. τοῦτ' ὀφείλεται καθεῖν] The same hemistich is in Alcest. 785. and Soph. El. 1173.

1422. τῶνδ' αἰτίος κακῶν] So in Iph. A. 884. Med. 333. Aristoph. 'Ορν. 349.

1425. Although the emendation of Valckenaer is supported by a similar correction of Porson at Hec. 41. γέρας λαχεῖν, yet Philoctetes would rather claim the ἀριστεία as a right, than trust to a chance-throw for them.

1427. σκύλ' ἀπ' ἰδαίου στρατοῦ] Where σκύλα is thus used, ἀπὸ cannot be omitted. Compare Thucyd. iii. 57. σκύλα ἀπὸ ἡμῶν—ἀνατεθῆναι.

Plato Rep. v. p. 469. κ. μᾶλλον δὲ καὶ φοβηθῆσθαι, μή τι μῖσος ᾖ, πρὸς ἑαυτὸν τὰ τοιαῦτα (i. e. δῖα) ἀπὸ τῶν οἰκείων φέρειν. Æschin. in Ctesiph. p. 70, 3. ἀσπίδας ἀνέθημεν—καὶ ἐπεγράψαμεν τὸ ἐπίγραμμα, “ Ἀθηναῖοι ἀπὸ Μήδων καὶ Θηβαίων.” So too Virgil, “ Æneas hæc de Danais victoribus arma;” quoted by Valckenaer Phœn. 585. and who in Not. Mss. refers to Pausan. p. 439. ἀπὸ Φωκίων—τὸ ἀνδρῆμα: while as regards the phrase Ἰδαίου στρατοῦ, there is a peculiar beauty in thus alluding to the “Idean army,” of which Paris was probably the chief; and against whom, as the destroyer of Achilles, his son Neoptolemus would naturally direct his exertions, while against the arrows of Paris the arrows of Hercules would be as naturally opposed.

1452. λέοντε συννόμω] This passage has been ill quoted to support Porson’s incorrect emendation in Phœn. 1589. λέοντε συναύλω: because lions of the same lair would not fight with each other so fiercely as those of different lairs. Pierson in Not. Mss., however, conjectured also

συναύλους; but afterwards proposed ἀν αἰλούς, comparing Hom. ‘Oδ. X. 18.

1435. τὸ δεύτερον] Respecting the former capture of Troy and the cause of it, see Tro. 815.

1439. Kidd at Dawes p. 440. quotes opportunely Androm. 772. Ἄ δ’ ἀρετὰ κἄν θανοῦσι λάμπει: and from Lovelace’s Lucasta, “And her eternal fame be read, When all but very Virtue’s dead.”

1448. On this improper position of γὰρ, see Dobree Adversar. ii. p. 262. and who might have corrected Aristoph. ‘Oρν. 1544. by reading ὦ δέσποτ’ ἀνθρώποις γὰρ εὖρους εἰμ’ ἔγω: which is probably a verse from the Prometheus Freed of Æschylus. In comedy, however, the language is less strict.

1451. This verse would better follow Λυκὸν τε ποτὶν in v. 1458. on account of κρήναι.

1454. πλεγγῆσι κότου] So Lucretius “Verbera ventorum.”

1460. δέξῃς σφικτε] Elmal. at Med. 1060. says, that a dactyl is thus found only six times in Sophocles.

QUESTIONS.

IN whose archonship was the *Philoctetes* of Sophocles acted; and what inference does Hermann draw from the knowledge of that fact?

Of what kind was the other play of Sophocles in the story of *Philoctetes*?

Are there any fragments of the *Philoctetes* of Æschylus; and how much of the *Philoctetes* of Euripides?

Give the names of some Comic writers of Greece, who took the *Philoctetes* as the subject of their dramas.

Whom did Attius probably follow?

Who or what was *Χρύση*?

State the difference between *βωμὸς* and *σηκός*.

Why was *Philoctetes* said to have discovered the altar by his foot?

By whom was the altar said to have been built?

Although the fact of discovering the altar is not alluded to in the *Philoctetes* of Sophocles, is there any place where such an incident might have been related?

At what place was *Philoctetes* said to have been bitten by the serpent?

Who was reported to have sent the serpent, and why?

How does Sophocles differ from Euripides in the use of *ἡμιν* and *ὕμιν*?

How does Wunder explain *θῦμα*? What does it really mean?

What does *πέρπα* mean generally? What in the passage of Sophocles? and why?

"*Ἄ μοι προσελθὼν σῖγα σήμαιν' εἶρ' ἔχει*. How is this verse incorrect? What is Porson's emendation, and why inadmissible?

Some MSS. read *ὡς κλύης*—*φράζω*; others *κλύοις*: which is preferable, and why?

What does *νόστος* mean generally? What in the passage of Sophocles?

Translate *πέπλευκας οὐτ' ἐνορκος οὐδένι Οὐτ' ἐξ ἀιάγκης*, and explain the allusion.

With what tenses and verbs are *οὐ μὴ* joined?

Τὸ παρὸν θεραπεύειν. How did Pittacus and Cratinus express a similar idea.

Translate *οὐδέ τιν' αὐτῷ παιῶνα κακῶν ἐπινωμᾶν*, if possible; if not, correct it.

How is *πρὶν* used when united to verbs?

What is there peculiar in the phrase *τηλωπὸν ἰωάν*? and give some parallel passages in Greek and Latin.

In the words *Ἐξ Ἰλίου τοι δῆτα νῦν γε ναυστολῶ* are there any, and what, errors?

Is there any objection to the verse *Ὁ τοῦ Ποίαντος παῖς Φιλοκτήτης· ὃν οἱ*?

What is the supposed, what the real meaning of *πάγον χυθέντος*?

How does Virgil express the Sophoclean *ἔφην' ἄφαντον φῶς*?

Is there any objection to the words *Ἔρος τόδ' ἤδη δέκατον ἐν λιμῷ τε καὶ*—?

How is *συντηχῶν κακῶν ἀνδρῶν* incorrect Greek?

What is the difference between *τροφὸς* and *τροφεύς*?

What is the real, what the supposed meaning of *χρόνον ἐπισχεῖν*?

What does *πλέω* take for its future? How does such a circumstance prevent Brunck's adoption of Dawes' canon?

Translate *ἐχοντες*—*σύμβολον λύπης*, and explain the allusion.

Show that Sophocles could not have written *Οὐδ' οὐμπολητὸς Σισύφου Λαερτίου*.

Translate *ἐπεὶ θανὼν Ἀντίλοχος αὐτῷ φρουδός, ὅσπερ ἦν γόνος*. Give the reading of the Schol.; show how it is not suited to the context, and state what Sophocles probably wrote.

What is the peculiar meaning of *περιστέλλειν*? what of *καλιντριβής*?

Translate *Χαῖρ', ὡς μέγιστα χαῖρε*. Show where the difficulty lies: correct it; and confirm the correction.

Translate *Νεῦσον πρὸς αὐτοῦ Ζηνὸς ἱκεσίον*; and correct the error, if any.

Τραχινίαν τε δειράδα καὶ τὸν εὐροον. How is this verse faulty? How did Pierson correct it?

How did Porson correct the error in the verse Ἴωμεν, ὃ παῖ, προσκύσαντες τὴν ἔσω—?

Who performed the part of Ἐμπορος? who of Ἐννέμπορος? and what was meant by the word Ἀνασκευή, as applied to an actor?

What was the chief object of the appearance of the Ἐμπορος?

Whom did Sophocles and Euripides understand by Θεσέως κόροι or Θεσεῖδαι? Who, according to Homer, was the leader of the Athenians at the siege of Troy?

When is a vessel said ἀνάγεσθαι, and why?

Of the expressions μὴ διάβαλλε, μὴ διαβάλλης, and μὴ διὰ βάλλης, which is the incorrect one?

Translate Πεισθήσομαι γὰρ ὧδε καὶ ᾗδον θανὼν

πρὸς φῶς ἀνελθεῖν, ὥσπερ οὐκείνου πατὴρ :

explain the allusion; and show to what fact the knowledge of the story leads?

What kinds of drama were there on the subject of the Sisyphus? and by whom written?

Translate σφῶν δ' ὅπως ἀριστα συμφέροι θεός, and state the peculiarities of construction, and in the use of the verb συμφέρειν.

Translate Καὶ βαστάσαι με προσκύσαι θ' ὥσπερ θεόν: explain the allusions, and correct the errors of the text.

Translate ἴν' αὐτὸς ἦν πρόσσυρος, and show how πρόσσυρος is ill suited to the situation of Philoctetes.

Why is στόνον βαρυβρῶτα incorrect Greek?

What was the original of Horace's "Quicunque terræ munere vescimur"?

What are the two meanings of ἀνέρες ἀλφησται?

Translate Λεύσσω δ' ὅπον γνοίη στατῶν εἰς ὕδωρ αἰὲν ἀπρόσενώμα. Show the errors of the reading, and correct them.

Why is χάλασσις incorrect as applied to Hercules?

What is the difference in dialect between βρύκειν and βρύχειν?

Translate ἦν δὲ τῷδε τῷ χρόνῳ μὲλῳσ' ἐκεῖνοι: point out the errors in language, and show how they are to be corrected from MSS. and conjecture.

Translate

ὃ διπλοῖ στρατηλάται,

Ἀγάμεμνον, ὃ Μενέλαε, πῶς ἂν ἀντ' ἐμοῦ

τὸν ἴσον χρόνον τρέφοιτε γῆνδε γῆν νόσον;

and show what are the errors of language and versification.

Of the forms δύνῃ, δύνῃ, and δύναι, which did Elmsley and Porson respectively prefer?

Translate ὦ τέτνον, ὦ γενναῖον, ἀλλὰ συλλαβῶν
τῷ Ἀημνίῳ τῷδ' ἀνακαλουμένῳ πυρὶ
ἐμπρησον, ὦ γενναῖε· καὶ γὰρ τοῖ ποτε
τὸν τοῦ Διὸς παῖδ' ἀντὶ τῶνδε τῶν θπλων
ἀ νῦν σὺ σώξεις, τοῦτ' ἐπηξίωσα δρᾶν :

and state all the difficulties of the passage.

What is the usual meaning of αἴγλη? What in the passage of Sophocles? How is Welcker's interpretation confirmed by Ovid and Moschus?

Translate Οὐ χερὸς, οὐ ποδὸς, οὐ τινος ἄρχων·
ἀλλ' ὥς τις αἰδέα παρακείμενος
ὄρῃ· βλέπει· καίριαι φθέγγει·

correct the errors of the text; and compare it with a parallel passage in Shakspeare?

How is τί δῆτα δρῶμ' ἐγὼ incorrect Greek?

Translate Ἀπεστέρηκας τὸν βίον, τὰ τόξ' ἐλών : explain the play on the words, and compare it with a passage in Shakspeare.

Translate Οἱ ἔργ' ὁ παῖς μ' ἐδρασεν οὐξ Ἀχιλλεύς : point out the error in the syntax; correct it; and compare the correction with a passage in Virgil.

For αὖ θανοῦμαι — μόνος the Schol. reads ἀνανοῦμαι — μόνον : state how the reading is partly right and partly wrong.

What is there peculiar in the word οὐρεσιβώτας?

What is the Attic termination of adjectives ending in -ιῆς and -νῆς in the accusative masculine?

Why can ἀλύσκειν, but not φεύγειν, be joined to a genitive?

Translate Ἐγὼ θ', ὅς οἶμαι σοῦ κάκιον οὐδὲν ἂν
τούτων κρατύνειν μῆδ' ἐπιθύνειν χειρὶ :

show the incorrectness of the language; and how Sophocles is at variance with Homer.

Why is κραταῖος an adjective of doubtful form?

Translate Ἥπῳ ἐλεινὸν ὄρῃς, φρένας εἴ τινος
ἴσχεις, τὸν Ἡράκλειον
ἄθλιον, ὧδε σοὶ
οὐκέτι χρησόμενον :

point out the errors of the text; correct them; and support the corrections by some parallel passages.

Translate Μὴ πρὸς ἄρατον Διὸς ἔλθης, ἱκετεύω· Μετρίαζε. Show where the error is, and how to be corrected.

What are the meanings of ὁμοῦ? and how is νεὼς ὁμοῦ of doubtful syntax.

How is ἀρχήν used, when it means "at all"?

What is the Attic form of μαχέσσομαι?

Did the ancients often adopt the modern practice of speak-
Soph. Philoct.

ing aside on the stage? Quote some instances from Sophocles and Euripides.

What is the difference in meaning between *παῖς* and *παῦσαι*? Why were the words ever confounded?

Translate *Οὕτως δέδοκται*; *Καὶ πέρα γ' ἴσθ' ἢ λέγω*: point out the error; correct it; and support the correction by parallel passages.

With what cases is *ἀποσπηρεῖσθαι* most correctly joined?

What is the error in the verse

Πῶς εἶπαι; οὐκ ἄρα δεύτερον δολούμεθα;
and which is the preferable correction, Wakefield's, Porson's, or Hermann's?

What is the difference between *Ἀπώμοσα* and *Ἐπώμοσα*?

What is the construction of *ἀφαιρεῖσθαι*, when united to an infinitive?

What particle ought to follow *ἀλλ' οὖν*, and how?

What is an Oropism?

What is the error in the words *Σὺ δ' ἡγρίωσαι κοῦτε σύμβουλον δέχει*?

Compare the phrase *γράφον φρενῶν ἔσω* with some parallel passages. What is the expression in the Septuagint?

What are the errors in the verse *Καὶ τοῖν κατ' ἡμῖν ἐντυχῶν Ἀσκληπιδῶν*, and how to be corrected?

With what case is *προσήγορος* most correctly united?

What infinitive ought to follow *δυνήσομαι*?

What is the error in the metre and language of the verse

Εἰ δοκεῖ, στείχωμεν. Ὡ γένναϊον εἰρηκῶς ἔπος?

Are there any instances of a similar error not corrected by Porson?

Translate *Ἄ δ' ἂν λάβῃς σὺ σκύλα τοῦδε τοῦ στρατοῦ*: and point out the errors of the text.

How is *εὐσεβεῖν* united to its case? how *εὖ σέβειν*?

What is there objectionable in the words *Καιρὸς καὶ πλοῦς ὃδ' ἐπείγει γὰρ κατὰ πρύμναν*?

Translate *Νῦν δ' ὦ κρῆναι γλύκιόν τε ποτὸν Λείπομεν ὁμᾶς λείπομεν ἤδη*: show the errors in metre and language, and correct both.

What is there peculiar in the verse *Δόξης οὐποτε τῆσδ' ἐπιβάντες*?

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TRACHINIÆ,

CHIEFLY ACCORDING TO THE TEXT OF BRUNCK;

WITH

CRITICAL, PHILOLOGICAL, AND EXPLANATORY NOTES

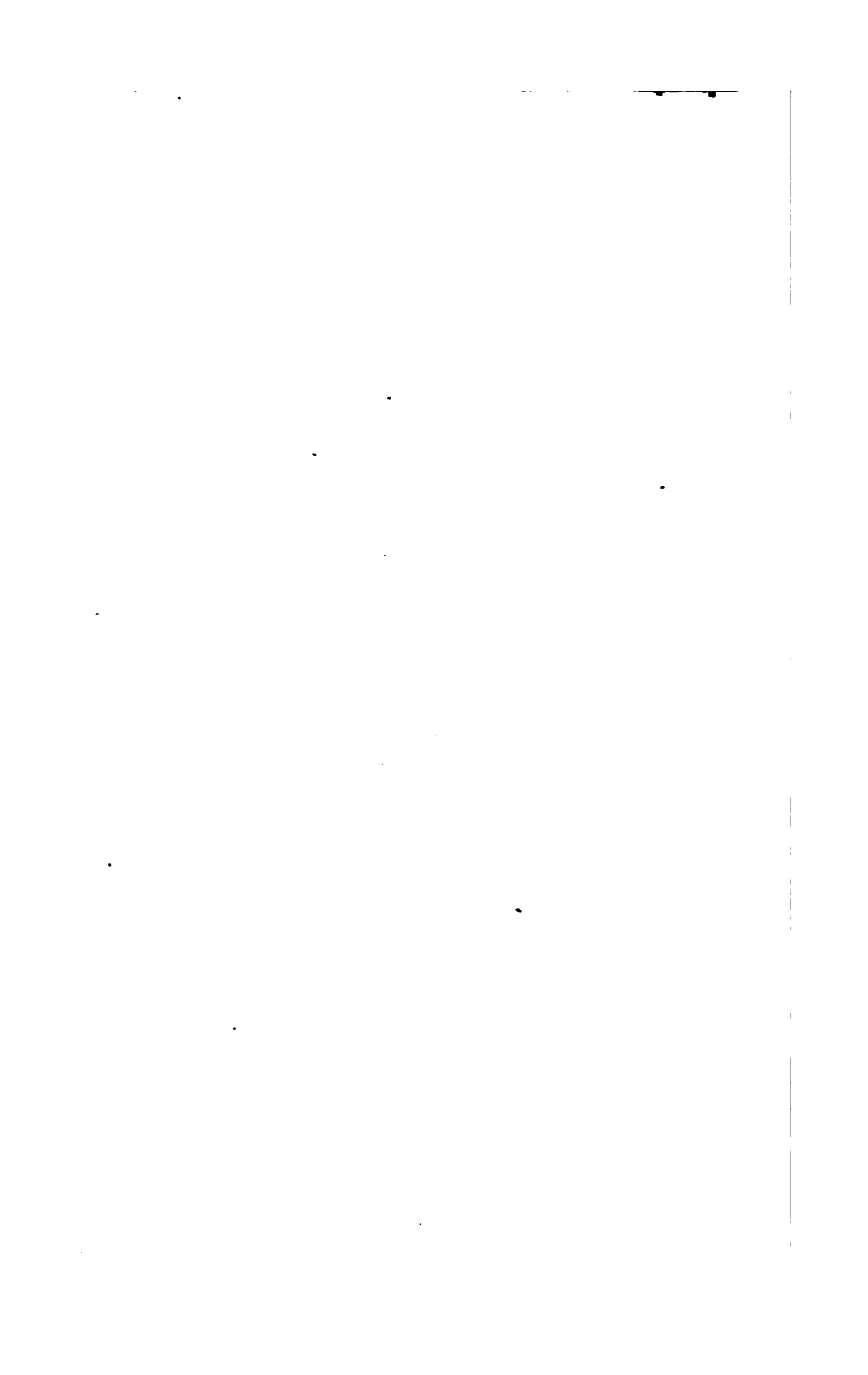
ILLUSTRATIONS OF PECULIAR IDIOMS, AND

EXAMINATION QUESTIONS.

BY

THE REV. JOHN BRASSE, D.D.

LATE FELLOW OF TRINITY COLLEGE, CAMBRIDGE.



ΕΚ ΤΗΣ
ΑΠΟΛΛΟΔΩΡΟΥ ΒΙΒΛΙΟΘΗΚΗΣ ΥΠΟΘΕΣΙΣ.

ἩΡΑΚΛΗΣ παρεγνώμενος εἰς Καλυδῶνα, τὴν Οἰνείας θυγατέρα Δηϊάνειραν ἐμνηστεύσατο, καὶ διεκαλείσας ὑπὲρ τῶν γάμων αὐτῆς πρὸς τὸν Ἀχιλλέον ἀπεικασθέντα τὰίρῃ, περιέλασε τὸ ἕτερον τῶν κεράτων καὶ τὴν μὲν Δηϊάνειραν γαμέει, τὸ δὲ κέρας Ἀχιλλεύῳ λαμβάνει, δοὺς ἀπὸ τούτου τὸ τῆς Ἀμαλθείας. Ἀμάλθεια δὲ ἦν Αἰμονίου θυγάτηρ, ἣ κέρας εἶχε τὰύρου· τοῦτα δὲ, ὡς Φερεκύδης φησὶ, δύναμιν εἶχε τοιαύτην, ὥστε ποτὶν ἢ βρωτὸν ὑπερ ἢν εἴξαιτό τις, παρέχων ἐφθονον. στρατεύει δὲ Ἡρακλῆς μετὰ Καλυδωνίων ἐπὶ Θεσπρότους, καὶ πόλιν ἔλκον Ἐφόραν, ἥς ἐβασίλευε Φύλας, Ἀστυόχῃ τῇ τούτου θυγατρὶ σικωλῶν, πατὴρ Τλεπόλεμος γίνεσθαι. γενομένων δὲ τούτων ἐσυχνούμενος παρὰ Οἰνεῖ, κορυβταὶ παίσας ἀπέκτεινε· ἔθρονον τὸν Ἀρχιτέλους παῖδα κατὰ χειρῶν διδόντα· συγγατῆς δὲ οὗτος Οἰνείας. καὶ ὁ μὲν πατὴρ τοῦ παιδὸς, ἀκουσίῳ γενομένου τοῦ συμβαθῆναι, συνεγνωμένοι· Ἡρακλῆς δὲ κατὰ τὸν νόμον φυγὴν ὑπομένειν ἤθελε, καὶ δὴ ἔγχετο πρὸς Κήρυκα εἰς Τραχίνα ἀπιέναι. ἔγχετο δὲ Δηϊάνειραν, εἰς ποταμὸν Ἐθρὸν ἤλθεν, ἐν ᾧ καθέζόμενος Νέσσοις ὁ Κένταυρος τοὺς παριόντας διεπρόβηκε μισθοῦ, λέγων παρὰ θεῶν ταύτην τὴν πορείαν εἰληφέναι διὰ τὸ δίκαιος εἶναι. αὐτὸς μὲν οὖν Ἡρακλῆς τὸν ποταμὸν διέβη· Δηϊάνειραν δὲ, μισθὸν αἰτηθεὶς, ἐπέτρεψε Νέσσῳ διακομίζειν. ὁ δὲ πορθεύων αὐτήν, ἐπεχείρει βιάζεσθαι. τῆς δὲ ἀνακραγούσης αἰσθόμενος, ἐξελθόντα Νέσσον ἐτίξουσιν εἰς τὴν καρδίαν. ὁ δὲ μέλλων τελευτῆν, προσκαλεσάμενος Δηϊάνειραν, εἶπε τηρεῖν λαβοῦσαν ἐν κόχλῳ, εἰ θέλοι πρὸς Ἡρακλῆα φίλτρον ἔχειν, τὸν τε ἰδὼν ἀφῆκε κατὰ τῆς κόχλου, καὶ τὸ βυθὸν ἐκ τοῦ τραύματος τῆς ἀκίδος αἷμα συμμίξας ἔδωκεν, ἣ δὲ λαβοῦσα ἐφόλαπτε παρ' ἑαυτῇ. διεξίειν δὲ Ἡρακλῆς τὴν Δρυόπην

χάρων, καὶ τροφῇ ἀπαρῶν, ἐπαυτήσαντες αὐτῷ Θεοιδέμαντος βοηλαυτῶντες, τὸν
 ἕτερον τῶν πατρῶν λίσσας καὶ σφάξας ἐσυχήσαντο. ὥς δὲ ἦσαν εἰς Τραχῦνα πρὸς
 Κῆφον, ἀποδεχθεὶς ἐκ' αὐτοῦ, Δρόπας καταπέλμενεν. αὐτὸς ἐκάθην Αἰγυμνίῃ
 βασιλεῖ συνεμάχοντο Δαυρίων. Λαπίθαι γὰρ περὶ γῆς ἦσαν πρὸς αὐτὸν ἐπαλόμεναι,
 Κορόνου στρατηγεύοντες. ὁ δὲ, παλιωρόμενος, ἐπακαλῶσατο Ἡρακλῆα βοῶν
 ἐπὶ μέρει τῆς γῆς. βοηθήσας δὲ Ἡρακλῆς, ἀπέκτανε Κόρωνον μετ' ἄλλων, καὶ τὴν
 γῆν ἔπασσεν ἐλευθέρην ἐποιήσεν. ἀπέκτανε δὲ καὶ Λαγύραν μετὰ τῶν παίδων,
 βασιλεῖα Δροῦπων, ἐν Ἀπέλλωνος τεμένει, Λαπιθῶν σέμαρχον. παρόντες δὲ Ἴωνες,
 εἰς μονομαχίαν προεκαλεῖτο αὐτὸν Κίρκος Ἀρεος καὶ Πελοπίας· συστάς δέ, καὶ
 τοῦτον ἀπέκτανεν. ὥς δὲ εἰς Ὀρχόμενον ἦσαν, Ἀμύντωρ αὐτὸν ὁ βασιλεὺς οἶκ
 εἶσσε μεθ' ἑλκων παρίεναι. κυλούμενος δὲ παρελθὼν, καὶ τοῦτον ἀπέκτανεν.
 ἀφαιρόμενος δὲ εἰς Τραχῦνα, στρατιᾶν ἐκ' Οἰχαλίων συνήθροισεν, Εἰρωτες τιμαρφέ-
 σασθαι θέλων. συμμαχοῦντων δ' Ἀρκάδων αὐτῷ καὶ Μηλιάων τῶν ἐκ Τραχῦνος,
 καὶ Λοκρῶν τῶν Ἐπισημιδίων, κτείνας μετὰ τῶν παίδων Εἰρωτες, αἰεὶ τὴν πόλιν,
 καὶ θέφας τῶν σὺν αὐτῷ στρατευσαμένων τοὺς ἀποθανόντας, Ἴπτασεν τὸν Κῆφον,
 καὶ Ἀργείων καὶ Μέλων, τοὺς Λικυμνίου παῖδας, καὶ λαφυραγωγῆσας τὴν πόλιν,
 ἦγον Ἴδαην αἰχμάλωτον. καὶ προσορμισθεὶς Κηραίῳ τῆς Εὐβοίας ἀκρατηρίῳ, Διὸς
 Κηραίου ἱερὸν ἱδρύσατο. μέλλων δὲ ἱεουργεῖν, κήρυκα ἔπεμψε, λαμπρὸν ἐσθῆτα
 οἰσόντα. παρὰ τούτου δὲ τὰ περὶ τὴν Ἴδαην Δηϊάνειρα τυθομένη, καὶ δούσασα μὴ
 ἐκείνην μᾶλλον ἀγαπήσῃ, νομίσασα τῇ ἀληθείᾳ φύλτρον εἶναι τὸ βῶν αἷμα τοῦ
 Νέσσοι, τοῦτ' αὖ τὸν χιτῶνα ἔχρισεν. ὥς δὲ θερμασθέντος τοῦ χιτῶνος ὁ ἴος τῆς
 ὕδρας ἠσθίετο, τὸν μὲν Αἰχλὴν κατέβαλεν, εἰς Τραχῦνα δὲ ἐπὶ νεβῇ κομίζεται.
 Δηϊάνειρα δὲ ἀχθεσθεῖσα ἑαυτὴν ἀνήτησεν. Ἡρακλῆς δὲ ἐντειλόμενος Ἴλλῳ,
 ὃς αὐτῷ ἐκ Δηϊάνειρας ἦν παῖς πρεσβύτερος, τὴν Ἴδαην ἀνδράσθητα γῆμαι. παρα-
 γενόμενος εἰς Οἶτην, ὃ ἔστιν ὕψος Τραχῦνος, πυρὰν ποθήσας, ἐκέλευσεν ἐπιβὰς
 ἐφάπτειν· τοῦ δὲ μὴ θέλοντος, Πόλας παρίεν ἐπὶ ῥήτησιν ποιμνίων, ἐφάψας,
 ὅλας τὰ τέξα παρ' αὐτοῦ δωρεάν. καιομένης δὲ τῆς πυρᾶς λέγεται νέφος ὑποστάν
 μετὰ βροτῆς αὐτὸν εἰς οὐρανὸν ἀναπέμψαι· ἔσθαι τυχὰν ἀθανασίας, γήμας Ἡβην
 τὴν Ἥρας θυγατέρα, ποιεῖ παῖδας Ἀλεξιάδην καὶ Ἀνίκητον.

ΑΘΛΟΙ ΗΡΑΚΛΕΟΥΣ.

ΠΡΩΤΑ μὲν ἐν Νεμίᾳ βριαρὸν κατέπεφνε λέοντα.
 Δεύτερον, ἐν Λέρῃ πολυαύχενον ὤλεσεν ὕδραν.
 Τὸ τρίτον αὐτ' ἐπὶ τοῖς Ἑρμάνθιον ἔκτανε κόπρον
 Χρυσόκερων ἑλαφον μετὰ ταῦτ' ἤγγρευσε, τέταρτον
 Πέμπτον δ', ὕρνιθας Ξτυμφηλίδας ἐξεδίωξεν.
 Ἑκτον, Ἀμαζονίδος κόμισσε ζωστήρα φασανόν.
 Ἑβδομον, Αὐγείου πολλὴν κόπρον ἐξεκάθηνεν.
 Ὀγδόον, ἐκ Κρήτης δὲ πυρίπτερον ἤλασε ταῦρον
 Ἐκ Θρήκης, ἑνατον, Διομήδεος ἤγαγεν ἵππους.
 Γηρυνόου, δέκατον, βόας ἤλασεν ἐξ Ἑρυθρίης.
 Ἑνδέκατον δ', ἀνάγει κόνα Κέρβερον ἐξ Ἀΐδαο.
 Δωδέκατον δ', ἤνεγκεν ἐς Ἑλλάδα χρόσσει μῆλα.
 Θεστίου θυγατρῶν τρισκαιδέκατος πέλεν ἄθλος.

**ΤΑ ΤΟΥ
ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.**

ΔΗΙΑΝΕΙΡΑ.

ΘΕΡΑΠΑΙΝΑ.

ΥΛΛΟΣ.

ΧΟΡΟΣ ΠΑΡΘΕΝΩΝ ΤΡΑΧΙΝΙΩΝ.

ΑΙΓΕΛΟΣ.

ΛΙΧΑΣ.

ΤΡΟΦΟΣ.

ΠΡΕΣΒΥΣ.

ΗΡΑΚΛΗΣ.

ΤΡΑΧΙΝΙΑΙ.

ΔΗ. Λόγος μὲν ἐστ' ἀρχαῖος ἀνθρώπων φανείς,
 ὡς οὐκ ἂν αἰὼν' ἐκμάθοις βροτῶν, πρὶν ἂν
 θάναι τις, οὐτ' εἰ χρηστός, οὐτ' εἰ τῷ κακός·
 ἐγὼ δὲ τὸν ἐμὸν, καὶ πρὶν εἰς Αἰδοῦ μολεῖν,
 ἔξοιδ' ἔχουσα δυστυχῇ τε καὶ βαρύν. 5
 ἥ τις πατὴρ μὲν ἐν δόμοισιν Οἰνέως,
 ναίουσ' ἔτ' ἐν Πλευρῶνι, νυμφεῖον ὄτλον

1. *Λόγος μὲν ἐστ' ἀρχαῖος*] This ancient saying frequently occurs in the classic writers, especially the poets. See several instances quoted, *OE. R.* v. 1518. Some refer the origin of this remark to Solon. See *Hered.* i. 32. and therefore think that Sophocles has made an anachronism in putting it into the mouth of the wife of Hercules. But the saying itself might have been, and probably was, in common use long before the time of Solon.

2. *ἀμύδῃ*] "The second person is elegantly put for the third in general remarks: a thing which is common to the writers in both languages. So below, v. 597. *ὡς σπέντε κἄν αἰσχρὰ πρῶτον, εὐπορ' αἰσχρὴν ποσὶ, for κἄν αἰσχρὰ πρῶτον τι, εὐπορ' αἰσχρὴν ποσείναι.* Eurip. *Orest.* 316. *κἄν μὴ ποσὶ γὰρ, ἀλλὰ δοξάει ποσείν, κἄμα-ται βροταίων ἀπαρία τε γένηται.* So in the same play, v. 699. *ὅταν δ' ἀφ' ἑσθλῶς, τέχνης ἐν αὐτοῦ βῆδης, ὅσον ὅλῃς:* for *τέχνης τις, ὅσον ὅλῃς.* See *Soph. Trach.*

Taubman. *Plant. Amphitr.* 1. i. 15." Brunck. The same usage of the second person in general remark is very common in our language also. See *Matthias Gr. Gr.* § 294.

7. *ναίουσ' ἔτ' ἐν Πλευρῶνι*] The common reading is *ναίουσ' ἐν Πλευρῶνι*, which is objectionable, because a short vowel at the end of one word is rarely made long by the tragic writers, before πλ at the beginning of a subsequent word, and because the Homeric form *ἐν* for *ἐν* does not occur in the tragic senary. "In *B. ναίουσα δ' ἐν Πλευρῶνι.*" Brunck. The position of δὲ prevents the reception of this reading, even if there were a necessity for δὲ to complete the sense, which there is not. We have adopted Erfurdt's emendation, as suggested by Winshem, in his Latin version of this play published at Frankfurt, 1649. His translation is, "cum adhuc habitarem in Pleurone."

ὄτλον] "I adopt the reading which is preserved by the Scholiast—*ὄτλον* for A

ἀλγιστον ἔσχον, εἴ τις Αἰτωλὶς γυνή-
 μνηστῆρ γὰρ ἦν μοι ποταμός, Ἀχελῷον λέγω,
 ὃς μ' ἐν τρισὶν μορφαῖσιν ἐξήτει πατρός,
 φοιτῶν ἐναργῆς ταύρος, ἄλλοτ' αἰόλος
 δράκων ἐλιπτός, ἄλλοτ' ἀνδρείῳ κύτει
 βούτρωρος· ἐκ δὲ δασκίου γενειάδος
 προυνοὶ διερραίνοντο κρηναίου ποτοῦ.
 τοῖόνδ' ἐγὼ μνηστῆρα προσδεδεγμένη
 δύστηνος, αἰεὶ κατθανεῖν ἐπευχόμην,
 πρὶν τῆσδε κοίτης ἐμπελασθῆναί ποτε.
 χρόνῳ δ' ἐν ὑστέρῳ μὲν, ἀσμένῃ δέ μοι,

ἔκρον : as well because the term is better adapted to the meaning of the poet, as because a more usual word would eject one more rare. *ἔκρον* τὴν ταλαιπωρίαν : Schol. *ἔκρος* μύθος : Hesych. "Wakefield. Hermann is of opinion that *ἔκρον* [the reading of all the Mss.] was in the first edition, and that the poet not seeing it suitable to the sense of the passage, which refers to annoyance rather than fear, put *ἔκλον* in the second edition.

8. *εἴ τις Αἰτωλὶς γυνή*] On this formula see the remarks on v. 1657. in the C. C. and Matthiæ Gr. Gr. § 617.

10. *ἐν τρισὶν μορφαῖσιν*] Ovid Metam. lib. ix. relates, not that Achelous demanded Deianira under three shapes or forms, but that during his contest with Hercules, he assumed those forms, but not in the order here given by Sophocles.

11. *ἐναργῆς ταύρος*] The Scholiast gives three reasons why a river was likened to a bull, of which the first is the true one: *ὁ ποταμὸς ταυρόκεραυος διετυπύοντο, ἢ ὅτι μυκηθμῷ εἰσι παραπλήσιοι περὶ τὰς ἐκβολὰς ἢ ὅτι σχίζουσι τὴν γῆν, ὥς βόες ἢ διὰ τὰς κατανομὰς παρὰ ποταμούς εἶναι*. In Horace the Aufidus is called *tauriformis*, on which passage the old Scholiast remarks: "Omnium fluminum famosorum vultus cum cornibus finguntur propter impetus et mugitus aquarum." The si-

nuosity of a river's course is well typified by a serpent. To both these figures Seneca, Herc. Cē. 299. alludes: *propter me vagas Achelous undas sanguine infecit suo, Cum lenta serpens fieret: in taurum trucem Namc deceret, serpente deposita, minas*.

12. *ἀνδρείῳ κύτει βούτρωρος*] "Thus Casaubon has most excellently restored this passage from Strabo, lib. i. p. 458. 'with the body of a man, and the face of an ox.' Hesychius, *κύτος*, σῶμα. The common reading was *ἀνδρείῳ τύτῳ βούτρωρος*, where the last word, I think, would have offended no one, had not Strabo supplied another more elegant." Musgrave.

13. *δασκίῳ*] "*δασκίος*, *αὐθόρως*, shady. If you listen to grammarians, *δα* has the same force as the particle *ζα*; and perhaps the ancients may have said *δασκίος*, *δάφουος* &c. for *δασκίος*, *δάφουος*: yet it seems more probable that *δασκίος* was contracted from *δασόσκιος*, as Trypho states in *Passioes*. Verb. 28. from the Schol. Hom. II. O. 273. and so Etym. M. p. 248, 51." Dr. Blomf. Gl. Pers. 321.

14. *διερραίνοντο*] "flowed:" Musgrave rightly says that here is an enallage, *βαίνεσθαι* properly signifying *to be sprinkled*: similarly at v. 794. *ἐκράνω* signifies "to flow out or from."

15. *ἀσμένῃ δέ μοι*] "Aristoph. Pax 582. *ἀσμένους* ἦλθεσ ἡμῶν. Æsch. P.

ὁ κλεινὸς ἦλθε Ζηνὸς Ἀλκμήνης τε παῖς·
 ὃς εἰς ἀγῶνα τῷδε συμπεσὼν μάχης, 20
 ἐκλύεταί με. καὶ τρόπον μὲν ἂν πόνων
 οὐκ ἂν διείποιμ'· οὐ γὰρ οἶδ'· ἀλλ' ὅστις ἦν
 θακῶν ἀταρβῆς τῆς θέας, ὃδ' ἂν λέγοι.
 ἐγὼ γὰρ ἤμην ἐκπεπληγμένη φόβῳ,
 μή μοι τὸ κάλλος ἄλγος ἐξεύροι ποτέ. 25
 τέλος δ' ἔθηκε Ζεὺς ἀγάνιος καλῶς,
 εἰ δὴ καλῶς. λέχος γὰρ Ἑρακλεῖ κριτὸν
 ξυστᾶσ', αἰετὶν ἐκ φόβου φόβον τρέφα,
 κείνου προκηραίνουσα. νύξ γὰρ εἰσάγει,
 καὶ νύξ ἀπαθεῖ διαδεδεγμένη πόνον. 30
 κάφύσαμεν δὴ παῖδας, οὓς κείνός ποτε,

V. 23. ἀμύνει δέ σοι ἡ τοικιλεῖμεν νύξ ἀποκρῖναι φόος." Porson. Phœn. 1061. See also Dr. Blomf. P. V. 23. and Matthiæ Gr. Gr. § 391. d.

20. ὃς εἰς ἀγῶνα] "who having engaged with him in the contest of the fight." "The word μάχης is not redundant, for it might have been any other contest. So Hom. Il. K. 298. αἰτε μοι ἐνχόμεναί θεῶν θέσονται ἀγῶνα. Hor. Ep. i. 5. 9. Mitte leves spes et certamina divitiarum. So Virg. Æn. xii. 598. Infelix, pugna juvenem in certamine credit Extinctum." Wakefield.

23. ἀταρβῆς τῆς θέας] "unalarmèd at the sight."

27. λέχος—κριτὸν] This is the accusative after ξυστᾶσα, not the nominative in apposition with ἐγὼ, as Wakefield contends. "The phrases συνιστάμεν πόλεμον, λόγον πολιορκίαν, are very common. Similarly Phœn. 49. συνάπτειν γάμος." Hermann. In Homer we have ἑμὸν λέχος ἀντίπαλον.

28. τιν' ἐκ φόβου φόβον] "one fear after another." On this usage of ἐκ, see Major's Hecuba, v. 903.

29. νύξ γὰρ εἰσάγει] "for night introduces trouble, and night [again] in succession removes it;" i. e. night brings on me one species of anxiety, and the following night removes it to

make way for another species. The sentiment is similar to the complaint of Hecuba, v. 583. "Ὁ θύγατερ, οὐκ οἶδ' εἰς δ τι βλήσω κακῶν, πολλῶν παρόντων. ἦν γὰρ ἀψομαί τυτος, τόδ' οὐκ ἐγὼ με παρακαλεῖ δ' ἐκείθεν αὐτόπτης ἄλλης, διάδοχος κακῶν κακοῖς. Wakefield quotes as similar instances the following passages. Æsch. P. V. 24. 'Ἡ τοικιλεῖμεν νύξ ἀποκρῖναι φόος' Πάχην θ' ἔσαν ἥλιος σκαδῇ πάλιν' Ἀεὶ δὲ τοῦ παρόντος ἀχθῆδ' ἀκούσ' Τρώες σ'· δ' λωφῆσαν γὰρ οὐ τέφρα κ' πῦρ. and Hor. Epod. xvii. 24. Nullum a labore me reclinat otium; Urget diem nox, et dies noctem; neque est Levare tenta spiritu præcordia.

31. κάφύσαμεν δὴ παῖδας] Bruck retains κάφύσα μὲν δὴ, which is the reading of some Mss. Wakefield objects to this, on the ground that φέω is not said of a woman: this is probably true, though in the plural οἱ φέοντες mean parents. Phœn. 34. ἔσταις τοὺς φύοντας ἐκμαθεῖν θέλων, where see Porson's note. It is therefore more safe to retain ἐφύσαμεν, which may refer to both parents. Erfurdt ingeniously defends Bruck's reading. He says: "Though I concede that in no other passage perhaps φέω is applied to a mother, yet it will, I think, be sufficient

ἀνδρὸς κατὰ ζήτησιν οὐ πέμπεις τινά,
 μάλιστα δ' ὄνερ εἰκὸς Ἴλλον, εἰ πατρὸς
 νέμει τίν' ὄρει, τοῦ καλῶς πράσσειν δοκεῖν ;
 ἰγγυὺς δ' ὃδ' αὐτὸς ἀργίπους θράσκει δόμους,
 ὅστ' εἴ τί σοι πρὸς καιρὸν ἐνέπτεν δοκῶ,
 πάρεστι χρῆσθαι τὰνδρῇ, τοῖς τ' ἐμοῖς λόγοις. 60

56. εἰ πατρὸς] This passage has occasioned much discussion among critics. Bruck gives, εἰ πατρὸς νέμει τιν' ὄρει τοῦ καλῶς πράσσειν, δοκεῖν, and arranges the whole passage thus: μάλιστα δὲ Ἴλλον, ὅνερ εἰκὸς ἐστὶ δοκεῖν, εἰ νέμει τιν' ὄρει τοῦ καλῶς πράσσειν τοῦ πατρὸς, i. e. τῆς τοῦ πατρὸς εὐπραγίας. In this case δοκεῖν must signify, 'to show' or 'exhibit,' a meaning which it never bears. Wakefield emends the passage thus: εἰ πατρὸς νέμει τιν' ὄρει, τοῦ καλῶς πρὸς δοκεῖν, "if he has any regard for his father beyond the mere show of goodwill." Here πράσσειν must be understood with καλῶς, and the ordo would be πρὸς δοκεῖν τοῦ καλῶς πράσσειν τοῦ πατρὸς—καλῶς πράσσειν being used as a substantive, and taking a genitive case after it. On this conjecture he says, and we join in the remark, "Edicat lector eruditus de hac emendatione." Heath proposed εἰ πατρὸς νέμει τιν' ὄρει τοῦ καλῶς πράσσειν δοκεῖ, "if he seems to have any regard of his father's success." This suggestion derives support from Hermann, who says that πατρὸς τοῦ δοκεῖν καλῶς πράσσειν are to be taken together. So Demosth. Ol. ii. τοῦτον οὐχὶ νῦν ὁρῶ τὸν καιρὸν τοῦ λέγειν, which would be correctly rendered in Latin, "horum non video opportunitatem dicendi." Reiske proposes, εἰ πατρὸς νέμει τιν' ὄρει οὐ καλῶς πράσσειν, or παγκάλως πράσσειν. Erfurdt adopts the suggestion of Hermann: οὐ καλῶς πράσσειν δοκῶν—though Hermann himself has, εἰ πατρὸς νέμει τιν' ὄρει, τοῦ καλῶς πράσσειν δοκεῖν. All these suggestions contain something objectionable, and the passage itself is difficult, which is indeed sufficiently evident from the number of readings

proposed. We have adopted the reading of Matthiae. (Greek Gram. § 321.) as containing on the whole less difficulty than any other, "if he cares about his father," viz. "that he is thought to be in prosperity," [πρὶ] τοῦ δοκεῖν καλῶς πράσσειν.

58. ἀργίπους] "with nimble foot." The poetic form is ἑρπυας, which occurs in Hom. Il. I. 501. Od. Θ. Similarly τρίπος and τέτραπος in the enigma of the Sphinx, ποιεῖς for τρίπους and τετράπους: τρίπος also is found in Hesiod. Scut. Harc. v. 312. προθεῖτε μέγας τρίπος.

θράσκει δόμους] "bounds towards the palace." Wakefield has altered δόμους into δόμοις; but the latter word would scarcely be intelligible so applied. Eur. Bacch. v. 829. θράσκη πεδίον παραποτάμιον. Here πεδίον is subjoined to θράσκη, as δόμους in the passage before us to θράσκει.

59. πρὸς καιρὸν] "seasonably," advantageously; πρὸς καιρὸν is the same as καιρίως. Similarly πρὸς βίαν for βιαίως, πρὸς ὄργην for ὀργίλως, πρὸς φιλίαν for φιλίως, &c.

60. τοῖς τ' ἐμοῖς λόγοις] The copula τ' is omitted in one Ms. Hermann changes τ' into γ', and explains the passage thus: "you may employ the man [sc. Hyllus] according to my suggestions;" and further remarks that in the common reading there is an inelegant tautology, "if I seem to you to speak the truth, you may employ the man and my words;" he therefore omits the comma after τὰνδρῇ. But there seems no sufficient reason for making any alteration: χρῆσθαι has a usage similar to that of uter in Ovid. Metamorph. lib. ii. 145. si mutabile pectus Est tibi, consiliis, non curribus utere nostris.

- ΔΗ. ὦ τέκνον, ὦ παῖ, καὶ ἀγενήτων ἄρα
μῦθοι καλῶς πίπτουσιν. ἦδε γὰρ γυνὴ
δόουλη μὲν, εἴρηκεν δ' ἐλευθέρων λόγον.
- ΤΛ. ποῖον; δίδαξον, μῆτερ, εἰ διδάκτά μοι.
- ΔΗ. σὲ πατρός οὔτω δαρὸν ἐξευαμένου 65
τὸ μὴ πυθέσθαι ποῦ ἔστω, αἰσχύνην φέρι.
- ΤΛ. ἀλλ' οἶδα, μύθοις γ' εἴ τι πιστεύειν χρεῶν.
- ΔΗ. καὶ τοῦ κλύεις νῦν, τέκνον, ἰδρῦσθαι χθονός;
- ΤΛ. τὸν μὲν παρελθόντ' ἄροτον, ἐν μήκει χρόνου
Λυδῇ γυναικὶ φασὶ νῦν λάτριν ποιεῖν. 70
- ΔΗ. πᾶν τοίνυν, εἰ καὶ τοῦτ' ἔτλη, κλύοι τις αἶν.

61. καὶ ἀγενήτων] "even from the ignobly born," sc. from the slaves or attendants of Deianira. Hesych. ἀγενήτων, δουραμένων. "So Hor. Sat. i. 6. 10. Vires nullis majoribus ortos; and Art. Poet. 248. Quibus est equus et pater at res." Wakefield. In the same sense, the terms ἀπᾶντων, ἀμῆντων, ἀγενεαλόγητες, are to be understood in the Epistle to the Hebrews, chap. 7. v. 3. when applied to Melchisedec. On which passage, Mr. E. Valpy remarks: "Ἀπᾶντων, ἀμῆντων were common expressions among the Greeks to distinguish persons of unknown families or whose pedigree was obscure. And Seneca speaking of the two Roman kings, Servius Tullius and Ancus Martius, says, Alter patrem non habet: alter matrem." See Mr. Valpy's valuable edition of the New Testament, with English Notes, Vol. iii. p. 186.

64. διδάκτά] The nom. neuter plural for the neuter singular. See (E. R. 419.

65. σὲ πατρός] "Valckenaer, Phoen. 4. had conjectured σοὶ for σὲ, and φέρι for φέρι; Brunck approved of, and admitted these emendations into the text. φέρω indeed might have been endured, and was retained by Erfurdt, who, not liking τὸ μὴ substituted μηδέν. But there was no adequate reason why φέρι

should be altered; and τὸ μὴ πυθέσθαι is perfectly correct, as Erfurdt understood, Antig. v. 710. where we have, ἀλλ' ἄνδρα, κῆν τις ἢ σοφός, τὸ μαυρόντων πόλλ', αἰσχρὸν οὐδέν." Hermann. The ordo is τὸ σὲ μὴ πυθέσθαι πατρός οὔτω δαρὸν ἐξευαμένον ποῦ ἔστω, φέρι αἰσχύνην. The common meaning of ξενοῦσθαι is, to be entertained in a foreign country; here it denotes, to be detained in a foreign country, to be abroad. So Ion 819. τὸν παῖδ' ἐφύσεν, ἐξευαμένον δὲ τῷ Δελφῶν διδασκῶν ἐκτρέφειν, "when sent abroad." The more usual form in this sense is ἀποξενοῦσθαι.

68. καὶ τοῦ κλύεις νῦν] The ordo is, καὶ τοῦ χθονὸς κλύεις νῦν ἰδρῦσθαι, τέκνον; "and wherein or [in what part of] the world do you hear that he is settled?" See (E. C. 167.

69. τὸν μὲν παρελθόντ' ἄροτον] "during the past ploughing season." It has been the custom in all countries to number years by some particular and important season. Spring, summer, autumn, and winter, have each been selected for this purpose. Instances are quoted by Wakefield, Silv. Crit. § 83. to which we refer the diligent scholar. The scholiast on this passage explains ἄροτον by ἐνιαυτὸν—ἅμα γὰρ τοῦ ἔτους ἀροτρίαι ἡ γῆ.

70. Λυδῇ γυναικὶ] Sc. Omphale.

71. πᾶν τοίνυν] "One might hear

- ΤΛ. ἀλλ' ἐξαφεῖται τοῦδε γ', ὡς ἐγὼ κλύω.
 ΔΗ. ποῦ δῆτα νῦν ζῶν, ἢ θανών γ', ἀγγέλλεται ;
 ΤΛ. Εὐβοῖδα χώραν φασιν, Εὐρύτου πόλιν,
 ἐπιστρατεύειν αὐτόν, ἢ μέλλειν ἔτι. 75
 ΔΗ. ἄρ' οἶσθα δῆτ', ὧ τέκνον, ὡς ἔλειπέ μοι
 μαντεῖα πιστὰ τῆσδε τῆς χώρας περὶ ;
 ΤΛ. τὰ ποῖα, μήτερ ; τὸν λόγον γὰρ ἀγνοῶ.
 ΔΗ. ὡς ἡ τελευτὴν τοῦ βίου μέλλει τελεῖν,
 ἢ τοῦτον ἄρας ἄθλον, εἰς τὸν ὕστερον 80
 τὸ λοιπὸν ἤδη βίοτον εὐαίων' ἔχειν.
 ἐν οὖν ῥοπῇ τοιαῦδε κειμένῳ, τέκνον,
 οὐκ εἴ ξυνέρξων ἥνικ' ἢ σεσώσμεθα,

of any thing then, if he submitted to this," i. e. There is nothing so extraordinary which we may not expect to hear: πᾶν θνείδεις ἀκούομεν, εἰ καὶ ὑπέστη τὸ δουλεῖν τῇ Ὀμφάλῃ ὁ Ἡρακλῆς. Schol.

73. ἢ θανών γ' Γε is omitted in most editions. Brunck restored it from one Ms. and properly, "for Deianira certainly wishes to learn something of Hercules." Erfurdt.

76. ἔλειπέ μοι] "The imperfect of the verb λείπειν, I observe, is frequently changed by critics into the aorist; I suppose, because the notion of continuation would seem foreign to that of leaving. But when λείπειν means to *cause to remain*, it easily admits of this idea, a reference being had to the thing remaining or left." Seidler.

78. τὰ ποῖα, μήτερ ;] A line almost the same as this occurs, Phœn. v. 719. τὰ ποῖα ταῦτα ; τὸν λόγον γὰρ ἀγνοῶ.

80. τοῦτον ἄρας ἄθλον] "tolleas, auferens, mercedem certaminis." Such is the version given by Wakefield and Erfurdt. But ἄθλον is evidently masculine, and signifies, not the prize of a contest, but the contest itself, *ἀρεῶν πόδων, ἄθλων, κίνδυνον*, &c. is to undertake or enter upon trouble, contest, danger, &c. κίνδυνον ἀρῆσθαι μέγαν, Heracl. 314. δυσμένεια ἡράμην, ibid.

991. κοῖνους αἰρόμενος πόνους, Ion 197. The young scholar will bear in mind the distinction between ἄθλος, δ, labor, and ἀέθλον, or ἀθλον, τὰ, *præmium laboris vel certaminis*.

82. ἐν οὖν ῥοπῇ τοιαύτῃ] "in such a *risque* then." Ῥοπή is properly the inclination of the balance. See Cæ. R. v. 951.

83. οὐκ εἰ ξυνέρξων] "will you not go for the purpose of assisting me?" This is invariably the sense of the future participle after a verb of motion.

"All the editions give the three lines 83, 84, 85, as they are given here. Brunck, following the conjecture of Canter, edited them thus: Οὐ εἰ ξυνέρξων, ἥνικ' ἢ σεσώσμεθα, Κείνου βίον σώσαντος, ἢ οἰχόμεσθ' ἡμα καὶ πίπτομεν, σοῦ πατρὸς ἐξολωλότες. R. Bentley recommended the 84th line to be struck out. Dobree did the same (v. Kidd's Porsoniana, p. 218.) supposing it to be derived from the interpretation of οἰχόμεσθα, which is not very probable. It is abundantly clear that the words of two different revisions are here joined, one of which had v. 84. and the other, v. 85. If I see any thing, ἢ πίπτομεν, σοῦ πατρὸς ἐξολωλότες belonged to the first edition. and Sophocles, observing that too weak

- [ἡ πίπτομεν, σοῦ πατρὸς ἐξολωλότος ;]
 κείνου βίον σώσαντος, ἡ οἰχόμεσθ' ἄμα ; 85
- ΤΛ. ἀλλ' εἶμι, μῆτερ· εἰ δὲ θεσφάτων ἐγὼ
 βάζειν κατήδη τῶνδε, καὶν πάλαι παρῆν.
 νῦν δ', ὡς ξυνήμι, οὐδὲν ἐλλείψω τὸ μὴ
 πᾶσαν τυθίσθαι τῶνδ' ἀλήθειαν πέρι.
 [ἀλλ' ὁ ξυνήθης πότμος οὐκ εἴα πατρὸς 90
 ἡμᾶς προταρβεῖν, οὐδὲ δειμαίνειν ἄγαν.]
- ΔΗ. χῶρει νυν, ᾧ παῖ. καὶ γὰρ ὑστέρῃ τό γ' εὔ
 πράσσειν, ἵπτι πύθοιτο, κέρδος ἐμπολᾷ.
- ΧΟ. "Ον αἰόλα νύξ ἱναριζομένα στροφῇ α'.

a word, *πίπτομεν*, was said of Deianira, and one too strong, *ἐξολωλότος*, of Hercules, substituted another verse, which was exempt from both objections." Hermann. Whether the idea of this illustrious scholar be correct or not, it is certain that one or other of these lines is redundant, and that Brunck's reading gives a strong instance of the *balloos*, *οἰχόμεσθ' ἄμα καὶ πίπτομεν*.

85. ἡ οἰχόμεσθ' "H here forms a crasis with *οἰ*, and the two words in scansion only make a cretic. See (E. R. 13.

88 *νῦν δ' ὡς ξυνήμι*] Brunck's arrangement of these lines is here retained, rather than that which places *νῦν ὡς ξυνήμι* after *δειμαίνων ἔγαν*.

τὸ μὴ] Brunck adds *οὐ* after *μὴ* without any sufficient reason, according to Dr. Blomf. P. V. v. 984.: but see Senger's Viger, p. 163.

90. If Mss. permitted the alteration *εἴα*, the conjecture of Billerbeck seems preferable to *εἴ*, though it is certain that the present is not unfrequently used for the past tense.

93. *καὶ γὰρ δοτάρῃ*] "for to be successful even though late, (yet when a man hears of his success,) purchases or brings him advantage." *δοτάρῃ* agrees with *χρόνῳ* understood. Hesych. *ἐμπολᾷ· πραγματοποιέται*.

94. *ὅν αἰόλα νύξ*] "whom star-bespangled night by her destruction

produces, and [again] consigns to rest." *Αἰόλα* has the same meaning as *ποικιλαίμων*, P. V. v. 34. which is explained in Dr. Blomfield's Glossary, "*Vestem habens variatam; stellis scilicet:*" *αἰόλη νύξ*, ἦτοι μέλαινα, ἡ ποικίλη διὰ τὰ ἄστρα. *Ἐναρίζω* properly signifies to strip the spoils of a slain foe, and thence to kill. Wakefield quotes Hesych. *ἐναριζομένα· τοξεν-θεῖσα*, but the word itself contains no allusion to the particular mode of killing; it merely conveys the idea that the sun was produced or appeared when the night was destroyed or gone. "The Day is called the daughter of Night. Agam. 256. *ἔως γένοιτο μητρὸς ἐσφρόσης πάρα*. ibid. 270. *τῆς νῦν τελευτήσης φάει τόδ' ἐσφρόσης λέγω*. Ancient nations considered darkness as preceding light, [as indeed we find from the book of Genesis that it was,] and therefore calculated time by nights. See A. Gell. iii. 2. Caesar B. G. vi. 18. Tacit. Germ. 11." Stanley. The sun is here invoked by the chorus, because he inspects every thing. "Hom. Hym. Cer. 69. *Ἄλλὰ, σὸ γὰρ διη πάσας ἐπὶ χθόνα, καὶ κατὰ πόντον, Ἀΐθερος ἐκ δίης καταβήσκει ἀπρίνεοσι, Νημερτίης μοι ἐτίσπε, φίλος τέκος εἰ που ὕπνῃσιν*. Orpheus, Hymn. vii. 1. to the Sun. *Κλυθε, μάκαρ, πάνδερες ἔχων αἰώνιον ἔμμη*." Wakefield.

τίπτει, κατεινάζει τε, φλογιζόμενον 95
 "Αλιον, "Αλιον αἰτῶ
 τοῦτο καρυῖσαι, τὸν Ἀλκμή-
 νας, πόθι μοι πόθι παῖς
 ναίει πότ', ὃ λαμπρᾷ στεροπᾷ φλεγέθων,
 ἢ ποντίους αὐλῶνας, ἢ 100
 δισσαῖσιν ἀπείροις κλιθεῖς,
 εἴπ', ὃ κρατιστεύων κατ' ὄμμα.
 ποθουμένα γὰρ φρενὶ πυνθάνομαι ἀντ. α'.
 τὰν ἀμφινειπῇ Δηϊάνειραν αἰεῖ,
 οἷά τιν' ἄθλιον ὄρνιν, 105
 οὐ ποτ' εὐνάξειν ἀδακρύ-
 των βλεφάρων πόθον, ἀλλ'
 εὐμναστον ἀνδρὸς δεῖμα φέρουσαν ὁδοῦ
 ἐνθυμίοις εὐναῖς ἀναν-
 δρώτοισι τρύχεσθαι, κακὰν 110
 δύστανον ἐλπίζουσιν αἶσαν.
 πολλὰ γὰρ ὥστ' ἀπάμαντος στροφὴ β'.
 ἢ Νότου ἢ Βορέας τις
 κύματ' ἐν εὐρεῖ πόντῳ
 βάντ' ἐπίοντα τ' ἴδη, 115

97. τὸν Ἀλκμήνας] sc. παῖδα, which is expressed in the succeeding relative sentence. See (E. R. 413. and Major's Hecuba, v. 759.

100. ποντίους αὐλῶνας] "the islands." Δισσαὶ ἄπειροι are the two continents of Europe and Asia. "This is not accurately said: for he could not have been on two continents at the same time." Musgrave.

103. ποθουμένα] This word from the context must have an active signification, though of a passive form, which is so unusual, that Musgrave and Wakefield alter it into ποθουμένα from conjecture. In the absence of Mss. authority for such an emendation, ποθουμένα is here retained, "being de-

fended by Eustath. p. 806, 37. (727, 11.) where he produces several similar examples. Nor does H. Steph. de dial. Attic. p. 65. reject it." Hermann.

106. ἀδακρύτων βλεφάρων] See Antig. 872.

108. φέρουσαν] "Casaubon, Athenæ. p. 549. elegantly reads τρέφουσαν, which word is most usual with Sophocles. Bruck admitted this into the text; and I should have followed his example, had not Casaubon seemed to have written this from conjecture merely. Now I think the common reading should be retained. For though Sophocles loves the word τρέφω, as ancient critics have observed, yet sometimes, where he might have used it, he

οὕτω δὲ τὸν Καδμογενῆ
τρέφει, τὸ δ' αὖξει βίότου
πολύπων, ὥσπερ πέλαγος
Κρήσιον. ἀλλὰ τις θεῶν
αἶεν ἀναπλάκτον Ἄι-
δα σφει δόμων ἐρύκει.
ἂν ἐπιμεμφομένα σ', ἄ-
δεῖα μὲν, ἀντία δ' οἶσω.

120

ἀντιστρ. β.

preferred φέρω; as in CE. R. 98. τῶνδε γὰρ πλέον φέρω τὸ πάθος, ἢ καὶ τῆς ἐμῆς ψυχῆς περί. Although this passage may be taken in a different sense. A more decisive example occurs in the same play, v. 853. εἰ μοι ξυνεὶη φέροντι μοῖρα τῶν εὐσεπτον ἀγρίαν λόγῳ ἔργων τε πάντων. Seidler thinks that φέρονσαν signifies, ferentem, jactantem, commemorantem." Hermann.

ὁδοῦ] Musgrave connects ἐνθυμῖος with ὁδοῦ, and inserts τ' after εὐναῖς, "but feeling a mindful alarm about her husband, she wastes away with reflections on his journey and on her husbandless bed." Hermann takes ἐνθυμῖος with εὐναῖς ἀναδρότοις, and explains the passage by τρύχεσθαι ἐνθυμουμένην εἰνὰς ἀναδρότους.

116. οὕτω δὲ] The ordo is, οὕτω δὲ, ὥσπερ πέλαγος Κρήσιον, τρέφει τὸν Καδμογενῆ, αἶζει δὲ τὸ πολύπων βιότου. "So as it were a Cretan sea keeps Hercules, and increases the labor of his life." τρέφει ἀπὸ τοῦ ἔχει. Schol. See CE. C. 186. The Cretan Sea is here probably put for any sea, as in Horace, Od. i. 26. Musis amicus, tristitiam et metus Tradam protervis in mare Creticum Portare ventis.

τὸν Καδμογενῆ] Theban [Hercules.] Though almost every country was fabled to have its Hercules, yet the son of Jupiter and Alcmena, born at Thebes, was the most celebrated. Hesiod. Theog. 530. calls him Θεβαγενῆς. "Ὁπρ' Ἡρακλῆος Θεβαγενέος κλέος εἶναι."

120. ἀναπλάκτον] Brunck reads ἀπλάκτον here, and ἀπλάκτοι CE.

R. v. 462. In the latter passage I adopted his reading, which the following reasons now induce me to alter. In both passages the context requires, *unerring, not falling*. Now "ἀπλάκμα, error, culpa, seems to have been formed from πλάξω, *errare, facio*, with a prefixed πλεοναστικῶς, or κατ' ἐντρασιν, as στόχους ἑσταχους, βλαχρὸς ἔβληχρος, μέλγω ἀμέλγω, and the like. Lex. Ms. Hermann. de Emend. Gr. Gr. p. 18. 'Απλάκμα· ἀμέρτημα· ἐκ τοῦ πλάκω, πλάκω, πλάκμα." Dr. Blomf. Gl. P. V. 112. 'Απλάκτος therefore would signify *erring, unerring*. Here as well as in the CE. R. the metre and sense require ἀναπλάκτος, the second syllable being long in the former, and short in the latter, passage. Translate: "But some one of the gods keeps him from the mansions of Pluto, though he always escapes [or never falls.]" If ἀπλάκτον were metrically admissible, the sense would be nearly the same, by connecting Ἄιδα with it. "But some one of the gods keeps him from his home, though he constantly misses or escapes from Hades or death." Musgrave from ἡμπλάκον derives ἀμπλάκω and ἀμπλάκμα.

122. ἀδεῖα μὲν] Brunck says that ἀδεῖα is the accusative plural neuter for ἡδέα, iota being inserted on account of the metre, which licence was permitted to the poets in every word after the letter ε. But ἀδεῖα is surely the nominative singular feminine. "On which subjects I censure you, and though I am agreeable to you, yet I will offer opposite advice." Many

φαμί γὰρ οὐκ ἀποτρέψει
ἐλπίδα τὰν ἀγαθὰν

125

χρῆναί σ'. ἀνάληπτα γὰρ οὐδ'
ὁ πάντα κραίων βασιλεὺς
ἐπέβαλε θνατοῖς Κρονίδας.
ἀλλ' ἐπὶ πῆμα καὶ χαρὰ
πᾶσι κυκλοῦσιν, οἷον ἄρ-
κτου στροφάδες κίλευθαι.

130

Ἐπωδός.

μένει γὰρ οὐτ' αἰόλα
νύξ βροτοῖσιν, οὔτε Κῆρες,
οὔτε πλοῦτος· ἀλλ' ἄφαρ βέ-
βακε, τῷ δ' ἐπέρχεται
χαίρειν τε καὶ στέρεσθαι.

135

ἂ καὶ σὲ τὰν ἀνασσαι ἐλπίσιν λέγω

eminent critics, not perceiving the meaning of the passage, have, as they generally do in such cases, proposed various emendations. For *ὄν ἐπιμεφερόντα σ'*, *ἀδεῖα μὲν*, Reiske suggests *ὄν ἐπιμεφερόμενα, σὺ δὲ μὲν*—Wakefield for *ἴδεα, αἰδεῖα, οὐδεῖα*—Wakefield for *οἶον, ἔσσω*—Heath for *ἀδεῖα, ἴδεα*, as being the accusative plural neuter *ἀδεῖα* from *ἀδεῖν*; whereas *ἀδεῖα* is never contracted into *ἀδεα*, but into *ἀδεῖν*; and even if it were, it would be written *ἀδεῖα*, not *ἀδεῖα*.

125. *ἐλπίδα τὰν ἀγαθὰν*] Pindar, *Isthm.* viii. 23. *χρῆ δ' ἀγαθὸν ἐλπίδ' ἀνδρὶ μέλει*.

126. *ἀνάληπτα*] "for not even the son of Saturn, the king who effects every thing, has given to mortals things without sorrow." "But take care not to misunderstand this: the meaning of the passage is this: You must go on in your sorrow, give room for good hope. For even he who regulates the affairs of men, Jupiter, has not given to men an exemption from sorrow, but meant that adversity should temper joy." Hermann.

129. *ἀλλ' ἐπὶ πῆμα*] The *ordo* is, *ἀλλὰ πῆμα καὶ χαρὰ κυκλοῦσιν ἐπὶ πῆμα*. The simile of the constellation of the Bear only refers to the revolution, which is constantly taking place, of sorrow and joy, not to any alternation in the movements of the constellation. The epithet *στροφάδες* was probably suggested by the passage in Homer *Il.* 3. 487. quoted by Wakefield and others: *Ἄρκτον δ', ἣ καὶ ἑμαῖον ἐπὶ κλησὺν καλλέουσιν, ἥ τ' αἰτοῦ στροφάδα, καὶ τ' Ὀρίωνος δακτύλου*. "See also Eurip. *Ion* 1178. Theocr. *Idyll.* xxiv. 11. Anacr. *Od.* iii. Juvenal. *Sat.* v. 23. It is most likely that the revolutions of the Bear, rather than those of other constellations, is mentioned by the poets because they were visible at all seasons of the year.

133. *αἰόλα νύξ*] See above, v. 94. A somewhat similar allusion to the succession of day and night, though adduced to illustrate a different subject, is given by Eurip. *Phon.* 563. *μυῖνός τ' ἀφ' ἡμέρας βλάφρον, ἥλιος τε πῶς ἔσθ' ἐν βαλίζῃ τὸν ἐναιέτιον κύκλον*.

137. *ἂ καὶ σὲ δὲ δ' ἡ* Hec. 13. *καταταῖς*

τάδ' αἶν' ἴσχειν· ἐπεὶ τίς ᾧδε
τίκνοισι Ζῆν' ἄβουλον εἶδεν;

- ΔΗ. Πειτυσμένη μὲν, ὥς ἀπεικάσαι, πάρεαι, 140
πάθημα τοῦμόν· ὥς δ' ἐγὼ θυμοφθορῶ,
μήτ' ἐκμάθοις παθοῦσα· νῦν δ' ἄπειρος εἶ.
τὸ γὰρ νιάζον ἐν τοιοῖσδε βόσκειται
χάροισιν αὐτοῦ· καὶ νιν οὐ θάλλπος θεοῦ,
οὐδ' ὄμβρος, οὐδὲ πνευμάτων οὐδὲν κλονεῖ, 145
ἀλλ' ἡδοναῖς ἄμοχθον ἐξαίρει βίον,
ἐς τοῦθ', ἕως τις ἀντὶ παρθένου γυνῇ
κληθῇ, λάβῃ τ' ἐν νυκτὶ φροντίδων μέρος,
ἣ τοι πρὸς ἀνδρὸς ἣ τέκνων φοβουμένη.
τότ' αἶν νιν εἰσίδοιτο, τὴν αὐτοῦ σκοπῶν 150

δ' ἢν Πριαμίδων δ καὶ με γῆς δεξιέμε-
ψεν. Here δ, as Porson acknowledges,
may mean δὲ, though he properly
considers it as the nominative case be-
fore δεξιέμεψεν, its antecedent being
τὸ εἶναι πέναντον.

141. ὥς δ' ἐγὼ θυμοφθορῶ] "but
how I am distressed in mind, may you
never know by suffering yourself." *Θυμοφθορῶ* is similar in meaning to the
Homeric *θυμὸν κατέδωκεν*. Il. Z.
202. Stat. Theb. ii. 319. *Excedere ani-*
mi dolor iraque mentem.

142. μήτ' ἐκμάθοις παθοῦσα] The
kind wish here expressed is similar to
that of Prometheus, P. V. 253. *ἐγὼ*
γὰρ οἷα εἰ δυστυχῶ, τοῦδ' οὐνεκα θέ-
λοιμ' ἂν εἰ πλοῖστοισι πημονὰς τυχεῖν.

144. χάροισιν αὐτοῦ] This passage
has exercised the ingenuity of schol-
ars, in consequence of the terms *τοι-*
οῦθε χάροισιν αὐτοῦ appearing harsh.
Mustgrave proposed *χάροις*, *ἢ αὐτοῦ*
χλοῦσιν *οὐδέλατος θεοῦ*: youth, however,
is here metaphorically described, not
as a plant, but as a youngling of the
herd or flock. Erfardt gives *χάροις*
ἰαδων, as the emendation of Hermann,
although that distinguished scholar has
χάροις, *ἢ αὐτοῦ*, "where it is its own
master." Wakefield has left the pas-
sage untouched, not after his usual man-
ner. The common reading, though
Soph. Trach.

somewhat harsh, is intelligible: "For
youth is fed in such places as are pec-
uliar to itself."

θεοῦ] Here *θεός* by itself denotes
the Sun. For other instances see Al-
cest. 738. Eurip. Suppl. 479. Rhes.
414.

145. οὐδ' ὄμβρος] "Quod non im-
ber edax, non Aquilo impotens Possit
diruere. Hor. Od. iii. fin." Wakefield.

148. ἐν νυκτὶ φροντίδων] Hermann
suggests that *ἐν νυκτὶ* is to be taken not
with *λάβῃ*, but with *φροντίδων*, *ἐν νυκτὶ*
φροντίδων being the same as *νυκτερίων*
φροντίδων. As however the nuptial ce-
remony among the Greeks commenced
at night, Deianira may mean to say
that the cares and annoyances of
women commence from the night, i. e.
the first moment of their marriage.
Complaints against a female's condi-
tion in the nuptial state occur occa-
sionally in the tragic poets. Soph. Te-
reus, fr. vii. "Ὅταν δ' ἐς ἡβην ἐξέλθῃς
ἐθρόνους, Ὀδοῦμεθ' ἔξω, καὶ διεμνηστέ-
μεθα θεῶν πατρῶν τῶν τε φροσίων
ἔσω Αἰ μὲν ἔχουσιν πρὸς ἑσθρας, αἱ δὲ
βαρβάρους, Αἱ δ' εἰς ἀθήνη δάμαρ, αἱ δ'
ἐπίρροθα. Καὶ ταῦτ', ἐπειδὴν ἐνθρόνη
ζεύξῃ μία, Χρὲν ἐταπεινὴ καὶ δοκεῖν
καλῶς ἔχειν. See also Eurip. Medea,
vv. 232—253.

150. τὴν αὐτοῦ σκοπῶν] "The mas-
B

πρᾶξιν, κακοῖσιν οἷς ἐγὼ βαρύνομαι.
 πάθῃ μὲν οὖν δὴ πόλλ' ἔγωγ' ἐκλαυσάμην·
 ἐν δ', οἷον οὐκ ἔπρεπε πρόσθεν, αὐτίκ' ἐξεβῶ.
 ὁδὸν γὰρ ἤμος τὴν τελευταίαν ἀναξ
 ἄρμαϊτ' ἀπ' οἴκῳ Ἑρακλῆς, τότε ἐν δόμοις 155
 λείπει παλαιὰν δέλτον ἐγγεγραμμένην
 ξυμβήμαθ', αἰμοὶ πρόσθεν οὐκ ἔτλη ποτὲ,
 πολλοὺς ἀγῶνας ἐξίων, οὐκ ἔτλη φράσαι.
 ἀλλ' ὥς τι δράσων εἶπε, κοῦ θανούμενος.
 νῦν δ' ὥς ἔτ' οὐκ ἂν, εἶπε μὲν λέχους ὃ τι 160
 χρεὶν μ' εἰσθαι πτῆσιν· εἶπε δ' ἦν τέκνοις
 μοῖραν πατρώας γῆς διαίρετον νέμειν·
 χρόνον προτάξας ὥς τρίμηνοι ἦνικ' αἶν

culine αὐτοῦ is used, because the sentiment is expressed universally." Hermann.

151. κακοῖσιν] This word takes its case by attraction to οἷς, εἰσίδονται regularly requiring καὶ after it.

156. λείπει] for ἔλπει. On the application of this word see above, v. 76.

ἐγγεγραμμένην ξυμβήμαθ'] "inscribed with symbols." So Virg. Ecl. iii. 106. Dic quibus in terris inscripti nomina regum Nascantur flores. An instance of a similar government is quoted from Herodotus at v. 70.

150. ἀλλ' ὥς τι δράσων] Πρόσθε in v. 157. must here be understood, "but he used to go before intending or expecting to perform some achievement, and not to die."

160. λέχους δ' τι] The common reading is δτι, which would imply that Hercules ordered Deianira to choose another husband, and the scholiasts seem so to have understood the passage. But as in the subsequent directions he made provision for his children, it is more natural to conceive that here he directs Deianira to take the property to which she, being a widow, was entitled in consequence of her marriage with him, and describes

that property—"he told me what I was to take as the property belonging to me by marriage." One scholiast seems to take nearly this view of the passage: ἔλεγε προσέκειν ἐμὰ λαβῶν τὴν προῖκα καὶ τὰ δῶρα, ἃ ὑπὲρ τοῦ λέχους ἐκτησάμην. Musgrave ably remarks that λέχους κτῆσις was the settlement made upon the wife in case of her husband's death, as a consideration for her dower. This was anciently called ἀποτίμημα, (see Harpocration, v. ἀποτίμηται,) afterwards, ἐπὶ δόλῳ, and ἀποτίμησις. Billerbeck, supposing that another husband was that which Deianira was to take, reads δταν, 'what husband she ought to choose.' But this too is objectionable, as the men, and not the women, had the choice in such cases: δ τι is the suggestion of Musgrave, and adopted by Hermann.

163. ὥς τρίμηνοι] "Mss. and Editions give τρίμηνοι, and in the next line κἀνιασῖος. Brunck has κἀνιασῖος. Esfurd, from Wakefield's suggestion, which is approved by Schaefer, preserved κἀνιασῖος and wrote τρίμηνοι. Nothing must be changed. A somewhat difficult but very good Greek mode of speaking deceived these learned men. The ordo is this: προ-

χάρας ἀπείη κἄνιαύσιος βεβώς,
 τότ' ἢ θανεῖν χρεῖη σφε τῷδε τῷ χρόνῳ, 165
 ἢ τοῦθ' ὑπεκδραμόντα τοῦ χρόνου τέλος,
 τὸ λοιπὸν ἤδη ζῆν ἀλυπτήν βίην.
 τοιαῦτ' ἔφραζε πρὸς θεῶν εἰμαρμένα
 τῶν Ἡρακλείων ἐκτελευτᾶσθαι πόνων,
 ὡς τὴν παλαιὰν φηγὸν αὐδῆσαί ποτε 170
 Δαδῶνι δισσῶν ἐκ πελειάδων ἔφη.

τάξας, ὅς, ἦν κ' ἂν χρόνον τρίμηνον κἄνιαύσιος βεβώς, χάρας ἀπείη, τότε χρεῖη, &c." Hermann. Were there authority for the alteration ingeniously suggested by Wakefield, the construction would be much more simple, and agreeable to the genius of the Greek language. "Having previously fixed a time, that when he should be still absent from his country—after having been gone three months and a year, then &c." "We find in the best writers this usage of adjectives [instead of adverbs] expressive of time. Hence Theocr. vii. 21. *Χιμυχθε, πῶ δὴ τὸ μεσαμῆρας πόδας ἔλκε;* Apollon. Rhod. iv. 841. *ὅς κεν δαηφῶι μνησαίετο νοστήν ἐλίσσθαι.* Virg. *Æn.* viii. 465. *Nec minus Æneas se matutinus agebat.*" Wakefield. See Dawes, *Mis. Crit.* (ed. Kidd.) p. 573.

166. *ὑπεκδραμόντα*] "having out-run or escaped." In this sense *ὑπεκτρέχειν* is used by Euripides, *Med.* 524. *Phæn.* 587. and 587. *Androm.* 338.

τοῦ χρόνου τέλος] Here *τοῦτο τέλος τοῦ χρόνου* is pleonastic for *τὸν χρόνον*. In illustration of this poetic pleonasm Wakefield has, with his usual extent of reading, produced a host of quotations, a few of which are subjoined. Hom. II. Γ. 309. *Ὀπποτέρῳ θανάτῳ τέλος πεπρωμένον ἐστί.* Apoll. Rhod. i. 250. *Εὐχόμενοι νόστοιο τέλος θυμηδὲς ὀπάζει.* II. H. 402. *Ὡς ἤδη Τρωέσσιν ἰλέθρου πείραθ' ἔκταται.*

167. *ἀλυπτήν*] This is not a very usual form, *ἄλυτος* is more common: *Πλάτων δὲ καὶ τὸ ἀλύπτως ἔφη, ἔσται καὶ σοφοκλήης, ἀλύπτων.* [perhaps *ἀλυπτήν*, in reference to this passage.]

J. Pollux iii. 98.

168. *τοιαῦτ' ἔφραζε*] The *ordo* is *ἔφραζε τοιαῦτ' εἰμαρμένα πρὸς θεῶν ἐκτελευτᾶσθαι [περὶ] τῶν Ἡρακλείων πόνων.* "Such, he said, was the termination of the labors of Hercules destined by the gods." Seidler makes *τῶν Ἡρακλείων πόνων* to depend upon *τοιαῦτα*, and *ἐκτελευτᾶσθαι* upon *εἰμαρμένα*. Musgrave thus arranges the passage: *τοιαῦτα ἐκτελευτᾶσθαι ἔφραζε, ταῖα [vel tali modo] terminari dixit, πρὸς θεῶν εἰμαρμένα, quæ a diis decreta erant, τῶν Ἡρακλείων πόνων, de laboribus Herculeis.* The construction is very complicated, though the meaning is sufficiently clear.

170. *τὴν παλαιὰν φηγὸν*] It is generally related that the oracles at Dodona were delivered from an oak, not from a beech-tree, as here: Hom. *Od.* E. 327. *Τὸν δ' ἐς Δαδῶνην φέτο βήμαναι, ὅφρα θεοῖο Ἐκ δρυὸς ὑψικέμοιο Διὸς βουλὴν ἐπακούσῃ;* where no mention is made of a dove. See also Stat. *Theb.* iii. 475. Ovid. *Art. Am.* ii. 541; and Lucan. vi. 426. The origin of this oracle is given by Herodotus ii. 56. *Δύο πελειάδας μελαίνας ἐκ Θηβῶν τῶν Αἰγυπτίων ἀναπαύμενας, τὴν μὲν αὐτὴν ἐς Λιβύην, τὴν δὲ παρὰ σφίσας [sc. τοὺς Αἰθιοπικοὺς] ἐπικέσθαι, ἱζομένην δὲ μὲν ἐπὶ φηγὸν ἀσάβεσσαι φωνὴν ἀνθρωπίνην, ὡς χρεῶν εἴη μαρτύριον αὐτῆς Διὸς γενέσθαι.*

171. *δισσῶν ἐκ πελειάδων*] The two *πελειάδες* here are not to be confounded with the *πελειὰς* mentioned in the passage of Herodotus just quoted: they were the priestesses who delivered the answers of the oracle.

καὶ τῶνδε νημέρτια συμβαίνει χρόνου
 τοῦ νῦν παρόντος, ὡς τελεσθῆναι χρεῖαν.
 ὥσθ' ἡδίας εὐδουσιν ἐκπηδᾶν ἐμὰ
 φόβα, φίλαι, ταρβοῦσαν, εἴ με χρεὴ μένειν 175
 πάντων ἀρίστου φωτὸς ἐστερεμένην.

XO. εὐφημῖαι νῦν ἴσχυ' ἐπὶ καταστροφῇ
 στείχονθ' ὅρῳ τίν' ἄνδρα πρὸς χαρὰν λόγων.

ΑΓ. δέσποινα Δηάνειρα, πρῶτος ἀγγέλων

Strabo vii. 320. informs us that at first men were engaged in this office, but that afterwards (later) (not now, as here) old women, called *παλαιίδες* from the soundness of the oracle, were appointed for that purpose. Πάλαιαι αἱ ἐν Δωδώνῃ θεσπίζουσαι μάντιαι. Hesych. In this line Δωδὼν is not the city Dodona in Thesprotia, but the river Dodon upon which that city was built. See Damm. Lex. Part. Real. v. Δωδώνη.

172. νημέρτια] "Hesych. νημέρτιας ἀλφειά. The tragic writers seem to have preferred this form; so that Porson in the Persæ of Æschylus edited νημερτῆ for νημερτή. I have not met with this word elsewhere among the tragic writers." Hermann. But Dr. Blomfield justly observes, Pers. 251. that "the Attics wrote νημερτής, as they did *νήπιος*, *νήπιος*, and similar words," such as *νηπίος*, *νήπιος*, *νηπιός*, *νηπιός*, *νηπιός*, *νηπιός*, *νηπιός*. χρόνου τοῦ νῦν παρόντος] Here δὴ or ἐπὶ is understood.

174. ἡδίας εὐδουσιν] "when sweetly sleeping, I am wont to spring up through fear." Virg. *Æn.* iii. 172. quoted by Wakefield: Talibus attonitus visis ac voce decorum Corripio e stratis corpus.

177. εὐφημῖαι νῦν ἴσχυ' "speak words of good omen." This is said by way of rebuke to Deianira, whose speech had been concluded with words of ill omen." Musgrave. Rather, "be silent." The chorus, seeing the messenger approach, requests Deianira to be silent, and await the result of the tidings. Εὐφημῖαι ἴσχυ' is the same as εὐφώνηαι, fave linguâ, be silent. It was the phrase addressed to the people at

the commencement of a sacrifice. In Hec. v. 531. στήναι τῶς ἑστῆς λαοῖς: and in Aristoph. Thesm. 29. Εὐφώνηαι τῶς ἑστῆς λαοῖς, Στάμα συγκαλεῖσθαι ἐνθάδ' ἡδ' ὅπως Μουσῶν. Suidas in Εὐφώνηαι στήμα φρονησῶν explains εὐφώνηαι by σιωπᾶν, and εὐφώνηαι by σιωπᾶν. "Εὐφώνηαι, Bene omniatus; but in this place, as it frequently is elsewhere, silence. Choëph. 572. Τῶν δ' ἡπαιστὶ γλῶσσαν εὐφώνηαι φέρει, ἡγρὸς δ' ἔπει δαί, καὶ λέγειν τὰ κέρη. Callim. H. Apoll. 17. εὐφώνηαι δ' ἄνους δα' Ἀπόλλωνος ἀσπῆ: where Spanheim has collected more instances. On the solemn formula εὐφώνηαι, used by those who abominate any thing inauspicious, see Homæterhuis. Latin. T. i. p. 506." Dr. Blomf. Gl. Agam. 1218.

178. πρὸς χαρὰν λόγων] Brunck altered χαρὰν into χέρων from conjecture; and certainly πρὸς χέρων for ἔκων is a frequent periphrasis in the tragedians. Antig. 30. πρὸς χέρων βεβῆ. Ion 1183. and Med. 538. μὴ πρὸς ἰσχυρὸς χέρων. But, with Hermann and Wakefield, I have not altered the reading of all the Mss. and most editions. If πρὸς χαρὰν λόγων be connected with καταστροφῇ, the sense will be: "I see some man coming decorated with garlands," as referring to the joyful tidings which he brings; and in this way the passage is explained by the Scholiast: ἀπαγγελοῦντα λόγων ἡδίων ἔλθον. ἐκ τοῦ δὲ σπαράσσοντος οὐχ ἡδίων, ἐπὶ μάλιστα χρηστὰ ἀπαγγέλλων. Similarly (E. R. 82. quoted by Hermann, 'Ὀλλ' εὐφώνηαι μὲν, ἡδὲν οὐ γὰρ ἐν κέρη Πλουτοφῆς δὲ εἴρεται παγκράτειον ἔλθον: where see the note.

- ὅπου σε λύσω. τὸν γὰρ Ἀλκμήνης τόπον 180
καὶ ζῶντ' ἐπίστω, καὶ κρατοῦντα, καὶ μάχης
ἄγοντ' ἀπαρχὰς θεοῖσι τοῖς ἐγχωρείοις.
- ΔΗ. τίν' εἶπας, ὦ γεραίη, τόνδε μοι λόγον ;
ΑΓ. τάχ' ἐς δόμους σου τὸν πολύζηλον πόσιν 185
ἤξειν, Φανέντα σὺν κράτει νικηφόρῳ.
- ΔΗ. καὶ τοῦ τὸδ' ἀστῶν ἡ ξένων μαθὼν λέγεις ;
ΑΓ. ἐν βουθερεῖ λιμῶνι πρὸς πολλοὺς θροεῖ
Λίχας ὁ κήρυξ ταῦτα. τοῦ δ' ἐγὼ κλύων
ἀπῆξ', ὅπως τοι πρῶτος ἀγγείλας τάδε,
πρὸς σοῦ τι κερδάναιμι, καὶ πτόμην χάριν. 190
- ΔΗ. αὐτὸς δὲ πῶς ἀπεστίν, εἴπερ εὐτυχεῖ ;
ΑΓ. οὐκ εὐμαρεία χρώμενος πολλῇ, γυναι.
κύκλω γὰρ αὐτὸν Μηλιεὺς ἄπας λειῶς
κρίνει παραστάς, οὐδ' ἔχει βῆναι πρόσω.
τὸ γὰρ ποθοῦν, ἕκαστος ἐκμαθεῖν θέλων, 195

183. τίν' εἶπας...] "what [is] this account [which] you have told me!" On this Grecism see (E. R. v. 2.

184. πολύζηλον] "on many accounts desirable," or "whom many women wish for," "on account of whom many congratulate you." The word occurs also (E. R. 382. (371.) whether elsewhere I will not affirm. Eurip. Hipp. 160. καὶ μοι πολυζήλωτος Αἰεὶ σὺν θεοῖσι φοιτᾷ, valde desirabilis et colenda." Wakefield.

187. ἐν βουθερεῖ λιμῶνι] "in a meadow where oxen feed." Hesych. βουθερεῖ· ἐν ᾧ βόες θέρους ὄρε νέμονται.

190. ὅπως τοι] Brunck altered τοι, the reading of all the Mss., into σοι, without any necessity, since πρὸς σοῦ in the following line shows to whom the tidings were communicated. "Ὅπως τοι signifies, that certainly: Seidler aptly quotes a similar instance in Xenophon Anab. iii. 18. ἄλλ' ὅπως τοι μὴ ἐπ' ἐκείνῳ γενησόμεθα, πάντα ποιήσεις." Hermann.

190. πρὸς σοῦ τι κερδάναιμι] Mes-

sengers expected to receive a handsome remuneration, when they were the bearers of good tidings. (E. R. 995. καὶ μὴν μάλιστα τοῦτ' ἀφικόμεν. ὅπως, τοῦ πρὸς δόμους ἐλθόντος, εὖ πράξαιμι τι.

191. αὐτὸς δὲ πῶς ἀπεστίν] "and how [or why] is he himself [sc. Lichas] absent, if he is successful [in his inquiries after Hercules]?" The Scholiast absurdly makes Ἡρακλῆς the nominative case to εὐτυχεῖ.

194. κρίνει] "i. e. ἀνακρίνει—the simple verb for the compound." Brunck.

195. τὸ γὰρ ποθοῦν] The Scholiast supposes that ποθοῦν is here used for ποθοῦμενον, and in this opinion he is supported by Erfurdt. The passage would then be rendered: "For each one, wishing to ascertain the object of his desire, would not let him go, till he had heard to his satisfaction." Hermann contends that τὸ ποθοῦν has here its regular active meaning, and denotes "the people, full of desire or eagerness;" and he makes ἕκαστος

οὐκ ἂν μεθεῖτο, πρὶν καθ' ἡδονὴν πλύειν.

οὕτως ἐκείνος οὐχ ἐπὼν, ἐποῦσι δὲ
ζύνεστιν· ὅψει δ' αὐτὸν αὐτίκ' ἐμφανῆ.

ΔΗ. ὦ Ζεῦ, τὸν Οἴτης ἄτομον ὅς λειμῶν' ἔχεις,

ἔδωκας ἡμῖν, ἀλλὰ σὺν χρόνῳ, χαράν.

200

Φωνήσατ', ὦ γυναῖκες, αἱ τ' εἴσω στήγης,

αἱ τ' ἐπὶ αὐλῆς, ὡς αἰλαπτοὶ ὄμμι' ἐμοὶ
φήμης ἀνασχόν τῆσδε νῦν καρπούμεθα.

ΧΟ. Ἀπολούζεσθε δόμοις

ἐκμεθεῖν θέλων an explanation of τὸ ποθεῖν. In either case there is much objection, and the choice between them seems to be that between Scylla and Charybdis.

199. ἄτομον] τὸν ἀφιερῶμενον θεοῖς, καὶ ἀγερόγγυτον· ἐν οὐδ' ὅτ' ἀ καταβόσκειται· τὰ δὲ τοιαῦτα ἐργάδας ἐκάλουν. Schol. Ovid. Metam. iii. 28. Sylva vetus stabat, nulla violata securi.

200 ἀλλὰ σὺν χρόνῳ] "at least with [or after a long] time;" on the usage of ἀλλὰ in this sense, with or without γε, see (E. C. 238.

202. ὄμμι' ἐμοὶ... καρπούμεθα] Here is a change from the singular to the plural in the same sentence, see (E. C. 172. unless καρπούμεθα refers not only to Deianira, but to those whom she addresses, sc. the Chorus. Perhaps the latter is the true acceptance: "Since we enjoy a sight unexpected by me arising from these tidings."

204. Ἀπολούζεσθε] This choral ode, being of the wild dithyrambic kind, seems not capable of being arranged antistrophically. Erfurdt says that he labored hard and ineffectually to discover a strophe and antistrophe, and quotes the Roman schol. at v. 216. as a confirmation that none such existed: τὸ γὰρ μελόδριον οὐκ ἔστι στασίμων· ἀλλ' ὅτ' ἂν τῆς ἡδονῆς ὀρχοῦνται—and a little after, ἐν δὲ τῇ ταῦτα λέγειν, ὀρχοῦνται ὑπὸ χαρᾶς. The same principle may account for some irregularities in the construction. The nominative case to ἀπολούζεσθε must be, "you, males and females," implied

in ἡ μελλόνυμφος and κούρῃ ἀρσένῳ κληγγὰ, and Ἀπόλλωνα is the accusative after it. Erfurdt adopts ἡ μελλόνυμφος, Brunn and Hermann give ἡ μελλόνυμφος; the former considering ἡμῶς understood, as in the case of ἡ καλλίνικος [Med. v. 44.], and the latter taking ἡ μελλόνυμφος in the sense of *quiesquis nubilis*. The words κούρῃ ἀρσένῳ would point out ἡ μελλόνυμφος as contrasted with it, and that form occurs Antig. 633. It is therefore here retained, on the authority of Erfurdt and Musgrave. The latter gives an instance from Virg. *Æn.* xi. 464. of a nominative joined with the 2d person plural of the imperative mood:—*equitem, Messapus, in armis, Et cum fratre Coras, latiss diffundite campis*. On the occasional use of the nominative for the vocative, see Matthiæ Gr. § 312. Ἀπολούζεω, though frequently used neutrally, "to raise a loud cry," (see Iph. T. 1338. Med. 1170.) has a transitive meaning also, the accusative following it being the person addressed, Electr. 750. ἀπολούζε τὸν νεανίαν.

δόμοις] Brunn alters δόμοις to δόμοι, and places a full stop after ἀλαλαγαῖς. Translate, "Address with loud and joyful shouts in the house, around the hearth, Apollo, our protector, adorned with a beautiful quiver, [address him, ye who are ready to become brides, and males also,] as well her who is ready to become a bride, as also let the sound of males in common accompany the cry."

ἐφιστίοις ἀλαλαλαῖς	205
ἀ μελλόνυμφος, ἐν δὲ κοινὸς ἀρσένων	
ἴτω κλαγγὰ, τὸν εὐφάρετραν	
Ἀπόλλωνα προστάταν	
ὁμοῦ δὲ παιᾶνα, παιᾶν	
ἀνάγετ', ᾧ παρθένοι,	210
βοᾶτε τὰν ὁμόσπορον	
Ἄρτεμιν Ὀρτυγίαν,	
ἐλαφαβόλον, ἀμφίπυρον,	
γείτονάς τε Νύμφας.	
Ἀείρομ', οὐδ' ἀνώσομαι	215

205. ἀλαλαῖς] "Aldus has ἀλαῖς, which is wrong. The word peculiar to marriage is ἀλαλᾶν. Eurip. Herc. F. 9. Κρέων δὲ Μεγάρων τῆσδε γίγνεται πατήρ, "Ἦν πάντες ὁμναίωσι Καδμείωι ποτὶ Λότφιν ἐνηλάδαζαν, ἥϊκ' εἰς ἑμὸς Δόμου δ' κλεινὸς Ἡρακλῆς νῦν ἦγεν." Brunc.

206. ἀ μελλόνυμφος] Hor. Od. iii. 14. Vos, ὁ pueri et puellæ, Jam virum expertes, male inominatis Parcite verbia.

208. Ἀπόλλωνα] "Either Parson did not recollect this passage at Eurip. Orest. 584. where he contends that the Athenians said Ἀπόλλων, not Ἀπόλλωνα, or he thought that the choral verse was not confined to the rules of the Attic dialect. I should not even in Iambic verse disturb Ἀπόλλωνα in the tragic writers." Hermann.

προστάταν] On the meaning of this word, see (E. R. 401.

209. παιᾶν' ἀνάγετ'] "raise the sacred hymn." The meaning of παιᾶν' is illustrated (E. R. 5. "Eurip. Phœn. 1888. ἀνάγετ', ἀνάγετε κῶκοντον. Eurip. Electr. 126. ἀναγε πολυδάκρυον ἀπὸ δάνα, according to the emendation of Sopingius." Musgrave.

212. Ὀρτυγίαν] If this reading be correct, Diana is here called Ὀρτυγία, which was anciently the name of Delos, her fabled place of birth. Musgrave hints that the correct reading

might be Ὀρτυγίας, "Diana of Ortygia," as Antig. 159. ὁ Θῆβας Βακχείος, "the Bacchus of Thebes." Ὀρτυγία is always the name of a place in every other passage of the Greek writers. See Spanheim Call. Apoll. 59, 60.

213. ἐλαφαβόλον] Some Mas. and editions give ἐλαφοβόλος, which is contrary to the usual form. The Greeks said ἐλαφεβόλος, not ἐλαφοβόλος, to avoid the concurrence of many short syllables. There was not the same reason operating in διανοβόλος, κεραυνοβόλος, &c. Homer, or some other poet, in the H. Dian. v. 2. addresses Diana by this epithet, παρθέον αἰδοίην, ἐλαφεβόλον, ἰοχέαιραν. The term occurs also Hom. Il. 2. 319. where see Heyne and Damm, in voc.

ἀμφίπυρον] "holding a torch in both hands," i. e. bringing light and safety. The Chorus in (E. R. v. 197. implores Diana to come with deliverance against the plague, and in similar language, τὰς τε πυρφόρους Ἀργεΐμους ἀγλας.

215. Ἀείρομ'] "I am excited or alarmed." Αἰείρομαι, ἔνν αἰρόμαι. Σοφοκλῆς Τραχινίαις. Hesych. Αἰρόμαι has the same meaning. Hec. 60. τί ποτ' αἰρόμαι ἐννυχος σὺν Δείμασι, φάσμασιν;

τὸν αὐλὸν, ὃ τύραννε τὰς ἑμέας Φρενός.

ἰδοὺ μ', ἀναταράσσει

εὐοὶ μ' ὁ κισσὸς ἄρτι Βακχίαν

ὑποστρέφω ἀμύλλαν.

ἰὼ ἰὼ Παιάν

220

ἴδε, ἴδ', ὃ φίλα γύναι,

τάδ' ἀντίπρωρα δὴ σοι

βλέπειν παρέστ' ἑναργῇ.

ΔΗ. Ὅρα, φίλαι γυναῖκες, οὐδέ μ' ὄμματος

Φρουρὰ παρήλθε, τόνδε μὴ λεύσσειν στόλον

225

χαίρειν δὲ τὸν κήρυκα προὔνέπω, χρόνῳ

216. ὃ τύραννε] After the chorus had said τὸν αὐλόν, it addresses it in the 2d person: τύραννε therefore agrees with αὐλὸν understood, and this is the opinion of one of the scholiasts, and approved by Hermann. ὃ αὐλὸς τῆς ἐμῆς φρενὸς τύραννε. Erfurdt supposes that σε is understood with τὸν αὐλόν, which is harsh and unusual; the usage of σε with the accusative in Antig. 431. and Med. 273. belonging to a different class of idioms. The former is σὲ δὴ, σὲ τὴν νεύουσαν ἐς πῶλον κέρα; the latter, σὲ, τὴν σκυθρωπὴν καὶ πῶσαι θυμωμένην Μήδειαν.

217. ἀναταράσσει] "Hor. Od. ii. 19. 4. Evoc! recenti mens trepidat metu, Plenoque Bacchi pectore turbidum Latatur." Wakef.

218. εὐοί] Heath and Brunck consider εὐοί as a verb, but it is only the Bacchanalian interjection latinized into evoc by Horace in the passage just quoted. Εὐῶν is another form of the interjection: Troad. 326. ἔπαγε χρόν, εὐῶν, εὐοί. Hence Bacchus was called εὐιος.

219. ὑποστρέφω] "*reducens, reponens.*" Musgr. Wakefield calls the word ὑποστρέφω ἀμύλλαν a *durior locutio*, and as usual proposes an emendation, sc. ὑποτρέφω. Ὑποτρέφω denotes, "to cause to return." So Herc. F. 735. πάλιν ὑποστρέφει βίον ἐς ... αἶψα. Translate, "bringing round the Bacchanalian contest or

sport," [or, according to Hermann, a rivalry with the Bacchanalians.] In this sense the Scholiast seems to have taken the passage: ὑποστρέφω ἀντὶ τοῦ, ἀπὸ λέπης εἰς ἥδον μετέγω, ἢ υποβάλλω.

222. ἀντίπρωρα] "before my face." ἀντίπρωρα: ἀντιπρόσωπα, πρόφα γὰρ τὸ πρόσωπον [τῆς νῆος]. Hesych. The word occurs in the same metaphorical sense as here, Eurip. Electr. 846. and Rhes. 136.

225. φρουρὰ παρήλθε, τόνδε] "I prefer φρουρὰν παρήλθ', εἰς, 'it did not deceive or escape the vigilance of my eyes.'" Musgrave. Though παρήλθε might here bear the meaning of ἐπῆλθε, yet it is not usual in Iambic verse to elide a diphthong, as must here be the case, because μ' will thus be put for μοι. The reading of the text is perfectly intelligible, without any conjectural emendation.

226. προὔνέπω] Hermann has προυνέπω on the authority of Suidas and others, and observes that the ν is doubled since ἐνέπω seems only to suit anapaests and lyric verse. But the truth is, where ἐνέπω is used at all, it is only on account of the metre. Both ἐνέπω and ἐννέπω occur in Homer and the tragic writers. No metrical reason requires the ν to be doubled in the case of προυνέπω: Brunck's reading is therefore retained here.

- πολλῷ φανέντα, χαρτὸν εἴ τι καὶ φέρεται.
 ΛΙ. ἀλλ' εὖ μὲν ἴγμεθ', εὖ δὲ προσφανεύμεθα,
 γύναι, κατ' ἔργου κτῆσιν· ἄνδρα γὰρ καλῶς
 πρέσσαντες ἀνάγκη χρηστὰ κερδαίνειν ἔπη. 230
 ΔΗ. ἃ φίλτατ' ἀνδρῶν, πρῶθ', ἃ πρῶτα βούλομαι,
 δίδαξον, εἰ ζῶνθ'. 'Ηρακλῆα προσδίζομαι.
 ΛΙ. ἔγωγί τοί σφ' ἔλειπον ἰσχύοντά τε
 καὶ ζῶντα καὶ βάλλοντα, κοῦ νόσῃ βαρύν.
 ΔΗ. ποῦ γῆς; πατρώας, εἴτε βαρβάρους; λέγε. 235
 ΛΙ. ἀπὴ τις ἔστ' Εὐβοίης, ἐνθ' ὀρίζεται
 Βαμοῦς τέλη τ' ἔγκαρτα Κηναίῳ Διῷ.

227. χαρτὸν] Some editors place the comma after, not before χαρτὸν, and consider it as agreeing with κτῆσιν. The words must be thus understood, says Hermann: χαίρειν προσφανεύω τὸν κτῆσιν, χαρτὸν πολλῷ χρόνῳ φανέντα, εἴ τι καὶ φέρεται χαρτὸν. There does not, however, appear to be any necessity for this arrangement of the sentence: χαίρειν and χαρτὸν are frequently found in consecutive sentences, seldom in the same. Phœn. 627. Π. μήτηρ ἀλλὰ μοι σὺ χαίρει. E. Χαρτὰ γοῶν πᾶσιν τέκον; Soph. Electr. 1484. χαίροις, εἰ σοι χαρτὰ τυγχάνει τάδε. "Deianira here speaks doubtfully, as if fearing lest the former messenger should prove to have been false." Musgrave.

229. κατ' ἔργον κτῆσιν] "These words are ambiguous. For they signify either κατὰ τὸ ἔργον, ὃ κείμενοι, with reference to the news which you have received, or κατὰ τὸ ἔργον, ὃ κειμήσια, with reference to the exploit which we have performed, viz. the storming of Oechalia. The latter is more suitable to the character of the messenger, elated with success. Though it were sufficient to have said κατὰ τὴν κτῆσιν, yet he added ἔργον in order that he might mark out the truth, as if he had said: κατὰ τὴν τοῦ βουτοῦ κτῆσιν. Similarly Thucyd. i. 22. τὰ ἔργα τῶν τραχυνέων ἐν τῷ πολέμῳ." Hermann.

231. πρῶθ', ἃ πρῶτα] Med. 475. ἐκ τῶν δὲ πρῶτων πρῶτον ἔρχομαι λέγω. Eurip. Suppl. 527. Καὶ πρῶτα μὲν σε πρὸς τὰ πρῶτ' ἀμείβομαι.

233. ἰσχύοντά τε καὶ ζῶντα...] This accumulation of terms nearly all expressing the same idea, is intended to convince Deianira more certainly that Hercules was alive and well. From inattention to this, critics have variously altered v. 234. For the "odious" word ζῶντα, Wakefield proposed ἡβῶντα: ζῶντα according to Erfurd is "intolerable," because ἰσχύοντα precedes; he therefore suggests χλαρόν τε, though he prefers and adopts Schäfer's correction καὶ σὺν τε, because σῶς occurs Q. C. 1210. σῶν, Philoct. 21.

236. ὀρίζεται] "raises for himself, i. e. for his own purposes, and on account of his own exploits, not those of others. At v. 751. we have the active form." Wakefield.

237. τέλη τ' ἔγκαρτα] "and offerings principally composed of the productions of the earth." Here τέλη grammatically depends upon ὀρίζεται, though ὀρίζεται τέλη is scarcely intelligible. This is one of many instances where the same word, referring to two others which are connected by the copula, is properly applied to the nearest, and improper of the one more remote. So P. V. 31. ἵν' οὕτω φανεῖν, οὕτω τοῦ μορφήν βροτῶν ὕψι. "Οἷον

- ΔΗ. εὐκταῖα φαίνων, ἧ' πὸ μαντείας τινός ;
 ΛΙ. εὐκταῖ, ὅθ' ἦρει τῶνδ' ἀνάστατον δορί
 χερσὶν γυναικῶν ὧν ὄρᾳς ἐν ὄμμασιν. 240
- ΔΗ. αὐται δὲ, πρὸς θεῶν, τοῦ πότ' εἰσὶ καὶ τίνες ;
 οἰκτραὶ γὰρ, εἰ μὴ ξυμφοραὶ κλέπτουσί με.
 ΛΙ. ταύτας ἐκείνος, Εὐρύτου πέσας πόλιν,
 ἐξείλεθ' αὐτῷ κτῆμα καὶ θεοῖς κριτόν.
- ΔΗ. ἧ καπὶ ταύτῃ τῇ πόλει τὸν ἄσκοπον 245
 χρόνον βεβᾶς ἦν ἡμερῶν ἀνῆριθμον ;
 ΛΙ. οὐκ· ἀλλὰ τὸν μὲν πλείστον ἐν Λυδοῖς χρόνον
 κατείχεθ', ὥς φησ' αὐτὸς, οὐκ ἐλεύθερος,
 ἀλλ' ἐμποληθεῖς. τοῦ λόγου δ' οὐ χρεὶ φθόγον,
 γύναι, προσεῖναι, Ζεὺς ὅτου πράκτωρ φαῖνῃ. 250
 κείνος δὲ πραθεῖς Ὀμφάλῃ τῇ βαρβάρῳ
 ἐνιαυτὸν ἐξέπλησεν, ὥς αὐτὸς λέγει.

φανῆν is nonsense. See below, v. 558. Τέλη is changed by Wakefield and Brunn into τελεί, by Valckenaer into ε' ἔλη. Παρασκευάζεται or some similar word must be understood before τέλη.

238. εὐκταῖα φαίνων] "φαίνων is the same as *rata faciens*, (E. C. 720. νῦν σοι τὰ λαμπρὰ ταῦτα δεῖ φαίνειν εἶναι." Hermann. Or it may be, "showing vows," i.e. that he had made vows: αὐτὸς εὐχόμενος καὶ ὅσοι χρόνος ἐπὶ τῇ νίκῃ τοῦτο ποιεῖν. Schol.

240. ὧν ὄρᾳς] The young scholar will remember that ὧν takes its case by attraction to the antecedent γυναικῶν.

241. τοῦ πότ' εἰσὶ] Ἀπὸ τοῦ, τίνος δεσπότου. Schol.

242. οἰκτραὶ γὰρ...] "for they are deserving of pity, unless their circumstances deceive me." Συμφορὰ is a word *media significatiōis*, "an event" or circumstance good or bad. Here Wakefield suggests κυδραῖ, and Bothe ἀκραὶ for οἰκτραὶ. The former also would alter ξυμφοραὶ into νῦν κόραι.

244. αὐτῷ κτῆμα] "ἵνα τὰς μὲν εἰ- τὸς ἔχη, τὰς δ' ἀνιέρσῃ θεοῖς. Schol.

245. τὸν ἄσκοπον] "Sophocles likes the word ἄσκοπος, which is used [never by Euripides] twice by Æschylus Agam. 447. in an active, and Choeph. 802. in a passive sense. In Sophocles it denotes that which is not seen, (E. C. 1676. that which is not understood. Aj. Fl. 41. Philoct. 1111. that which cannot be taken in by the sight, immense. Electr. 864. incredible, ibid. 1315. Therefore it answers to our 'unseen, inconceivable, invisible.' Here it seems to mean, incredible." Hermann. ἄσκοπος ἀνόητος, ἀπρό- ρατος. Hesych.

249. ἐμποληθεῖς] See Lempriere's Classical Dictionary, edited in this country by E. H. Barker, Esq. under the head, Hercules.

250. Ζεὺς] "by means of Apollo: as Tzetzes, Chil. ii. 426. Χρηστὸν λαμβάνει Δελφικὸν, ἀπαλλαγὴν τῆς νόσου, Εἴπερ πραθεῖς δουλεύσειεν Ὀμφάλῃ τῇ Λυδίᾳ. Cf. Æsch. Eumen. 621." Wakefield.

252. ἐνιαυτὸν ἐξέπλησεν] It is fa-

χοῦτως ἰδὴχθη τοῦτο τοῦνειδος λαβὼν,
 ὥσθ' ὅρκοι αὐτῷ προσβαλὼν διώμοσιν,
 ἦ μὴν τὸν ἀγχιστήρα τοῦδε τοῦ πάθους 255
 ζῦν παιδὶ καὶ γυναικὶ δουλώσειν ἔτι.
 κούχ' ἡλίωσε τοῦπος. ἀλλ' ὅθ' ἀγνὸς ἦν,
 στρατὸν λαβὼν ἱπακτὸν, ἔρχεται πόλιν
 τὴν Εὐρυτείαν· τόνδε γὰρ μεταίτιον
 μόνον βροτῶν ἔφασκε τοῦδ' εἶναι πάθους· 260
 ὃς αὐτὸν ἐλθόντ' εἰς δόμους ἐφέστιον,

bled, that Hercules was in the servitude of Omphale three years. See Apollodor. ii. 6. 2.

255. ἦ μὴν] After words of swearing ἦ μὴν, and in Homer ἦ μὴν, precedes that future infinitive which expresses the purpose of the oath.

τὸν ἀγχιστήρα] "the author; from ἀγχοῦ. ἀγχιστος: see Etym. Mag. To this point a passage of Phædrus, i. 10. is particularly applicable. Lupus arguebat Vulpem furti crimine: Negabat illa se esse huius culpræ proximam." Wakefield. Seidler takes ἀγχιστήρα actively, qui admovet hoc ma-

lum. 256. ζῦν παιδὶ καὶ γυναικὶ] "with child and wife." Turnebus altered παιδὶ into παυδὶ, which was admitted into the text by subsequent editors. The singular παυδὶ, however, is perfectly intelligible. It does not limit the number of Eurystus's children, though it only implies one. Hermann for καὶ reads σὺν, because in the Florentine Ms. καὶ is wanting, and the Harleian has γυναικὶ τε. The former is manifestly an omission, the latter points out the true reading καὶ γυναικὶ, the transcriber having changed one copula for another.

ἔτι] "ἔτι is not redundant, as the Scholiast asserts. It signifies, 'at some time,' 'hereafter.' See D'Orville Charit. p. 98." Brunck.

257. κούχ' ἡλίωσε τοῦπος] "and he spoke not the words idly." The word

άλίω occurs three times in Homer.

259. τόνδε γὰρ] Τόνδε here refers to Εὐρυτος, contained in the preceding word Εὐρυτείαν. This passage is quoted by Porson, Hec. 22. πατρεῖα θ' ἰστία κατεσκόφη, αὐτὸς δὲ βαμύη πρὸς θεοδμήτην πιτυεῖ, where αὐτὸς refers to πάτηρ contained in πατρεῖα. Matthiæ has well illustrated this figure, Gr. Gr. § 435.

261. ἐφέστιον] "i. e. ἐπὶ τὴν οἰκίαν γενόμενον, as the Scholiast explains the word, Electr. 419. Adresch. Æsch. p. 79. would read εἰς δόμους ἐφεστίας, unnecessarily: for ἐλθὼν εἰς δόμους ἐφέστιος, ἐλθὼν εἰς δόμους ἐφεστίας, and ἐλθὼν θυμάτων ἐφέστιος, all mean the same thing. There is no reason why the authority of books should be trampled under foot. Eurip. Ion 666. καὶ Νῦν μὲν, ὡς δὴ ἔξενον ἄγων σ' ἐφέστιον, Δείπνοισι τέρψω. Med. 714. Δέξαι δὲ χάρα καὶ δόμους ἐφέστιον. Rhesus 201. Στείχοιμ' ἄν' ἐλθὼν εἰς δόμους ἐφέστιος, Σκευῇ πρεπόντως σὺμ' ἐμὸν καθάψομαι." Brunck. Wakefield ably illustrates the words εἰς δόμους ἐφέστιον, placing a comma after δόμους: "not only to his house, but even to his hearth, in presence of the household gods, and amidst the sanctity of the hospitable table." This circumstance augmented the atrocity of Agamemnon's murder. Hom. Od. Γ. 234. (cf. Virg. Æn. xi. 267.) Ἥ ἐλθὼν ἀπολίσσθαι ἐφέστιος, ὡς Ἀγαμέμνων Ὀλέθ', ὑπ' Ἀγχιόθοιο δόλῳ καὶ ἥ

ξένοι παλαιὸν ὄντα, πολλὰ μὲν λόγοις
 ἐπερρόθησε, πολλὰ δ' ἀτηρᾷ φρενὶ,
 λέγων, χειροῖν μὲν ὡς ἄφυκτ' ἔχων βέλη,
 τῶν ὧν τέκνων λείποιτο πρὸς τόξου κρίσιν· 265
 φωνεῖ δὲ, δοῦλος ἀνδρὸς ὡς ἐλευθέρου
 ραίοιτο· δαίπνοις δ' ἥνικ' ἦν οἰνωμένος,
 ἔρριψεν ἐκτὸς αὐτόν. ὧν ἔχων χόλον,
 ὡς ἴκετ' αὖθις Ἴφιτος Τιβρυθίαν
 πρὸς κλισίην, ἴππους νομάδας ἐξιχνοσκοπῶν, 270
 τότε ἄλλοσ' αὐτὸν ὄμμα, θήτερά δὲ νοῦν
 ἔχοντ', ἀπ' ἄκρας ἦκε πυργώδους πλακῆος.
 ἔργου δ' ἕκατι τοῦδε μνησίας ἀναξ,
 ὁ τῶν ἀπάντων Ζεὺς πατὴρ Ὀλύμπιος,
 πρᾶτόν νιν ἐξέπεμψε, οὐδ' ἠνέσχετο, 275
 ὀθούνεκ' αὐτὸν μούνον ἀνθρώπων δόλῳ
 ἔπτεινε. εἰ γὰρ ἐμφανῶς ἡμύνατο,
 Ζεὺς τᾶν ξυνέγνω ξὺν δίκη χειρουμένῳ.

ἀλόχοιο: i. e. while the banquet was preparing.

262. ξένον] This word is not redundant, though immediately following ἐφάστιος: ξένος is a foreign friend, or a friend belonging to another country, whether ἐφάστιος or not.

263. ἐπερρόθησε] "uttered much clamour or invective." "Ἐπερρόθησαν ἐπεβόησαν. Hesych. This word is more frequently used to express applauding shouts." Wakefield.

264. ἄφυκτ' ἔχων βέλη] These same βέλη are called τοὶ ἄφυκτοι, Philoct. 106.

265. τῶν ὧν τέκνων] The Scholiast informs us, on the authority of Hesiod, that Eurytus had four sons: τῶν ὧν, suorum. See below, v. 520.

267. ἦν οἰνωμένος] "he [sc. Hercules] was intoxicated." Brunnck considers it better to take Eurytus as the nominative case to ἦν; but, as Hermann well observes, no one would have ven-

tured to cast out Hercules when sober; but in order that he might be able to do this, he must first have overpowered him with wine.

270. ἴππους] "The source of this fable is in Odys. 4. 22. &c." Hermann.

271. τότε ἄλλοσ' αὐτόν] "having his eye and thoughts in different directions," i. e. secure and fearing nothing for himself. Similarly Eurip. Phoen. 1437. τὸν νοῦν πρὸς αὐτὸν οὐκ ἔχων, ἐκείσε δέ. Erfurdt.

273. ἔργου δ' ἕκατι] Verbs denoting anger are frequently followed by a genitive of the cause without ἔνεκα or ἕκατι. Hor. Od. A. 68. Ἀλλὰ Ποσειδάων γαστήρος ἀσπελὲς αἶν' ἐκάλειπτο κεχάλαται.

278. τᾶν] Brunnck reads τ' ἂν, making τ' the elided form of τε. "For τ' ἂν Wakefield replaced γ' ἂν, 'for Jupiter doubtless would have pardoned him,' which he says is the true force of that

ὑβριν γὰρ οὐ στέργουσιν οὐδὲ δαίμονες.
 κείνοι δ' υπερχλιδῶντες, ἐπ' γλώσσης κακῆς 280
 αὐτοὶ μὲν Αἴδου πάντες εἰς οἰκήτορες,
 πόλις δὲ δούλη· τάσδε δ' ἄσπερ εἰσορᾷς,
 ἐξ ὀλβίων ἄζηλον εὐροῦσαι βίον,
 χωροῦσι πρὸς σέ. ταῦτα γὰρ πόσις τε σὸς
 ἐφείτ'· ἐγὼ δέ, πίστος ἂν κείνῳ, τελεῶ. 285
 αὐτὸν δ' ἐκείνῳ, εὖτ' ἂν ἀγνὰ θύματα
 ῥέξῃ πατρώῳ Ζηνὶ τῆς ἀλώσεως,
 φρονεῖ νιν ὡς ἥξοντα. τοῦτο γὰρ λόγου
 πολλοῦ καλῶς λεχθέντος ἥδιστον κλύειν.
 ΧΟ. ἄνασσα, νῦν σοι τέρψις ἐμφανὲς κυρεῖ, 290
 τῶν μὲν παρόντων, τὰ δὲ πεπυσμένη λόγῳ.

participle. But what that doubtless means, I do not see. I should prefer with Reiske to omit τ' for this reason, because it seems that it cannot be explained." Erfardt. τὰν is τοι ἄν.

χαρομένην] φορεῖσσι τὸν ἐχθρόν. Schol.

282. τάσδε δ'] Τάσδε here takes its case by a species of attraction to the relative ἥν. See Person. Orest. 1645. where this idiom is illustrated, and the passage before us quoted; and also see C. C. 1147. This peculiarity generally takes place in the accusative. There appears however to be an instance of the genitive similarly governed, Demosth. Olynth. A. ὡς ἐστι τῶν ἀσχυρῶν μᾶλλον δὲ, τῶν ἀσχυρῶν, μὴ μόνον τῶν πολλῶν καὶ τότε, ὅν ἡμῶν ποτε κύριοι, φαίνεσθαι προεμένους, ἀλλὰ καὶ τῶν ἐπὶ τῆς τύχης παρασκευασθέντων συμμάχων τε καὶ καίρων. Here τῶν πολλῶν and τότε, take their case from the relative ὅν, πρότερον requiring an accusative, not a genitive after it. Stephens however, in his Thesaurus, p. 4443. [Valpy's Ed.] quoting this passage affirms that πρότερον may govern a genitive. But as this is the only instance, it is more simple and easy to connect πολλῶν Soph. Trach.

and τότε, with ὅν by attraction.

283. ἄζηλον] "unenervable." κακῆς θάμνα, ὃν οὐκ ἔν τις ἡλῶσειεν. Oakes. (Od. P. 219.) ἀμύγαρτε σὺ βῶτα. Schol. In Iph. T. 620. ἄζηλος is opposed to ἐνθαίμων. Ἀζήλδ' γ', ὃ νεῖαι, κοῦκ ἐνθαίμων. See Gloss. P. V. 146.

286. ἀγνὰ θύματα] not sacrifices of purification on account of the slaughter which Hercules had committed at Echalia, but "holy sacrifices, to which nothing was wanting as to their purity, either in victims, fire, or rites." Musgrave.

288. φρονεῖ νιν] Though αὐτὸν ἐκείνον precedes, "νιν is added as if the preceding passage were an interruption. This frequently takes place both in Greek and Latin." Hermann. See Person. Suppl. p. x.

τοῦτο] Ἦγον ἥξειν ἐκείνον. Schol.

291. τὰ δὲ πεπυσμένη] The editions give τῶνδε πεπυσμένη, which militates against the metre. Scaiger proposed τὰ δὲ, which is also suggested by Toup, Emend. Suid. T. i. p. 114. and is here retained on the authority of Erfardt and Hermann. The latter suspects that Sophocles wrote, καὶ πεπυσμένη· τὰ παρόντα referring to the captives who were a proof of Hercules' success. As

ΔΗ. πῶς δ' οὐκ ἐγὼ χαίροιμι ἂν, ἀνδρὸς εὐτυχῇ
 κλύουσα πρᾶξιν τήνδε, πανδίκῃ φρενί ;
 πολλή 'στ' ἀνάγκη τῇδε τοῦτο συντρέχειν.
 ὅμως δ' ἔνεστι τοῖσιν εὖ σκοπούμενοις 295
 ταρβεῖν τὸν εὖ πράσσοντα, μὴ σφαλῇ ποτέ.
 ἔμοι γὰρ οἶκτος δεινὸς εἰσέβη, φίλαι,
 ταύτας ὁρώσῃ δυσκότμους ἐπὶ ξένης
 χώρας αἰόικους ἀπάτοράς τ' ἀλωμένας,
 αἱ πρὶν μὲν ἦσαν ἐξ ἐλευθέρων ἴσως 300
 ἀνδρῶν, τανῦν δὲ δοῦλον ἴσχουσιν βίον.

the passage now stands, though the construction is complicated, a good meaning may be deduced: "O queen, your delight is now manifest, from the presence of these captives, and from having learnt the other particulars by the report of the messenger." Wakefield's proposed emendation τῶν δ' ἐπιστρέφειν λόγῳ is, to use the language of Erfurdt, *horribile et inauditum*. Kidd (Dawes. Misc. Crit. p. 9.) maintains that the whole line is spurious, and placed in the margin to explain the cause of Deianira's joy.

294. πολλή 'στ' ἀνάγκη] Some Mss. have πολλή τ' ἀνάγκη, which Brunnk erroneously says is put for πολλή τοι, since the diphthong in τοι never suffers elision, and in forming a crasis it makes a long syllable. See Porson. Med. 863. Major's edition. "The edition of Turnebus and those which follow it give πολλή δ' ἀνάγκη. Erfurdt adopts Vaiskennac's suggestion, Phœn. 1668. πολλή γ' ἀνάγκη. The great fluctuation in writing this formula is shown by Elmsley, Med. 981. Yet I would not say with Porson, Med. 1008, that πολλή μ' ἀνάγκη, πολλή γ' ἀνάγκη, and πολλή 'στ' ἀνάγκη are used promiscuously. That πολλή γ' ἀνάγκη is said of one who confesses and concedes, there is no doubt. Affirmation is expressed by omitting the restrictive particle, and adding either the pronoun or the verb ἐστί." Hermann.

τῇδε τοῦτο συντρέχειν] "that this

my joy should run on with or accompany this achievement [of Hercules]." τῇδε referring to πρᾶξιν in the preceding line.

296. ταρβεῖν τὸν εὖ πράσσοντα] "For ταρβεῖν μὴ δ' εὖ πράσσειν σφαλῇ ποτέ, see our note on Aristoph. Concio. 1125. So Plautus, Rud. Eam veretur, ne perierit." Brunnk. On this idiom see C. R. 214. Or the passage may be translated, "to fear for him who is successful." In this sense ταρβεῖν is used in Eurip. Suppl. 1328. which is referred to by Musgrave. Ὡς ὅτε ταρβῶ σὺν δίκῃ σ' ὀρμώμενον. In either sense the sentiment is the same as that in "Hor. Od. ii. 10. Sperat infestis, metuit secundis Alteram sortem bene præparatum Pectus; and Seneca, Troad. 269. quoque fortuna altius Evexit et levavit humanas opes, Hoc se magis suppressere felicem decet, Variosque casus tremere, metuentem deos Nimum faventes." Wakefield.

297. οἶκτος] Wakefield conjectured ὀκνος, which is admitted by Erfurdt, and seems to derive some confirmation from v. 305. Δεῦρος is also more properly applied to ὀκνος than to οἶκτος. But in the absence of Ms. authority for alteration, οἶκτος is here retained.

299. χώρας αἰόικους] Reiske and Wakefield without necessity suggest χώρας for χώρας, the latter thinking that such a reading is best adapted to a wife who was meditating upon her absent husband.

ὦ Ζεῦ Τροπαῖε, μή ποτ' εἰσίδομί σε
πρὸς τοῦμόν οὔτω σπέρμα χωρήσαντά μοι,
μηδ', εἴ τι δράσεις, τῆσδ' ἐγὼ ζώσης ἔτι.
οὕτως ἐγὼ δέδοικα, τάσδ' ὀρωμένη.

305

ὦ δυστάλαινα, τίς ποτ' εἴ νεανίδων ;
ἄνανδρος, ἣ τεκνουσσα ; πρὸς μὲν γὰρ φύσιν,
πάντων ἄπειρος τῶνδε, γενναία δέ τις.
Λίχα, τίνος πότ' ἐστὶν ἡ ξένη βροτῶν ;

302. Τροπαῖε] ἀποτροπικῆ, ἀλεξί-
κακε. Schol. This is an epithet ex-
clusively applied to Jove, who turns
away or averts evils, routs armies, and
in other ways gives deliverance. *Zeus*
Τροπαῖος, διὰ τὸ φυγαδεύειν καὶ τροπῇ
ποιεῖν τῶν πολεμίων [καὶ τῶν πατοίων
κακῶν]. Schol. Heraclid. v. 867.

303. χωρήσαντά μοι] "Erfurdt from
conjecture had given *χωρήσαντ' ἐγώ*.
The common reading is correct, the
sense of which is this, *πρὸς τοῦμοῦ*
σπέρματός τινα. Aptly Schaefer, 'μοί,
quoquam. Optat Deianira, ut Jupiter
nulli non suorum parcat.'" Hermann.
"What is the meaning of μοί I cannot
say ; I do not think that I have given
a very improbable emendation. Yet the
reading might be *χωρήσαντά μοι*, the
latter word being frequently used re-
dundantly. And this is approved by
my dearest Hermann : idique placuit
carissimo Hermanno meo." Erfurdt.

304. μηδ', εἴ τι δράσεις] The plena
oratio here is : *μηδ', εἴ τι δράσεις, δρά-
σης τῆσδ' ἐγὼ* [sc. ἐμοῦ] *ἔτι ζώσης*. See
Porson Orest. 1035. *τῆσδε* is here
used deicticōs for ἐμοῦ. In the mas-
culine gender, *δε* and *δε* ἄνθρωπος have a
similar application. See (E. R. 524.

305. ὀρωμένη] Here the middle
voice is used for the active, as above,
v. 295. *σκοπουμένοις* for *σκοποῦσι*.
Androm. 113. *Ὀἰμοὶ ἐγὼ μέλας, τί μ'*
ἐχρην ἔτι φέγγος ὀρᾶσθαι.

306. ὦ δυστάλαινα] "Not only the
beauty, but, if I am not mistaken,
more handsome garments had drawn
the attention of Deianira. This no-
tion is supported by Ovid, Epist.

Deian. Herc. 123. *Nec venit incultis,*
captarum more, capillis, Fortunae vul-
tus veste tegente suos : [the common
and intelligible reading of this line is,
Fortunam vultus fassa tegendo suos.]
Ingreditur lato spectabilis auro :
i. e. *pullā doloris veste*. Cf. Eurip.
Herc. F. 1162. 1201. Val. Flacc. viii.
204." Wakefield.

307. τεκνούσσα] "Less correctly
Aldus τεκνούσα [which is also adopted
by Wakefield, who considers it the
participle from *τεκνών*.] *Ms.* in the
text have *τεκούσα*, and in the margin
γρ. τεκνούσα, ἦτοι τέκνα ἔχουσα. In
the Scholia I have amended the form
to *τεκνούσσα, παιδοῦσσα*. For these
are not participles, but nouns adjective
contracted from *τεκνέουσα* and *παιδέ-
ουσα* : such are *πτερούσσα* in Eurip.
Hippol. 738. *αἰθαλούσσα* in Aesch. P.
V. 1028. [where see Dr. Blomfield's
note.] *οἰνούττα, μελιτούττα* in Ari-
stophanes. Theophrastus quoted by
Athenæus, p. 31. uses the same word
as Sophocles here : *Θεόφραστος ἐν τῇ*
περὶ φυτῶν ἱστορίᾳ φησὶν, ἐν Ἠραΐᾳ
τῆς Ἀρκαδίας γίνεσθαι οἶνον, ὃς τοὺς
μὲν ἄνδρας πινόμενος ἐξίστησι τὰς δὲ
γυναῖκας τεκνούσσας ποιεῖ." Brunck.

πρὸς μὲν γὰρ φύσιν "Ὅσον μὲν γὰρ
ἐκ τῆς ἡλικίας καὶ φύσεως τῶν σωμάτων
*στοχάζεσθαι, ἄπειρος εἰ τὴν ἐκ τοῦ γά-
μου προσγεγνημένον*. Schol.

308. γενναία δέ τις] "Statius Theb.
iv. 743. *neglecta comam, nec dives*
amictu ; *Regales tamen ore notæ, nec*
mersus acerbis Exstat honos." Wake-
field.

- τίς ἡ τεκοῦσα ; τίς δ' ὁ φιδύσας πατήρ ; 310
 ἔξιπ'· ἐπεὶ νιν τῶνδε πλείστον ἤπεισα
 βλέπουσ', ὅσῳ περ καὶ φρονεῖν οἶδεν μόνῃ.
- ΔΙ. τί δ' οἶδ' ἰγώ ; τί δ' ἄν με καὶ κρίνοις ; ἴσως
 γέννημα τῶν ἐκείθεν οὐκ ἐν ὑστάτοις.
- ΔΗ. μὴ τῶν τυράννων ; Εὐρύτου σπορά τις ἦν ; 315
- ΔΙ. οὐκ οἶδα. καὶ γὰρ οὐδ' ἀνιστόρου μακράν.
- ΔΗ. οὐδ' ὄνομα πρὸς τοῦ τῶν ξυνεμπόρων ἔχεις ;
- ΔΙ. ἥμιστά· σιγῇ τοῦμόν ἔργον ἦνυτον.
- ΔΗ. εἴπ', ὦ τάλαιν', ἀλλ' ἡμιν ἐκ σαυτῆς· ἐπεὶ
 καὶ ξυμφορὰ τοι μὴ εἰδέναι σέ γ', ἦτις εἶ. 320
- ΔΙ. οὐτ' ἄρα τῷ γε πρόσθεν οὐδὲν ἐξ ἴσου
 χρόνῳ διοίσει γλῶσσαν, ἦτις οὐδαμὰ
 προῦφηνεν οὔτε μείζον', οὔτ' ἐλάσσονα.
 ἀλλ' αἰὲν ὠδίνουσα συμφορᾶς βάρος
 δακρυῖρόεϊ δύστηνος, ἐξ ὅτου πάτραι 325
 διήνεμον λείλοιπεν. ἥδε τοι τυχῇ
 κακῇ μὲν αὐτῇ γ', ἀλλὰ συγγνώμην ἔχει.
- ΔΗ. ἥδ' οὖν ἰάσθω, καὶ πορευέσθω στέγας
 οὕτως ὅπως ἥδιστα, μηδὲ πρὸς κακοῖς

315. μὴ τῶν τυράννων ;] This line has greatly exercised the ingenuity of commentators. It anciently stood μὴ τῶν τυράννων Εὐρύτου σπορά τις ἦν ; Brunck altered the line into μὴ τοῦ τυραννέοντος Εὐρύτου σπορά ; Erfurdt into μήπου τύραννος Εὐρύτου σπορά τις ἦν ; Wakefield into μὴ τῶν τυράννου γ' Εὐρύτου σπορά τις ἦν ; The easiest emendation and perhaps the true reading is that of Schaefer, which is adopted in the text.

317. ἔχεις ;] "do you know?" See C. C. 361.

319. ἀκ σαυτῆς] "of yourself," spontaneously. ἀπὸ σαυτῆς, καὶ μὴ ἀπὸ ἑμῶν ἠρωτασμένη. Schol.

322. διοίσει γλῶσσαν] "This is

said, as ψῆφον διοίσει, Eurip. Orest. 49. 1652. *Edet vocem*, Hesych. γλῶσσαι, φωνά. Wherefore we have no need of Wakefield's operose conjecture, διήσει γλῶσσαν, *transmittit linguam*, i. e. *ultra septem dentium per ora mittit*." Erfurdt.

320. διήνεμον] "exposed to the wind," lofty. διήνεμον ἔρημον, ἀφελόν. Schol.

ἥδε τοι τύχῃ] "This circumstance [sc. her continued weeping and silence] is bad for or injurious to her." In this way the passage is explained by the Scholiast: Αὐτῇ δὲ ἡ τύχη, καθ' ἣν σιωπῇ, ἐπιβλαβὴς μὲν αὐτῇ ἐστὶ, καθ' ὃ οὐ τυγχάνει τῆς παρὰ σοῦ δεξιότητος, ὅμως δὲ συγγνώμην ἔχει.

- τοῖς οὔσι λύπην πρὸς γ' ἰμοῦ λύπη λάβοι 330
 ἄλλης γὰρ ἢ παροῦσα. πρὸς δὲ δώματα
 χαρῶμεν ἤδη πάντες, ὡς σύ θ' οἷ βέλεις
 σπεύδης, ἐγὼ δὲ τᾶνδον ἐξαρκῇ τιθῶ.
 ΑΓ. αὐτοῦ γε πρῶτον βαιὸν ἐμμείνας, ὅπως
 μάθης, ἄνευ τῶνδ', οὐς τινάς τ' ἄγεις ἴσα, 335
 ὦν τ' οὐδὲν εἰσήκουσας, ἐκμάθης γ' ἂ δει.
 τούτων ἔχω γὰρ πάντ' ἐπιστήμην ἐγώ.
 ΔΗ. τί δ' ἐστὶ, τοῦ με τήνδ' ἐφίστασαι βᾶσιν ;
 ΑΓ. σταθεῖς ἄκουσον· καὶ γὰρ οὐδὲ τὸν πάρος
 μῦθον μάτην ἤκουσας, οὐδὲ νῦν δοκῶ. 340
 ΔΗ. πότερον ἐκείνους δῆτα δεῦρ' αὖθις πάλιν
 καλῶμεν, ἢ μοὶ ταῖσδ' ἐξεπεῖν θέλεις ;
 ΑΓ. σοὶ ταῖσδ' ἐγὼ οὐδὲν εἴργεται· τούτους δ' ἴα.
 ΔΗ. καὶ δὴ βεβᾶσι, χῶ λόγος σημαίνεται.
 ΑΓ. ἀνὴρ ὃδ' οὐδὲν ὦν ἐλεξεν ἀρτίως, 345
 φανεῖ δίκης ἐς ὀρθόν, ἀλλ' ἢ νῦν κακὸς,

330. λύπη λάβοι] Λύπη is the common reading, which, as Hermann remarks, is very different from the Oriental expressions πιστὰ πιστῶν, δέσποτα δεσπότην. He therefore suggests λύπη, referring to Porson, Hec. 586. whose words are : " Similar are the passages, Aj. 866. πόνος πόνω πόνον φέρει. Aesch. Pers. 1042. δόσιν κακὰν κακῶν κακοῖς." It would be attended with no advantage to the young scholar, if the various conjectural emendations of this line were here given. They are therefore omitted.

331. ἔλις γὰρ ἢ παροῦσα] On the usage of ἔλις without the auxiliary verb, see (E. C. 1015.

337. πάντ' ἐπιστήμην] Πάντα is here governed of κατὰ understood. Wakefield disliking the construction κατὰ πάντα in this passage, though he does not inform us why, is certain that the true reading is κάρτ' ἐπιστήμην : and in this he is followed by Erfurdt. But see note, Antig. 717. Schæfer says

that this line is the same as τούτων γὰρ εἰμι πάντ' ἐπιστήμων ἐγώ : " For I possess a knowledge of these things in every particular."

338. τοῦ με τήνδ'] Τοῦ is here the genitive of the cause. See (E. R. 689.

ἐφίστασαι βᾶσιν :] " Ἐφίστασαι is here used in an active sense, as ἐξίσταμαι, Antig. 1117. On the double accusative με and βᾶσιν, see above, v. 50. Βᾶσις is the step of Deianira herself, which this inhabitant of Trachin stopped." Musgrave.

341. αὖθις πάλιν] On this pleonasm, see (E. C. 361.

342. ταῖσδε] " to these" Trachinian dæmels, of which the Chorus was composed.

343. σοὶ ταῖσδ' ἐγὼ] These words are governed by ἐξεπεῖν understood after εἴργεται. Τούτους refers to Lichas and his band of captives.

346. δίκης ἐς ὀρθόν] " Ὁρθὸν δίκης, as κακῶ χειμῶνος, Aj. Fl. 1163." Mus-

ἢ πρόσθεν οὐ δίκαιος ἄγγελος παρῆν.

ΔΗ. τί φῆς; σαφῶς μοι φράζει πᾶν ὅσον νοεῖς.

ἂ μὲν γὰρ ἐξείρηκας, ἄγνοία μ' ἔχει.

ΑΓ. τούτου λέγοντος τάνδρ' εἰσήκουσ' ἔγωγε, 350

πολλῶν παρόντων μαρτύρων, ὡς τῆς κόρης

ταύτης ἔκατι κείνος Εὐρύτον θ' ἔλοι,

τὴν θ' ὑψίπυργον Οἰχαλίαν· Ἔρως δέ νιν

μόνος θεῶν θέλξειεν αιχμάσαι τάδε·

οὐ τὰπ' Λυδοῖς, οὐδ' ἐπ' Ὀμφάλῃ πόνων 355

λατρεύματ', οὐδ' ὁ ρίπτος Ἰφίτου μόρος·

ὃν νῦν παρώσας οὗτος, ἔμπαλιν λέγει.

ἀλλ' ἥνίκ' οὐκ ἔπειθε τον φυτοσπύρον

τὴν παῖδα δοῦναι, πρύφιοι ὡς ἔχει λείχος,

ἔγκλημα μικρὸν αἰτίαν θ' ἱτοιμάσας, 360

ἐπιστρατεύει πατρίδα τὴν ταύτης, ἐν ᾗ

τὸν Εὐρύτον τόνδ' εἶπε δεσπόζειν θρόνων·

grave. And ἔσθμα βοῆς, Antig. 1103. where see the note.

349. ἄγνοία μ' ἔχει] "Triclinius erroneously reads ἄγνοια in the dative. The last syllable of substantives in *οια* and *εια* is doubtful. It is generally made short; but there are not a few examples, where it is long. Eurip. Androm. 520. Καὶ γὰρ ἄνοια [read ἄνοια] μεγάλη λείπειν. Æsch. S. Theb. 404. (398.) τάχ' ἂν γένοιτο μόντις ἡ 'νοία τῷ." Brunck. In the latter passage Dr. Blomfield alters ἡ 'νοία, to ἐννοία τῷ, at the same time remarking that ἐπνοία would perhaps be better. Compounds of this kind, he adds, very seldom make the last syllable long, in Æschylus never."

354. αἰχμασαι τάδε] "Henych. αἰχμαῖ· πολέμει· αἰχμάσας, πολέμησας. Αἰχμασαι τάδε therefore will mean to carry on this war." Musgrave.

355. πόνων λατρεύματ'] "laborum servitutem, i. e. serviles labores," ibid.

— "ὃν νῦν παρώσας οὗτος" which

[love] this man [Lichas] having passed by, or omitted the mention of, tells a contrary story."

362. τὸν Εὐρύτον τόνδ'] There are many different readings of this line. Aldus and others have τῶν Εὐρύτων τῶνδ': Triclinius, τὸν Εὐρύτον τῶνδ': Musgrave, Brunck, and Wakefield, τὸν Εὐρύτον τόνδ': and the latter observes that this line is briefly said for ἐν ᾗ, ἂν εἶπεν [sc. Lichas] ἐδάτοσε θρόνων. Of this reading Hermann says, "nihil potest inveniri ineptius," and proposes, τῶν Εὐρύτων τόνδ', thus explaining the passage: "He attacks in war her country, in which Lichas said that he, Hercules, wished to be master of the throne—" but Lichas had never said any such thing. Erfurdt, on the suggestion of Hermann, alters v. 357. to ὃν νῦν παρώσας οὗτος, ἔμπαλιν λέγων, and immediately subjoins τῶν Εὐρύτων τόνδ' εἶπε δεσπόζειν θρόνων. This is liable to the same objection as the preceding. The passage is probably cor-

πτείνει τ' αἵακτα πατέρα τῆσδε, καὶ πόλιν
ἔπερσε. καὶ νῦν, ὡς ὄρᾳς, ἤκει δόμους
ὡς τοῦσδε πέμπων οὐκ ἀφροντίστας, γύναι, 365
οὐδ' ὥστε δούλην μηδὲ προσδόκα τόδ᾽·
οὐδ' εἰκός, εἴπερ ἐντεβέρμανται πόθῳ.
ἴδοξεν οὖν μοι πρὸς σὲ δηλῶσαι τὸ πᾶν,
δέσποιν', ὃ τοῦδε τυγχάνω μαθὼν πάρα.
καὶ ταῦτα πολλοὶ πρὸς μίση Τραχινίων 370
ἀγορᾷ ξυνεζήκουον ὡσαύτως ἐμοί,
ὥστ' ἐξελέγχειν εἰ δὲ μὴ λέγω φίλα,
οὐχ ἥδομαι, τὸ δ' ὄρθον ἐξείρηχ' ὅμας.

ΔΗ. οἱ μοι τάλαινα, τοῦ πότ' εἰμί πρᾶγματος ;
τίν' εἰσδίδεγμαι πημονὴν ὑπόστεγον, 375
λαβραῖον, ᾧ δύστηνος ; ἄρ' ἀνώνυμος
πέφυκεν, ὥσπερ οὐπάγων διώμνυτο,
ἣ μάρτα λαμπρὰ καὶ κατ' ὄμμα καὶ φύσιν ;

ΑΓ. πατρός μὲν οὔσα γένεσιν Εὐρύτου ποτὶ
'Ιόλῃ καλεῖτο, τῆς ἐκείνος οὐδαμὰ 380

rupt ; but Bruck's reading gives an intelligible sense, and is therefore here retained.

365. ὡς τοῦσδε] " Bruck setting the example, others have given ἐς [ἐς Wakef.] τοῦσδε. Mss. ὡς. Valckenacr, Phœn. 1409. as he is accustomed to exhibit his diligence even in the slightest matters, says that Sophocles only once used ὡς for ἐς, v. 530. This passage had escaped his notice. The well-known precept, that ὡς in this sense is not joined by the Attics with inanimate things, he likewise defends, at Herod. ii. 135. p. 160. and in his notes to Thomas Magister. In the case of the particle ὡς here, it is to be considered whether it be not rightly collocated, where the place is mentioned for those who are in the place—which is very probable. Therefore since δόμους ὡς τοῦσδε may be taken for ὡς ὅμας τοῦσδε

ἐν τοῖσδε τοῖς δόμοις, I have preferred to retain the reading of the books, rather than alter according to a rule not sufficiently examined. Ed. Turneb. ὡς τῶσδε." Hermann.

370. πρὸς μίση—ἀγορᾷ] " i. e. ἐν μέσῳ ἀγορᾷ, as v. 423. So v. 524. τηλαυγὲ παρ' ὄρθου. Liv. xli. 9. prætor, qui esset apud forum, for 'in foro.' Cf. Ruhnck. Ter. Andr. i. 5. 19." Erfuydt. adnot. Ms.

374. τοῦ πότ' εἰμί πρᾶγματος ;] So Antig. 42. τοῦ γνώμης πότ' εἶ—where see the note.

376. λαβραῖον, ᾧ δύστηνος ;] Wakefield's punctuation is here retained, as giving greater force to the passage : δύστηνος thus refers to Deianira, not to Iole.

377. διώμνυτο] See above, v. 318.

378. φύσιν] natural form—figure. So Cæ. R. 730. To Cædipus's question,

- βλάστας ἰφώνει, δῆθεν οὐδὲν ἱστορῶν.
 XO. ὄλονται μὴ τι πάντες οἱ κακοὶ, τὰ δὲ
 λαθραῖ' ὅς ἀσπεῖ μὴ πρέποντ' αὐτῷ κακὰ.
 ΔΗ. τί χρὴ ποιεῖν, γυναῖκες; ὡς ἐγὼ λόγοις
 τοῖς νῦν παροῦσιν ἐκπεπληγμένη κυρῷ. 385
 XO. πύθου μολοῦσα τάνδρως, ὡς τάχ' ἂν σαφῇ
 λῆξειεν, εἴ νιν πρὸς βίαν κρίνειν θέλοις.
 ΔΗ. ἀλλ' εἴμι. καὶ γὰρ οὐκ ἀπὸ γνώμης λέγεις.
 ΑΓ. ἡμεῖς δὲ προσμένωμεν; ἢ τί χρὴ ποιεῖν;
 ΔΗ. μίμν', ὡς ὅδ' ἀνὴρ οὐκ ἐμῶν ὑπ' ἀγγέλων, 390
 ἀλλ' αὐτόκλητος, ἐκ δόμων πορεύεται.
 ΛΙ. τί χρὴ, γύναι, μολόντα μ' Ἡρακλεῖ λέγειν;
 διδάξον, ὡς ἔρποντος εἰσορᾷς ἐμοῦ.
 ΔΗ. ὡς ἐκ ταχείας, σὺν χροῶν βραδεῖ μολῶν,

φύσιν τιν' εἶχε, Jocasta replies, Μέγας, χροῶν ἔστι λευκανθὲς κάρα, μορφῆς δὲ τῆς σῆς οὐκ ἀπεστάται πολὺ.

381. δῆθεν οὐδὲν ἱστορῶν] "making no inquiries *foresooth*." This is said sneeringly, and referring to v. 316. καὶ γὰρ οὐδ' ἀνιστόρουν μακρὰν. "The particle δῆθεν for the most part, joined with a participle and ὥς, adds somewhat of irony to a sentence. P. V. 1022. Ἐκερτόμησας δῆθεν ὡς παῖδ' ὄντα με. Herod. vi. 39. Οἱ μιν καὶ ἐν Ἀθήνῃσι ἔπολεον εἰ, ὡς οὐ συνειδότες δῆθεν τοῦ πατρὸς Κριωνος αὐτοῦ τὸν θάνατον. Cf. i. 59. V. i. Eurip. Orest. 1312. ibid. 1117. Hesychius explains this participle by ἐντεύθεν." P. V. Gloss. 210.

382. μὴ τι] Thus Aldus and the old Mss. Triclin. has μὴ τοι, which is preferred by Wakefield. Hermann compares Med. 82. ὄλοιστο μὲν μὴ, δεσπότης γὰρ ἐστ' ἐμός' ἄταρ κακὸς γ' ὢν εἰς φίλους ἀλίσκεται. Philoct. 961. ὄλοιστο μήπω, πρὶν μάθωμ', εἰ καὶ πάλιν γνώμην μετοίσαις· εἰ δὲ μὴ, θάνατος κακός.

387. κρίνειν] Here and at v. 313. κρίνειν signifies, "to examine."

388. ἀπὸ γνώμης] "without good sense. So ἀπὸ τρόπου, 'malignantly,'

Thucyd. i. 76. ἀπὸ τοῦ ἀνθρωπείου τρόπου." Musgrave.

390. οὐκ ἐμῶν ὑπ' ἀγγέλων] Compare Aj. Fl. 289. τί τῆνδ' ἀελητοὶ οὐθ' ὑπ' ἀγγέλων κληθεῖς, ἐφορρεῖ πύραν. Esch. Choëph. 825. ἦτοι μὲν οὐκ ἀελητος, ἀλλ' ὑπ' ἀγγέλων.

393. ὡς ἔρποντος εἰσορᾷς ἐμοῦ] To avoid the somewhat unusual government of εἰσορᾷς with a genitive, Brück and Schaefer take ὡς ἔρποντος ἐμοῦ as the genitive absolute, and εἰσορᾷς they place between two commas. Wakefield has ὡς ἔρποντος, εἰσορᾷς; ἐμοῦ. But Seidler and Hermann show that verbs of sight sometimes are joined to a genitive. Plato, Rep. viii. p. 212. ἡ οὐκ εἶδες ἐν τοιαύτῃ πολιτείᾳ, ἀνθρώπων καταψήφισθέντων θανάτου ἢ φυγῆς, οὐδὲν ἦντον μενόντων τε καὶ ἀναστρεφόμενων ἐν μέσῳ; Xenoph. Mem. Socr. i. 1. 11. οὐδέτις δὲ πύποτε Σωκράτους οὐδὲν ἀσεβὲς οὐδὲ ἀνόσιον οὕτε πράττοντος εἶδες, οὕτε λέγοντος ἤκουσεν. Aristoph. Ran. 815. ἦντι' ἐν οὐλύλαδιν περ τῇ θήγοντος ὁδῶντα ἀντιτέχνου. "The plena oratio would be, ὡς, ἔρποντος ἐμοῦ, εἰσορᾷς τοῦτο, ἔρποντά με." Hermann.

394. ἐκ ταχείας] "Ἐκ in this pas-

- ἄσσεις, πρὶν ἡμᾶς ἀνανεώσασθαι λόγους. 395
- ΛΙ. ἀλλ' εἴ τι χρεῖζεις ἱστορεῖν, πάρεμί' ἐγώ.
- ΔΗ. ἦ καὶ τὸ πιστὸν τῆς ἀληθείας νέμεις ;
- ΛΙ. ἴστω μέγας Ζεὺς, ὃν γ' ἂν ἐξειδὼς κυρῶ.
- ΔΗ. τίς ἡ γυνὴ δῆτ' ἐστίν, ἣν ἤκεις ἄγων ;
- ΛΙ. Εὐβοίῃς· ὃν δ' ἐβλασται, οὐκ ἔχω λέγειν. 400
- ΑΓ. οὗτος, βλέψ' ὦδε. πρὸς τίν' ἐνέπειν δοκεῖς ;
- ΛΙ. σὺ δ' εἰς τί δή με τοῦτ' ἐρωτήσας ἔχεις ;
- ΑΓ. τόλμησον εἰπεῖν, εἰ φρονεῖς, ὃ σ' ἱστορῶ.
- ΛΙ. πρὸς τὴν κρατοῦσαν Δηάνειραν, Οἰνέως
κόρην, δάμαρτά θ' Ἑρακλείους, εἰ μὴ κυρῶ 405
λευσσαν μάταια, δεσπότιν τε τὴν ἐμὴν.
- ΑΓ. τοῦτ' αὐτ' ἐχρηζοι, τοῦτό σου μαθεῖν. λέγεις
δίσποιαν εἶναι τήνδε σὴν ;
- ΛΙ. δίκαια γάρ.
- ΑΓ. τί δῆτα ; ποίαν ἀξιόις δοῦναι δίκην,
ἣν εὐρεθῆς ἐς τήνδε μὴ δίκαιος ὢν ; 410
- ΛΙ. πῶς μὴ δίκαιος ; τί ποτε ποιήσας ἔχεις ;

sage joined to a genitive feminine [ὄρεσθ being understood] is a circumlocution for an adverb, ἐκ ταχέας for ἐκ ταχύος, i. e. ταχέως : similarly ἐξ ἐκουσίας infra, ἐξ ἴσου, i. e. ἴσως, (E. R. 61. 563. ἐκ' ἴσου Electr. 1064. δι' ὁρθῆς, for ὁρθῶς, Antig. 994." Erfurd.

398. ἴστω μέγας Ζεὺς] This passage is elliptical. The ellipse may be thus supplied : μέγας Ζεὺς ἴστω με νέμειν τὸ πιστὸν τῆς ἀληθείας [περὶ] τούτων, ὃν [by attraction for δ] γ' ἂν ἐξειδὼς κυρῶ.

401. οὗτος] Οὗτος is here used for ὁ οὗτος, hence tu, and is a form very common at the commencement of a period. (E. R. 1111. οὗτος σὺ, πρόσθι, διπρὸ μοι φάνει βλέπων. See Casaubon on Athenae. lib. 9. c. 16. and the note on the passage quoted from E. R.

403. τόλμησον εἰπεῖν] Sc. πρὸς τίς ἐννεπεῖς δοκεῖς ; Reiske thinks, and with much reason, that these verses

are misplaced. It seems almost certain that οὗτος, βλέψ' ὦδε κ. τ. λ. should immediately precede πρὸς τὴν κρατοῦσαν . . . His arrangement is consecutively, γγ. 399. 403. 400. 402. 401. 406.

405. δάμαρτά θ' . . . δεσπότιν τε.] See note on (E. C. 1272.

408. τήνδε σὴν ;] "Seidler would remove the mark of interrogation. The sense comes to the same thing, but the interrogation not only suits better an indignant man, but is also usual in such cases. Eurip. Orest. 1183. "Ἐλένης κάτοισθα θυγατὲρ' ; εἰδὼτ' ἑρόμην." Hermann.

δίκαια γάρ] Δίκαια is the nom. plural neuter, which would not have been here noticed, had not Reiske altered the accent and written δικάια, the nom. singular feminine, to the ruin of the metre.

- ΑΓ. οὐδέν. σὺ μέντοι κάρτα τοῦτο δρῶν πυρεῖς.
 ΛΙ. ἄπειμι. μῶρος δ' ἦν πάλαι κλύων σέθεν.
 ΑΓ. οὐ· πρὶν γ' ἂν εἴπης ἱστορούμενος βραχύ.
 ΛΙ. λίγ', εἴ τι χεῖρζεις. καὶ γὰρ οὐ σιγηλὸς εἶ. 417
 ΑΓ. τὴν αἰχμάλωτον, ἣν ἔπειψας εἰς δόμους,
 κάτοισθα δῆπου;
 ΛΙ. Φημί· πρὸς τί δ' ἱστορεῖς;
 ΑΓ. οὐκ οὖν σὺ ταύτην, ἣν ὑπ' ἀγνοίας ὄρᾳς,
 Ἰόλην ἔφασκες Εὐρύτου σκορὰν ἄγειν;
 ΛΙ. ποίοις ἐν ἀνθρώποισι; τίς πόθεν μολὼν 420
 σοὶ μαρτυρήσει ταῦτ' ἐμοῦ κλύειν παρὰν;
 ΑΓ. πολλοῖσιν ἀστῶν· ἐν μέσῃ Τραχινίῳν
 ἀγορᾷ πολὺς σου ταῦτά γ' εἰσηκουσ' ὄχλος.
 ΛΙ. ναί.
 κλύειν γ' ἔφασκον. ταῦτό δ' οὐχὶ γίγνεται, 425
 δόκησιν εἰπεῖν, καὶ ἄκριβῶσαι λόγον.
 ΑΓ. ποίαν δόκησιν; οὐκ, ἐπώμοτος λέγων,
 δάμαρτ' ἔφασκες Ἡρακλεῖ ταύτην ἄγειν;
 ΛΙ. ἐγὼ δάμαρτα; πρὸς θεῶν, φράσον, φίλη
 δέσποινα, τόνδε, τίς ποτ' ἐστὶν ὁ ξένος. 430

417. κάτοισθα δῆπου;] This is the common reading, which Brunck defends by arguments strong and convincing. He however subsequently altered his opinion, and, after the Parisian editor, adopted *κάτοισθα δῆτ'*; *ὁ φημι*, which is contrary to the meaning of the passage. For Lichas did not deny that he had brought Iole to the house, he only declared that he did not know who she was.

πρὸς τί δ' ἱστορεῖς;] Wakefield takes these words as if they were *τί δ' ἱστορεῖς* *do you ask*? "τί is not governed of *ἱστορεῖς*, but of *πρὸς*. Translate, "for what object or purpose do you ask?"

418. ἦν ὑπ' ἀγνοίας] *Ὁδὸν, φησὶ, ἦν προσπορῇ ἀγνοεῖν, ἔλεγε*

εἶναι Ἰόλην. Schol. "Reiske conjectured *ἦν ὑπ' ἀγνοίᾳ στέγεις*. Erfurdt for *ὄρᾳς* wrote *περᾶς*. I would not venture to make any alteration. The sense seems to be: *whom you see with ignorance*, i. e. *as unknown*. He seems to have said *ὄρᾳς* designedly, rather than *βλέπεις* or *προσβλέπεις*, to signify, *whom you have before your eyes*, as *unknown*." Hermann.

425. ταῦτό δ' οὐχὶ γίγνεται] *Æsch. Agam.* 1378. [1340. Ed. Blomf.] *τὸ γὰρ τασάξω τοῦ σάφ' εἶδέναι εἶχα*. Brunck.

429. φράσον. . τόνδε, τίς ποτ' ἐστὶν ὁ ξένος.] This is the Greek idiom, where we should expect *φράσον, τίς ἐστὶν ὅδε ὁ ξένος*, "tell me who this stranger is." See *C. R.* v. 214.

- ΑΓ. ὅς σου παρὼν ἤκουσεν, ὡς ταύτης πόθῃ
πόλιν δαμείῃ πᾶσα, κούχῃ ἡ Λυδία
πέρσειεν αὐτὴν, ἀλλ' ὁ τῆσδ' ἔρως φανείς.
- ΔΙ. ἄνθρωπος, ὃ δέσποιν', ἀποστήτω. τὸ γὰρ
νοσοῦντι ληρεῖν, ἀνδρὸς οὐχὶ σώφρονος. 435
- ΔΗ. μὴ, πρὸς σε τοῦ κατ' ἄκρον Οἰταῖον νάπος
Διὸς καταστράπτοντος, ἐκπέψῃς λόγον.
οὐ γὰρ γυναικὶ τοὺς λόγους ἐρεῖς κακῇ,
οὐδ' ἦτις οὐ κάτοιιδε τ' ἀνθρώπων, ὅτι
χαίρειν πέφυκεν οὐχὶ τοῖς αὐτοῖς αἰεί. 440
Ἔρωτι μὲν γοῦν ὅστις ἀντανίσταται
πύκτης ὅπως ἐς χεῖρας, οὐ καλῶς φρονεῖ.
οὗτος γὰρ ἄρχει καὶ θεῶν ὅπως θέλει,
κάμοῦ γὰρ πῶς δ' οὐ χἀτέρας, οἷας γ' ἐμοῦ;
ἄστ' εἴ τι τῷ μᾶ τ' ἀνδρὶ τῇδε τῇ νόσῳ. 445
ληθόντι μὲν πτός εἰμι, κάρτα μαίνομαι,

435. νοσοῦντι ληρεῖν] Νοσοῦντι, ἀπὸ τοῦ νοσέω, ὑπὸ {ηλουκίας. Schol. This would make νοσοῦντι refer to Deianira, and then Lichas would apply these words as expressive of the danger likely to result to her if she extorted the secret from him. Others refer νοσοῦντι to the messenger, τὸ γὰρ νοσοῦντι, καὶ ὅλον μαυρομένῳ συμφλυαρεῖν: but it may be doubted whether the simple verb can be used for the same verb compounded with σόν. The former acception is therefore probably the true one.

436. πρὸς σε] Here *ἐκτετεύω* or some similar word is understood. See this ellipse illustrated in the case of adjurations and solemn appeals, (E. C. 247.

437. καταστράπτοντος] "A rare word and still rarer government. The more usual laws of grammar require καταστράπτων νάπου or κατὰ νάπου, i. e. hurling his thunderbolt against the top of a mountain: as Horace—*feriuntque summos Fulmina montes.*" Wakefield.

442. πύκτης ὅπως] "Plutarch has used this simile of Sophocles at the beginning of his life of Solon: "Ὅτι δὲ πρὸς τοὺς καλοὺς οὐκ ἦν ἐχθρὸς ὁ Σόλων, οὐδ' ἔρωτι θαρβύλεος ἀνταναστήναι, πύκτης ὅπως ἐς χεῖρας, ἐκ τε τῶν ποιημάτων αὐτοῦ λαβεῖν ἐστὶ." Brunch.

443. καὶ θεῶν ὅπως θέλει] "Wakefield, as usual, [at v. 443. he says: *Vulgatam scripturam non amavi*] objected to the common reading, and suspected that Sophocles wrote καὶ θεῶν, ὅτων θέλει i. e. 'he rules over even the greatest, if he chooses.' Ovid. Ep. iv. 12. *Quicquid amor jussit, non est contemnere tutum: Regnat, et in dominos jus habet ille Deos.* Stobæus, lxi. defends the common reading." Erfurdt. On the influence of love, see *Antigone*, v. 770. and the notes on that chorus.

445. ἄστ' εἴ τι] "Thais in Ter. Eunuch. v. 2. *Non adeo inhumano ego sum ingenio, Chærea, Neque ita imperita, ut quid amor valeat, nesciam.*" Brunch.

446. μὲν πτός εἰμι] "I should find

ἢ τῇδε τῇ γυναικί, τῇ μεταιτίᾳ
 τοῦ μηδὲν αἰσχροῦ, μηδ' ἔμοι κακοῦ τινός.
 οὐκ ἔστι ταῦτ'. ἀλλ' εἰ μὲν ἐκ κείνου μαθὼν
 ψεύδῃ, μάθῃσιν οὐ καλὴν ἐκμανθάνεις· 450
 εἰ δ' αὐτὸς αὐτὸν ᾧδε παιδεύεις, ὅταν
 βίλῃς γενέσθαι χρηστὸς, ὀφθήσῃ κακός.
 ἀλλ' εἰπὲ πᾶν τάλῃθός· ὥς ἐλευθέρῳ,
 ψευδεῖ καλεῖσθαι, κῆρ πρόσσεστιν οὐ καλῇ,
 ὅπως δὲ λήσεις, οὐδὲ τοῦτο γίγνεται. 455
 πολλοὶ γὰρ, οἷς εἴρηκας, οἱ φράσουσ' ἔμοι.
 κεῖ μὲν δέδοικας, οὐ καλῶς ταρβεῖς, ἔπει
 τὸ μὴ πυθίσθαι, τοῦτό μ' ἀλγύνειεν ἄν'
 τὸ δ' εἰδέναι, τί δεινόν; οὐχὶ χάτέρας
 πλείστας ἀνῆρ εἰς Ἡρακλῆς ἐγῆμε δῆ; 460
 κοῦπω τις αὐτῶν ἐκ γ' ἑμοῦ λόγον κακόν
 ἠνέγκας, οὐδ' ὄνειδος· ἦδε τ', οὐδ' ἂν εἰ
 κάρτ' ἐντακείῃ τῷ φιλεῖν, ἐπεὶ σφ' ἐγὼ
 ἄπειρα δὴ μάλιστα προσβλέψας, ὅτι
 τὸ κάλλος αὐτῆς τὸν βίον διώλῃσιν, 465

fault with." Here the verbal adjective *μεμπτός* is taken actively. See (E. C. 1030. *Μεμπτός* is in Euripides always used passively.

452. *ὁλῃς γενέσθαι*...] "Phædrus, Fab. i. 10. Quicunque turpi fraude semel innotuit, Etiam si verum dicit, amittit fidem." Brunck.

454. *κῆρ πρόσσεστιν*] *Κῆρ* *μερίς*, *κλῆρος*, *μοῖρα*, *τύχη*. Schol. Wakefield objects to this meaning of *κῆρ*, and would alter the passage to *καλῇς ἔστιν οὐ καλῇ*, by which the metre is destroyed; the last syllable of *καλῇς* being long, as may be proved from Hipp. 822. *καλῇς ἄρρωστος ἐξ ἀλαστέρου τινός*. This instance ought to have been given as an authority in the Greek Gradus, under the word *καλῇς*. "Κῆρ, a disease, as in Philoct. v. 42." Musgrave.

456. *ὅπως δὲ λήσεις*] "and not even

this results," viz. that you should escape detection. On the government of *ὅπως*, see (E. R. 315.

459. *οὐχὶ χάτέρας*] "Senec. Herc. Œt. 362. Hoc unitatum est Herculi, captas amat, Ubique incoluit." Erfurdt.

462. *ἦδε τ'*] Sc. *οὐκ οἶσιν λόγον αὐτὸν, οὐδ' ὄνειδος*.

463. *ἐντακείῃ*] The Scholiast makes Hercules the nominative case to *ἐντακείῃ*, but Hermann rightly considers *Iole* to be meant. "The metaphor seems to be taken from metals in a state of fusion, which very easily mingle and combine, and to which, when in this state, other things, especially stones, are in the habit of being fastened. Electr. 1311. *μίσος τὸ γὰρ παλαιὸν ἀντέτακ' ἐμαί*." Wakefield.

465. *τὸ κάλλος αὐτῆς*] "Senec.

καὶ γῆν πατρίαν οὐχ ἰκοῦσα δύσμορος
ἔπερσε κάδουλασιν· ἀλλὰ ταῦτα μὲν
ρίτω κατ' οὖρον· σοὶ δ' ἐγὼ φράζω κακὸν
πρὸς ἄλλον εἶναι, πρὸς δ' ἔμ' ἀψευθεῖν αἰεί.

ΧΟ. πείθου λεγούσῃ χρηστὰ, κοῦ μέμψει χρόνῳ 470
γυναικὶ τῇδε, κατ' ἐμοῦ κτήσει χάριν.

ΛΙ. ἀλλ', ὦ φίλη δέσποινα, ἐπεὶ σε μανθάνω
βητήν φρονούσαν βητὰ κοῦκ ἀγνώμονα,
παῖν σοι φράσω τάληθες, οὐδὲ κρύβομαι.
ἔστιν γὰρ οὕτως, ὥσπερ οὗτος ἐνέπει. 475

ταύτης ὁ δεινὸς ἡμέρος ποθ' Ἡρακλῆ
διῆλθε, καὶ τῇσδ' οὐνεχ' ἡ πολυφθορος
καθηρέθη πατρώος Οἰχαλία δορί.
καὶ ταῦτα, δει γὰρ καὶ τὸ πρὸς κείνου λέγειν,
οὗτ' εἴπε κρύπτειν, οὗτ' ἀπηρνήθη ποτέ. 480
ἀλλ' αὐτὸς, ὦ δέσποινα, δειμαίνων τὸ σὸν

Herc. Cē. 230. Iole says : —pro, save
dolor, Formaque mortem paritura mi-
hi." Erfurdt.

467. ἀλλὰ ταῦτα μὲν] "but let all
this go *before the wind*," i. e. be re-
moved from my thoughts as quickly as
possible. This is a common form of
expression with the poets, when they
wish the absence of things not agree-
able or not regarded. Anacr. fr. 11.
9, 10. ἐμῶν φρονῶν μὲν αἴραις φέρειν
ἔδωκε λόγῳ. Horace, Od. i. 26. Mu-
sis amicus tristitiam et metus Tridam
protervis in mare Creticum Portare
ventis.

473. ἀγνώμονα] 'ἀγνώμονες' ἀσύν-
γνωστοι, ἀναισθητοί. Hesych. "un-
feeling." The word occurs in this
sense, Cē. C. 86.

474. οὐδὲ κρύβομαι] Wakefield main-
tains that κρύβομαι is its strict medial
signification—"I will conceal myself;
I will open my breast, and bring forth
all that has been kept back on this
subject." But the middle voice has
not always a medial signification, as

Soph. Trach.

Erfurdt rightly observes; and the fu-
ture middle has frequently a passive
meaning. Τάληθες is understood after
κρύβομαι. "A writer of these days
would have said τῶν σοι φράσω τάλη-
θες, οὐδὲν κρύβομαι; but these formulae
savour very sweetly of the primitive
simplicity of speaking. Herod. iv. 161.
Διεδέξατο τὴν βασιλῆην τοῦ Ἀρκασίου
ὁ πᾶσι Βάττος, χαλὰς τε ἔδεν, καὶ οὐκ
ἀρτίπους. Hom. Hymn. Apoll. i. Μη-
σσομαι, οὐδὲ λάθωμαι, Ἀπόλλωνος ἐκά-
τοιο." Wakefield.

475. οὗτος] Sc. the messenger.

476. ὁ δεινὸς ἡμέρος] "that violent
love, of which the messenger had spo-
ken above, v. 353. For this is the
force of the article in this place."
Wakefield.

477. διῆλθε] "went through,"
"pierced," as an arrow penetrates
an object. Philoct. 743. πολλὰ μοι
πρατίζων διῆλθε φροντίς.

479. τὸ πρὸς κείνον λέγειν] "to
speak on his side." See Matth. Gr.
Gr. § 590. a.

μὴ στέρνον ἀλγύνοιμι τοῖσδε τοῖς λόγοις,
ἤμαρτον, εἴ τι τήνδ' ἁμαρτίαν ἴμεις.
ἐπεὶ γε μὴν δὴ πάντ' ἐπίστασαι λόγοι,
κείνου τε καὶ σὴν ἐξ ἴσου κοινὴν χάριν 485

καὶ στέργε τὴν γυναῖκα, καὶ βούλου λόγους,
οὓς εἶπας ἐς τήνδ', ἐμπέδως εἰρηκίνας.
ὥς τ' ἄλλ' ἐκείνος πάντ' ἀριστεύων χειροῖν,
τοῦ τῆσδ' ἔρωτος εἰς ἅπανθ' ἦσσαν ἔφυ.

ΔΗ. ἀλλ' ὦδε καὶ φρονοῦμεν, ὥστε ταῦτα δεῖν, 490

κοῦ τοι νόσον γ' ἐπακτὸν ἐξαιρούμεθα,
θεοῖσι δυσμαχοῦντες, ἀλλ' εἴσω στείγης
χωρῶμεν, ὥς λόγων τ' ἐπιστολὰς φέρης,
ἃ τ' ἀντὶ θάων θῶρα χρὴ προσαρμόσαι,
καὶ ταῦτ' ἄγης. κινὸν γὰρ οὐ δίκαιά σε 495
χωρεῖν, προσελθόνθ' ὦδε συν πολλῷ στόλῳ.

ΧΘ. Μίγα τι σθένος ἂ Κύπρις ἐκφέρειται

νίκας αἰεὶ. καὶ τὰ μὲν θεῶν

παρέβαν, καὶ ὅπως Κρονίδαν ἀπάτασται,

οὐ λέγω, οὐδὲ τὸν ἑννυχον Αἰδαί, 500

482. μὴ στέρνον ἀλγύνοιμι] "lest I should give pain to your heart." *Στέρνον*, the chest, is also used for the heart in *Troad*. 157. διὰ στέρνων φόβος αἰσσοι *Τροάδων*.

483. ἴμεις] "pitās, censures, as *Æl.* C. 837. and elsewhere." Musgrave.

488. ὥς τ' ἄλλ' ἐκείνος] "Ovid, *Epist. Deian. ad Herc.* v. 1. *Gratulor* (Echaliā) tituli acedere vestris: Victorem victæ succubuisse queror. *Fama* Pelagiadas subito pervenit in urbes. De color et factis inficienda tuis, Quem nunquam Juno seriæque immensa laborum Frerit, huic Iolē imposuisse jugum. *Paradise Lost*, viii. 531. In all enjoyments else Superior and unmov'd: here only weak Against the charm of woman's powerful glance." Wakefield.

493. ἐπιστολὰς] "messages." *Ἐπι-*

στολαί: ἐστολαί, ἐπιτογαί. Hesych.

497. μίγα τι σθένος] *Ἐκφέρων* is here taken in an active sense for ἐκφέρει, or in its regular meaning, and μίγα τι σθένος must be governed of κατὰ understood. In the former case translate, "Venus always produces or exhibits some considerable might in victory." In the latter, "Venus always rushes on with some considerable might in victory."

500. ἑννυχον Αἰδαί] Plato is called *ἐννυχίαν ἄναξ*, *Æl.* C. 1650. "Virg. *Æn.* iv. 490. Nocturnosque ciet manes. Seneca. *Herc. Æl.* 558. has thus rendered this passage: Tu fulminantem saepe domuit Jovem, Tu furva nigri sceptrā gestantem poli, Turbæ ducem majoris et dominum Stygis." Wakefield.

ἡ Ποσειδάωνα τινάκτορα γαίας
 ἀλλ' ἐπὶ τάνδ' ἄρ' ἄποιτιν
 τίνες ἀμφίγυοι κατέβαν πρὸ γάμων,
 τίνες ἀμπληκτα παγκόνιτά τ' ἐξ-
 ἦλθον ἀεθλ' ἀγώνων. 505
 ὁ μὲν ἦν ποταμοῦ σθένος, ὑψίκερυν
 τετραόρου φάσμα ταύρου,
 Ἀχιλῆος ἀπ' Οἰνιαδᾶν ὁ δὲ Βακχίας ἀπὸ

501. τινάκτορα γαίας] Neptune has the epithets of *ἐννοσίγαιος* and *ἐνοσίχθων* in Homer, because earthquakes were attributed to him, *ὃ ἐνόθευεν τῆς γαίας*, i. e. *σεισμοῖς κινῶν*. Homer, II. T. 57. *ἀντάρ' ἐνερθε Ποσειδάων ἐνίστατο γαίαν ἐκταρεσσίν, ὅρτων δ' αἰπεινὰ κέληρα*.

502. ἐπὶ τάνδ' ἄρ' ἄποιτιν] "This is a construction which rarely occurs. When any thing is said to be done on the hope or condition of reward, this is generally expressed by the dative with *ἐπὶ*, as *ἐπὶ μισθῷ*, *ἐπὶ στεφάνῳ*, *ἐπὶ κέρδει*, *ἐπὶ λήμμασι*. Yet Euripides *Electr.* 618. has "Ἦεν 'εἰ τάνδε στέφανον. Callim. *Epigr.* viii. *ἐπὶ κισσόν*," Musgrave.

503. ἀμφίγυοι] There is much dispute among grammarians and critics as to the meaning of this word. In Homer it is "an epithet of *ἔγχος*, a spear, which has iron at each end, by which it can both stand fixed in the ground, and, as it were, fight in the hand, *ἔγχος σιδηρούμενον ἐκατέρωθεν, ἀμφίστομος*." Damm. *Lex. Etym.* in v. This signification cannot have place here. Musgrave says that *ἀμφίγυοι* are those who in wrestling assail their opponents now with both feet, now with both hands. And this is probably the meaning here.

πρὸ γάμων] Musgrave proposes *πρὸ γάμων*, "in the presence of Deianira's relations;" but Erfurdt rightly renders *πρὸ γάμων* by *pro petitiuendis nuptiis*.

504. ἐξῆλθον ἀεθλ' ἀγώνων] "So Liban. vol. i. p. 304. C. *ἐπέσους ἀγῶνας*

ἐξῆλθε. Thucyd. iii. 108. πολλὰ τοῦ ἔργου ἐπεξῆλθον. *ibid.* iv. 88. ἐπεξελεύσασα δεινὰ. *ibid.* v. 100. τῶν πρὸ τοῦ δουλεύσαι ἐπεξελεύσασα. Musgrave.

506. ποταμοῦ σθένος] Wakefield justly remarks that these words are an imitation of Homer, II. X. 604. *ἔνδ' ἐρίθει ποταμοῖο μέγα σθένος ἕκαυστο*, and that *ὑψίκερυν*, is derived from the same source, *Od.* X. 158. *Ὅς βέρε ὑψίκερυν ἔλαφον μέγαν εἰς ὄδον αὐτῶν* Hec. H. Steph. in his edition of Sophocles, ed. Par. 1568. gives a dissertation on the phil-Homericism of Sophocles, which is worth consulting.

506. τετραόρου] Brunck reads *τετραόρον*, which gives an enallage very common among the poets. But *τετραόρου* being the reading of all who have transcribed, edited, or quoted the passage, except one solitary instance in Eustath. II. E. p. 578, 27 = 485, 43. it is here retained. Its meaning is "four-footed," like *τετρασκελὴς* P. V. 403. Its common acceptance is, when applied to a chariot, "a chariot drawn by four horses abreast," and, when applied to horses, "horses yoked four abreast to a chariot." For instances (1) see Eurip. *Suppl.* 677. 685. Hipp. 1224. &c., and (2) Helen. 722.

508. ἀπὸ] Hermann censures Brunck's accentuation here, on the ground that the absence of the anastrophe in this position of the words is repugnant to the laws of the language. But Brunck is right, if the law laid down by Matthiae, Gr. Gr. *Append.* § 7. be correct: "If the proposition stands

ἦλθε καλίντονα Θήβας
 τόξα καὶ λόγχας ῥόπαλόν τε τινάσσων, 510
 καὶς Διός· οἱ τὸτ' ἀολλεῖς
 ἴσαν ἐς μέσον ἰέμενοι λεχέων·
 μόνα δ' εὐλεπτρος ἐν μίσῳ Κύπρις
 ῥαβδονόμει ξυνοῦσα.
 τὸτ' ἦν χερὸς, ἦν δὲ τόξων πάταγος, ἱππῶδ. 515
 ταυρεῖαν τ' ἀνάμιγδα κεράτων·
 ἦν δ' ἀμφίπλετοι
 κλίμακες, ἦν δὲ μετὰ πᾶν ὀλόεντα
 πλῆγματα, καὶ στόνος ἀμφοῖν.
 αἱ δ' εὐῶπις ἀβρὰ 520
 τηλαυγῇ παρ' ὄχθῃ
 ἦστο, τὸν δὲ προσμέμουσ' ἀκούσιν.
 [ἐγὼ δὲ μάτῃ μὲν οἶα φράζω·
 τὸ δ' ἀμφινείκητον ὄμμα νύμφας

between a substantive and the adjective belonging to it, the anastrophe only takes place, when the substantive stands before the preposition, e. g. *τῆς ἐπὶ γλαφυρῆς*, but not when the adjective precedes, e. g. *ἐμοῖς ἐπὶ γούρασι, γλαφυρῆς ἐπὶ σπῆος*."

καλίντονα—τόξα] "These were bows, which, when the strings were loosened, did not become immediately *εὐθέτοις* or straight, but bent in a contrary direction. Apoll. Rhod. i. 993. *Ἡρακλῆς δὲ δὴ σφὶ καλίντονον αἶψα ταυρῶστας Τόξων, ἐπασσυντέρους πέλασε χθονί*. The young scholar will remember that *τόξα* in the plural is almost always put in the tragic writers for a single bow." Gl. Choëph. 155.

510. *λόγχας*] "arrows. The Scholiast takes this word differently, but his remark is futile. Euripides calls the arrows of Hercules *εγχη πτερόεντα*. Herc. F. 1101. Why should not our poet call them *λόγχας*?" Bruck.

516. *ταυρεῖαν*] See above, v. 11.

517. *ἦν δ' ἀμφίπλετοι*] Here a

verb singular agrees with a noun plural, not of the neuter gender. This is called by grammarians, schema *Pindaricum* or *Boeoticum*. So Eurip. Bacch. 1339. *δέδοκται τλήμονες φονγαί*. Pind. Olymp. xi. 4. *μελεγόμενοι θυνοὶ ἐστέραν ἀρχαὶ λόγων τέλλεται*. See Maith. Gr. Gr. § 303.

518. *κλίμακες*] Ovid, Metam. ix. 57. gives us an account of this wrestling: *quarto Exuit amplexus, adductaque brachia solvit; Impulsusque manu (certum mihi vera fateri) Protinus avertit, tergoque onerosus inhaerit*. Si qua fides (neque enim facta mihi gloria vocis Quæritur) imposito pressus mihi monte videbar.

521. *τηλαυγῇ*] "affording a distant view." *Τηλαργῆς, τηλέσποντος*. Hesych.

522. *τὸν δὲ*] *enim*. See above, v. 265.

524. *τὸ δ' ἀμφινείκητον*] This is an instance of the poetic hypallage alluded to at v. 497. for *τὸ δ' ὅμα' ἄλωδον ἀμφινείκητον ἔστροφας*. So Hor. Od. i. 39.

ἔλκινον ἀμμένει.] 525

παπὸ ματρὸς ἄφαρ βέβακεν, ἄσπε
πόρτις ἐρήμα.

ΔΗ. Ἥμος, φίλαι, κατ' οἶκον ὁ ξένος θροεῖ
ταῖς αἰχμαλώτοις παισὶν ὡς ἐπ' ἐξόδῳ,
τῆμος θυραῖος ἦλθον ὡς ὑμᾶς λάβρα, 530

τὰ μὲν, φράσουσα χερσὶν ἄτεχνησάμην,
τὰ δ', οἷα πάσχω συγκατοικτιουμένη.
κόρη γὰρ, (οἶμαι δ' οὐκ ἔτ', ἀλλ' ἐζευγμένην)
παρεισδέεσθαι, φόρτον ἄσπε ναυτίλος,
λαβητὸν ἐμπόλημα τῆς ἐμῆς φρενός. 535

καὶ νῦν δὲ οὔσαι μίμνομεν μιᾶς ὑπὸ
χλαίνης ὑπαγκάλισμα. τοιάδ' Ἡρακλῆς,
ὁ πιστὸς ἦμιν ἀγαθὸς καλούμενος,
οἰκούρι' ἀντίτεμψε τοῦ μακροῦ χρόνου.
ἐγὼ δὲ θυμοῦσθαι μὲν οὐκ ἐπίδταμαι 540

νοσοῦντι κείνῳ πολλὰ τῇδε τῇ νόσῳ
τὸ δ' αὖ ξυνοικεῖν τῇδ' ὁμοῦ, τίς ἂν γυνή
δύναιτο, κοινανοῦσα τῶν αὐτῶν γάμων;
ὄρε γὰρ ἦβην, τὴν μὲν, ἔρπουσαν πρόσω,
τὴν δὲ, φθίνουσιν ὧν ἀφαρπάξειν φιλεῖ 545

9. Premant Calenā falce quibus dedit
Fortuna vitem—for Premant falce qui-
bus dedit Fortuna Calenam vitem.

528. ἦμος] This word and τῆμος, v.
530. are Homeric, and are rarely used
in the tragic writers; τῆμος never in
Æschylus and Euripides; ἦμος only
once in Euripides, and then in a chorus.
Hec. 903.

530. ὡς ὑμᾶς] On this usage of ὡς
for eis or πρὸς with animate objects,
see above, v. 365.

537. ὑπαγκάλισμα] "A very beauti-
ful expression, which Euripides also
uses in Troad. 782. where Andromache
addresses her son Astyanax: ὦ νέον
ὑπαγκάλισμα μητρὶ φίλατατον. and He-
len. 246. ἡ δὲ χρυσέις θρόνοις, Διδο

ὑπαγκάλισμα σεμνὸν, Ἡρα." Wakefield.
Sophocles has the word παραγκάλισμα.
Antig. 646.

539. οἰκούρια] "rewards for keep-
ing his house." Eustath. p. 602, 39—
458, 48. referring to this passage says,
οἰκουρία ἢς παρόντων τὰ οἰκούρια παρὰ
Ἰσφοκλέϊ, ἅπερ εἰσὶν ὑπὲρ οἰκουρίας
μισθοί.

540. ἐπίσταμαι] This word is fol-
lowed by an infinitive mood. See An-
tig. v. 1076. "I do not know how to
be angry."

542. τὸ δ' αὖ ξυνοικεῖν] "Senec.
Herc. Oct. 233. O quam cruentus fœ-
minas stimulat dolor, Cum patuit una
pellici et nuptæ domus!" Wakefield.

546. ἔν] This word, though plural,

ὀφθαλμὸς ἄνθος, τῶν δ' ὑπεκτρέπτε πόδα.
 ταῦτ' οὖν φοβοῦμαι, μὴ πόσις μὲν Ἡρακλῆς
 ἱμὸς καλεῖται, τῆς νεωτέρας δ' ἀνῆρ.
 ἀλλ' οὐ γὰρ, ὥσπερ εἶπον, δρῶντα καλὸν
 γυναῖκα τοῦν ἔχουσιν· ἢ δ' ἔχω, φίλοι, 550
 λυτήριον λύπημα τῇδ', ὅμιν φράσω.
 ἦν μοι παλαιὸν δῶρον ἀρχαῖοδ' ποτὶ
 θηρὸς, λῖβητι χαλκίῳ πεκυρμένον,
 ὃ παῖς ἐτ' οὔσα, τοῦ δασυστέρου παρὰ
 Νέσσου φθίνοντος ἐκ φόνων ἀνελόμην, 555
 ὃς τὸν βαθύρρουι ποταμῶν Εὐήνον βροτοῦς
 μισθοῦ πόρευε χερσὶν, οὔτε πομπήμοις
 κόπαις ἐρῆσαν, οὔτε λαίφεσιν νεώς.
 ὃς καμὲ, τὸν πατρῷον ἡνίκα στόλον

only refers to τὴν μὲν ἔρπουσαν πρόσω. Musgrave, would read [ὦν for ἄν, which he says would render the whole passage perspicuous. But still the same difficulty remains with τῶν δέ, which refers to τὴν δὲ φθίνουσαν.

549. δρῶντα] This word has here a passive signification, "to be angry." So also in Alcest. 1125. Χρῆ, σοῦ γε μὴ μέλλοντος δρῶντα ἑμὸς. It has its regular active acceptance, (E. R. 325.

551. λυτήριον λύπημα τῇδ'] Brunck and other editors place the comma after λύπημα, and consider τῇδ' as referring to ἡ preceding. Hermann's punctuation is here retained: τῇδε means Iole. "But I will describe to you the way by which I have a means of annoyance to her, which will at the same time supply a release to myself from my difficulties." "Sed huic mulieri habeo quomodo in meam utilitatem noceam." Hermann.

552. ἀρχαῖον] Wakefield, objecting to the proximity of παλαιὸν and ἀρχαῖον, alters the latter into ἀγρίου. But these words frequently occur in the same sentence. Æsch. Eumen. 730. Ἰὸ τοι παλαιὸς δαίμονας καταφθίνας Οἰὸν παρὰ τῆς ἀρχαίας θεάς. The expres-

sions ἀρχαῖος γέρον, Eur. Electr. 287. and γέροντος ἀρχαίου, ibid. 853. are similar. See Schæfer. Plin. Epist. p. 145.

555. ἐκ φόνων] "after his murder." See Matth. Gr. Gr. § 574.

556. τὸν βαθύρρουι ποταμῶν] Here the preposition διὰ is understood, as Wakefield observes. He gives a similar instance from Alcest. 455. Πολλὰ δὲ, πολλὰ δὲ γυναῖκ' ἀρίστων Ἀλκίμαν Ἀχαιοντίαν πορεύσας ἐλάτῃ διέσπε. "Seneca thus relates the particulars of this transaction. Herc. Œt. 490. Me conjugem dum victor Alcides habet, Repetebat Argos. Forte per campos vagus Euenos, altum gurgitem in pontum ferens, Jam pene summis turbidus ripis erat. Transire Neasus vorticem solitus vadis Protium poposcit." Wakef.

558. οὔτε λαίφεσιν νεώς] This is an instance of a verb governing two nouns joined by a copula, where the verb is proper of the nearer noun, but inapplicable to the more remote. Ἐρῆσαν λαίφεσιν νεώς is unintelligible. See above, v. 237.

559. τὸν πατρῷον ἡνίκα στόλον] Τὸν στόλον πατρῶν ἡνίκα. Brunck. which

ξὺν Ἑρακλεῖ τὸ πρῶτον εὖνις ἐσπόμην, 560
 φέρον ἐπ' ὅμοις, ἥνικ' ἦν μέσσω πόρῳ,
 ψαύει ματαίαις χερσίν. ἐκ δ' ἥυσ' ἐγώ,
 χῶ Ζητὸς εὐθύς παῖς ἐπιστρέψας, χερσὶν
 ἦκεν κομήτην ἰόν· ἐς δὲ πνεύμονας 565
 στέρνων διερροίζῃσιν. ἐκνήσκων δ' ὁ θῆρ
 τοσοῦτον εἶπε· παῖ γέροντος Οἰνείας,
 τοσόνδ' ὀνήσει τῶν ἐμῶν, ἰὰν τίθῃ,
 πορθμῶν, ὀδούνης· ὑστάτην ἔπεμψ' ἐγώ.
 ἰὰν γὰρ ἀμφίθρεπτον αἶμα τῶν ἐμῶν

offends against the metre, as does also τῶν πατρῶν ἥνικα στόλον, the reading of Aldus, Turnebus, and others. Erfurdt has given τοῦ μοῦ πατρὸς ἥνικα στόλον. But Wakefield and Porson (Morrell's Thes. Dr. Maltby's ed. p. 394.) defend the reading in the text. The harshness of the construction, εὖνις [κατὰ or διὰ] τὸν πατρῶν στόλον, "bereft or devoid of my father's retinue," i. e. "after my father's attendants, having set me on the way, had left me," has given rise, as it generally does, to alterations and emendations not always properly so called. Εὖνις regularly requires a genitive, as we see in Æsch. Choëph. 241. 781. and Hom. Il. X. 44. Ἰτέρωμα, a word of cognate meaning, does the same. Yet we occasionally find after στέρομαι an accusative of the object taken away. Bacch. 1361. στέρομαι σε, πότρε. Helen. 96. Πῆς; ἐνι σου σὺ φασγάνῳ βίον στερεῖς; Xenoph. Cyrop. vi. 1. ἔσοι τε ἥπουσι ἀπεστέρηται. This is the argument of Musgrave. Schäfer and Hermann understand διὰ or κατὰ; but they consider εὖνις to be not privata, but uxor, in which case it should be written εὐνις. The meaning would then be: "when on the sending of, or being sent by, my father, I first followed Hercules as his wife." For instances of an accusative placed as τὸν πατρῶν στόλον would be on this interpretation, see (E. R. 593.

563. ματαίαις χερσίν] "with lascivious hands."

"So Meleager, Epig. 52. addresses Cupid: τί μάταια γέλεις, καὶ σιμὰ σσηρὸς μαχθήεις; which corresponds with the Horatian, perfridum ridens Venus. Hesych. μεταδέρμαρται, i. e. ἀκαλασταίνει." Wakefield.

563. ἐπιστρέψας] Els αὐτὸν στραφὲς καὶ ἐλθέας. Schol.

564. πνεύμονας] "Mss. with Aldus and others give πλεόμενος, others πνεόμενος, which is perhaps more correct. For I observe that the tragic writers despised most of the forms of later Attic." Brunch. See Porson, Orest. 271. and Blomf. P. V. 61.

565. διερροίζῃσιν] "whizzed [i. e. passed with a whizzing noise] through his chest into his lungs." μετ' ἤχου ἔρρησε. Schol.

ἐκνήσκων] This word is of rare occurrence. The more common forms are ἐνήσκων and ἀπονήσκων. It appears however, though not in its literal sense, in Homer, Od. X. 99. Χείρας ἀνασχόμενοι γέλω ἔκτανον. Alciphron iii. Ep. 66. as quoted by Wakefield, probably imitates this passage, οἱ συμπόται δὲ, ὡς εἶδον, ἐξέθανον τῷ γέλωτι.

569. ἀμφίθρεπτον] "conglutated" or "clothed." ἀμφίθρεπτον τὸ πενηγὸς θρέψαι γὰρ τὸ πῆσαι. Schol. "Hom. Il. E. 902. 'Ὀς δ' ἔρ' ὀπὸς γάλα λευκὸν ἐπεγόμενος συνέτηκεν, Ἵγρὸν ἰὸν μέλα δ' ἔκα περιστρέφεται κυκλωπτι." Wakefield.

τῶν ἐμῶν σφαγῶν] This genitive

- σφαγῶν ἐνέγκῃ χερσὶν, ἣ μελαγχόλους 570
 ἔβαψεν ἰοὺς θρέμμα Λερναίας ὕδρας,
 ἔσται φρενὸς σοι τοῦτο κληστήριον
 τῆς Ἡρακλείας, ὥστε μήτιν' εἰσιδὼν
 στέρξαι γυναῖκα κείνος ἀντὶ σοῦ πλέον.
 τοῦτ' ἐνοήσας, ὃ φίλαι, (δόμοις γὰρ ἦν 575
 κείνου θανόντος ἐγκεκλεισμένον καλῶς,) 575
 χιτῶνα τόνδ' ἔβαψα, προσβαλοῦς' ὅσα
 ζῶν κείνος εἴπε· καὶ πετείρανται τάδε.
 κακὰς δὲ τόλμας μήτ' ἐπισταίμην ἐγὼ,
 μήτ' ἐκμάθοιμι, τὰς τε τολμώσας στυγῶ· 580
 φίλτροις δ' εἴαν πως τήνδ' ὑπερβαλόμεθα
 τὴν παῖδα, καὶ θέλυτροισι τοῖς ἐφ' Ἡρακλεῖ,
 μεμηχάνηται τοῦργον, εἴ τι μὴ δοκῶ
 πράσσειν μάταιον· εἰ δὲ μὴ, πεταύσεται.
 XO. ἀλλ' εἴ τις ἐστὶ πίστις ἐν τοῖς δρωμένοις, 585
 δοκεῖς παρ' ἡμῖν οὐ βεβουλεῦσθαι κακῶς.

does not appear to depend upon αἷμα, but upon an antecedent understood, to which ἥ is the relative, "for if you take in your hands clotted blood [from that part] of my wounds, where &c." For where the arrow was poisoned, there the blood flowing from the wound would be impregnated with more acrid and poisonous matter. "Ov. Met. ix. 129. Sanguis per utrumque foramen Emicuit mistus Lernæi tabe veneni." Wakefield.

571. θρέμμα Λερναίας ὕδρας] "Θρέμμα ὕδρας is poetically put for the hydra itself. So δάκη θηρῶν, Eur. Hipp. 651. ἄρσεν τροφαί, Cycl. 189." Musgrave. See the same figure illustrated, OE. C. 1044. Though the form is poetical, it is not excluded from prose. Herod. i. § 26. ἐν τῇ Μυσίᾳ Οὐλόμῃ που οὐδὲν χρήμα γίνεται μέγα, "a great monster of a boar."

574. στέρξαι] "Brunck and Erfurd have given στέρξει from the Mas. B. T. The solecism στέρξω introduced

by Stephens has found its way into other editions. Those who have admitted στέρξει, a correction good of itself, have not attended to μέτωπον, which ought in this case to have been οὐτῶνα. Στέρξαι is right, being a construction adapted to that meaning which was intended to be conveyed: κληθήσεται δ' Ἡρακλῆς." Hermann. This account is more probable than that of Musgrave, who thinks that εἰσιδὼν is put for εἰσιδόντα, as v. 619. φέρον for φέροντα. In the latter passage φέρον is not put for φέροντα, but according to the regular Greek construction agrees with ἐγὼ before σφαλῶ.

576. ἐγκεκλεισμένον] This word agrees with ἀμφίβρετον αἷμα in v. 569.

578. πετείρανται] κατεφύραται, τετελείωται καὶ ἥμισυται. Schol. "This is an Homeric word. Od. M. 37. ταῦτα μὲν οὕτω πάντα πετείρανται." Wakef.

584. εἰ δὲ μὴ] "but if I do." See this idiom illustrated, Antig. 718.

- ΔΗ. οὕτως ἔχει γ' ἡ πίστις, ὡς τὸ μὲν δοκεῖν
ἔνεστι, πείρα δ' οὐ προσωμίλησά πε.
ΧΟ. ἀλλ' εἰδέναι χρὴ δρῶσαν, ὡς οὐδ' εἰ δοκεῖς
ἔχειν, ἔχοις ἀν γινῶμα, μὴ πειρωμένη. 590
ΔΗ. ἀλλ' αὐτίκ' εἰσόμυσθαί τόνδε γὰρ βλέπω
θυραῖον ἤδη· διὰ τάχους δ' ἐλεύσεται.
μόνον παρ' ὑμῶν εὖ στεγοίμεθ', ὡς σπότη,
καὶν αἰσχυρὰ πρᾶσσης, οὐ ποτ' αἰσχυρὴν πεσεί.
ΛΙ. τί χρὴ ποιεῖν; σήμαινε, τέκνον Οἰνέως, 595
ὡς ἐσμέν ἤδη τῷ μακρῷ χρόνῳ βραδείς.
ΔΗ. ἀλλ' αὐτὰ δὴ σοι ταῦτα καὶ πρᾶσσω, Λίχα,
ἕως σὺ ταῖς ἔσωθεν ἡγορῇ ξέναις,
ὅπως φέρης μοι τόνδε γ' εὐϋφῇ πέπλον,
δώρημ' ἐκείνῳ τὰνδρὶ τῆς ἐμῆς χειρός. 600
διδούς δὲ τόνδε, φράζ' ὅπως μηδεὶς βροτῶν
κείνου πάροιθεν ἀμφιδύσεται χροῖ,
μηδ' ὄψεται νιν μήτε φέγγος ἡλίου,
μήθ' ἔρκος ἱερὸν, μήτ' ἐφίστιον σίλας,
πρὶν κείνος αὐτὸν φανερὸς ἐμφανῶς σταθεῖς 605
δείξῃ θεοῖσιν ἡμέρεα ταυροσφάγῳ.
οὕτω γὰρ ἡϋγμην, εἴ ποτ' αὐτὸν ἐς δόμους

587. οὕτως ἔχει γ'] "This meaning is:—such indeed is my conviction as in a thing which I believe to be such, but I have not yet made the trial: as is here used, and not δοτε, which, denoting effect, is foreign to this passage." Hermann.

590. γινῶμα] This word is unusual, only occurring in other two places of the tragedians, Heracl. 408. and Agam. 1323.

596. τῷ μακρῷ χρόνῳ βραδείς] So Antig. 231. τοιαῦθ' ἐλίσσων ἦντες σχολῇ βραδεῖ.

598. ἕως] "Eos in the sense of whilst, so long as, is followed by a present, or (as here) an imperfect. See Gl. Pers. 434.

εὐϋφῇ πέπλον] A robe equally fatal was sent by Medea to Creon's daughter. Med. 1156.

600. δῶρημα τῆς ἐμῆς χειρός] "a present [the work] of my hand." Senec. Herc. Œt. 571: Cape hoc amictus, nostra quos nevit manus.

604. ἔρκος ἱερὸν] "sacred enclosure;" which was to be avoided because it would contain an altar, on which fire would be burning.

605. φανερός ἐμφανῶς] This is the reading of Aldus and many Mss.; in one, φανερόν ἐμφανῆς. Brunnck gives φανερός ἐμφανῆ. The common reading however is sufficiently intelligible. "The construction is φανερός σταθεῖς ἐμφανῶς δείξῃ." Musgrave.

ἴδοιμι σωθέντ', ἢ κλύοιμι, παιδίακας
 στελεῖν χιτῶνι τῷδε, καὶ φανεῖν θεοῖς
 θυτῆρα καινῷ καινὸν ἐν πεπλώματι. 610
 καὶ τῶνδ' ἀποίσεις σῆμ', ὃ κείνος εὐμαθὲς
 σφραγίδος ἔρκει τῷδ' ἔπ' ὄμμα θήσεται.
 ἀλλ' ἔρκει, καὶ φύλασσε πρῶτα μὲν νόμον,
 τὸ μὴ πιθυμεῖν, πομπὸς ἂν, περισσὰ δρᾶν·
 ἔπειθ', ὅπως ἂν ἡ χάρις κείνου τέ σοι 615
 καμοῦ ξυνελθοῦσ', ἐξ ἀπλῆς διπλῇ φαιῇ.
 ΛΙ. ἀλλ', εἴπερ Ἑρμοῦ τήνδε πομπεύω τίχνην
 βέβαιον, οὐ τι μὴ σφαλῶ γ' ἐν σοί ποτε,

608. σωθέντ'] "arrived safe." The verb σώω not only denotes preservation, but also contains the idea of motion: "to bring in safety." Phoca. 737. ἔπειρ σφαλεῖς γε δεῦρο σωθήσει πάλιν: "You shall be brought back hither in safety." Here Valckenaer, not attending to this particular meaning of σώω, would alter σωθήσει into σῶς ἔξει. Herc. F. 1213. δὲ ἐξίσωσάς μ' εἰς φάος, νεκρῶν πάρα. Eurip. fr. Erechth. 14. Αἰθιοπίαν νῦν ἐξίσωσας ἐπὶ [read ἐς] χεῖρα. Isocr. Evag. 11. Διαφυγόν δὲ τὸν κίνδυνον, καὶ σωθεὶς εἰς Σόλων τῆς Κιλικίας.

610. καινῷ . . ἐν πεπλώματι] "It was the custom among the ancients to offer sacrifice in clothes either new or recently washed. J. Pollux i. 25. ὁπὸ νεουργῷ στολῇ, ὑπὸ νεωπλυνῇ δεσθῆτι, προσίδται θεοῖς." Bruck. "Appian. Bell. Civil. p. 181. ἱερὰν καὶ ἐπίχρυσον δεσθῆτα ὡς ἐν θυσιᾷ περιεκέμενος." Musgrave.

611. καὶ τῶνδ' ἀποίσεις] This passage is confessedly difficult, and has accordingly exercised the ingenuity of commentators. Bruck says, *Manifesta est librorum omnium depravatio*, 'all the books,' giving the reading of the text, and with a daring hand altering the whole into, καὶ τῶνδ' ἀποίσεις σῆμ', ὃ κείνος εὐμαθὲς, σφραγίδι θέμενος τῷδ' ἔπ' ὄμμα, γνῶσεται. Wakefield makes a slighter, though not less harsh, alteration: καὶ, τῶν γ' ἀποίσεις σῆμα,

'κείνος εὐμαθὲς σφραγίδος ἔρκει τῷδ' ἔπ' ὄμμα θήσεται. The *ordo* of which would be: καὶ ἐπαθήσεται ἔρκει εὐμαθὲς τῷδ' ἔρκει σφραγίδος (δ' ἔρκει) σῆμά γε, τῶν (for δὲ) ἀποίσεις. Billerbeck proposes for ἔπ' ὄμμα θήσεται—ἐπὶν μαθήσεται, which gives an excellent sense, but is objectionable both on account of ἐπὶν, which is not thus used by the Greek poets, and of μαθήσεται, immediately following εὐμαθὲς. Erfurdt and Hermann defend the common reading, and take δ as the accusative case governed of the verbal adjective εὐμαθὲς, and it will then be thus translated: "And you shall carry away a sign of this, an eye easily understanding which he will cast upon this circular seal." This may be, and probably is, the true interpretation. Verbal adjectives take the case of the verbs from which they are derived. See Antig. 783. and a 'durior constructio' is not unfrequent with Sophocles. Σφραγίδος ἔρκει περιφραστικῶς σφραγίδι. Schol.

614. πομπὴς ἂν] "The word πομπὴς generally signifies a guide, as in Homer frequently; here it is a messenger, and so Phavorinus: πομπὴς ἄγγελος." Wakefield.

περισσὰ δρᾶν] Antig. 67. τὸ γὰρ περισσὰ πράσσειν οὐκ ἔχει τοῦν οὐδένα: and Eur. Hipp. 785. τὸ πολλὰ πράσσειν, οὐκ ἐν σφαλεῖ βίῳ.

- τὸ μὴ οὐ τόδ' ἄγγος ὥς ἔχει δεῖξαι φέρων,
λόγων τε πίστιν ἂν ἔχῃς, ἱφαρμόσαι. 620
- ΔΗ. στείχοις ἂν ἤδη. καὶ γὰρ ἐξέπιστασαι
τά γ' ἐν δόμοισιν, ὥς ἔχοντα τυγχάνει.
- ΛΙ. ἐπίσταμαί τε καὶ φράσω σισωσμένα.
- ΔΗ. ἀλλ' οἶσθα μὲν δὴ καὶ τὰ τῆς ξένης ὄρων
προσδύγματ', αὐτὴν ὥς ἰδεξάμην φίλωσ. 625
- ΛΙ. ὥστ' ἐκπλαγῆναι τοῦμὸν ἠδοῖν κίεαρ.
- ΔΗ. τί δῆτ' ἂν ἄλλο γ' ἐννέποις; δέδοικα γὰρ,
μὴ πρῶ λόγοις ἂν τὸν πόθον τὸν ἐξ ἰμοῦ,
πρὶν εἰδέναι τὰκεῖθεν εἰ ποθοῦμεθα.
- ΧΟ. ὦ ναύλοχα καὶ πετραῖα στρ. α'. 630
θερμὰ λουτρὰ καὶ πάγους
Οἴτας παραιναιετάοντες, οἳ τε μίσσαν
Μηλίδα παρ' λίμναν,
χρυσαλακάτου τ' ἀπτὰν κόρας,
ἐνθ' Ἑλλάνων ἀγοραὶ 635
Πυλάτιδες καλεῦνται.
ὁ καλλιβόας τάχ' ὕμιν ἀντ. α'.
αὐλὸς οὐκ ἀναρσίαν
ἰάχων παναχὰν ἐπ'ἀνείσιν, ἀλλὰ θείας

619. φέρων] This word is not put for φέροντα, as Musgrave maintains. See above, v. 574.

626. ἐκπλαγῆναι . . . ἠδοῖν] "Æn. i. 513. Obstupuit simul ipse, simul percussus Achates Lætitiæque metuque." Wakefield.

630. ὦ ναύλοχα] The Chorus here addresses all the inhabitants who dwell on or near the mountains of Æta. Herodotus describes this country very minutely, lib. vii. § 176. Speaking of Thermopylæ he says: τῶν δὲ Θερμοπυλίων τὸ μὲν πρὸς ἰσθμῷ, ἕως ἑβερῶν τε καὶ ἀπόκρημον, ὄρη δὲ ἀνέκων ἐς τὴν Ὀρεῖαν τὸ δὲ πρὸς τὴν ἡδὲ τῆς ἰσθμῷ, θάλασσαν ὑποδέχεται καὶ

τενέγαν. Ἔστι δὲ ἐν τῇ ἐσθμῷ ταύτῃ θερμὰ λουτρά, τὰ Χίτρον καλεῖται οἱ ἐπιχώριοι. Near Thermopylæ was the village of Anthela, where the Amphie-tyonic council met in autumn every year; hence the terms Ἑλλάνων ἀγορὰ Πυλάτιδες. See Herod. vii. 200.

634. χρυσαλάτου . . . κόρας] sc. Diana, "to whom the whole of the neighbouring shore was considered sacred." Apoll. Rhod. i. 571. Ἀρτεμιν, ἥ κεῖνος σκοπιάς ἀλλὰ ἀμφιέσσης ὤρε-μένη καὶ γαῖαν Ἰωλείδα." Musgrave. The same epithet is frequently given to Diana by Homer, Od. Δ. 122. Π. Π. 183. T. 70. &c.

ἀντίλυτροι μούσας.

54

ὁ γὰρ Διὸς Ἀλκμήνας κόρος
σεῦται πάσας ἀρετὰς

λάφυρ' ἔχων ἐπ' οἴκους

οἳ ἀπόπολιν εἵχομεν πάντα

στρ. 7

δυοκαιδεκάμηνον ἀμμένουσας

64

χρόνον, πελάγιον, ἴδρις οὐδέν·

ἀ δέ οἱ φίλα δάμαρ τάλαινα,

δυστάλαινα καρδίαν,

πάγκλαυτος αἰὲν ὄλλυτο

νῦν δ' Ἀρης οἰστρηθεὶς

65

ἔξελυσ' ἐπίπονον ἀμέραν.

ἀφίκοιτ', ἀφίκοιτο· μὴ σταίη

ἀντ. 2

πολύκωπον ὄχημα ναὸς αὐτῶ,

πρὶν τάνδε πρὸς πόλιν ἀνύσειε,

νασιῶτιν ἐστίαν ἀμείψας,

66

ἔνθα κλήζεται θυτῆρ·

ὅθεν μόλοι πανάμερος,

641. ὁ γὰρ Διὸς] The older editions have Ἀλκμήνας τε κόρος, which destroys the metre. Erfurd and Hermann properly give Ἀλκμήνας κόρος, "For Jove's son by Alcmena."

642. πάσας ἀρετὰς λάφυρ'] Pind. Olymp. i. 20. δρέπων μὲν κορυφὰς ἀρετῶν ἅπο πασῶν.

652. ἀφίκοιτ', ἀφίκοιτο] In the choral odes a verb is frequently repeated in order to add strength: but if the verb be compounded with a preposition, the preposition (though not here) is omitted in the repetition. Hec. 164. ἀπωλέσας ὥλέσας. Med. 446. κατίβει, βέτε τὰν δλομένων γυναῖκα. See also Orest. 179. 1247. Alcest. 401. The preposition is retained in the repetition. Orest. 149. κάταγε, κάταγε· πρόσθ' ἀπρέμας. ibid. 318. 333.

655. ἔχημα ναὸς] a poetic periphrasis

for ναὸς. So Iph. T. 409. ἔχουσας ἐπὶ πύκτις κόματα Νέστω ἔχημα. P. 1. 476. θαλασσοπλάγκτα δ' ὅστις ἔλλοι ἀντ' ἐμοὶ Διὸς τέκερ' εὖρε ναυτίλων ἔχημα.

654. ἀνύσειε] sc. τὴν ὁδόν. See Antig. 231. and 799.

655. νασιῶτιν ἐστίαν] The ἵσθι here meant was Euboea.

657. πανήμερος] This word is derived from πᾶν and ἡμέρα a day, and signifies πάντως τῆς τῆς ἡμέρας. The ἡμέρας and παννύχτας are not always to be understood of whole days or nights." Hermann. Musgrave objects to πανήμερος, because by that term the principal point longed for by Demira and her friends, sc. that Demira should return burning with love for her, would be omitted: he therefore proposes πανήμερος, a word the existence of which may be doubted.

τᾷς πειθοῦς παγχρόστῃ
συγκραθεῖς ἐπὶ προφάσει θηρός.

ΔΗ. Ἰυναῖπες, ὡς δέδοικα, μὴ περαιτέρω 660
πεπραγμέν' ἢ μοι πάνθ', ὅσ' ἀρτίως ἔδρων.

ΧΟ. τί δ' ἴστί, Δηάνειρα, τέκνον Οἰνέως;

ΔΗ. οὐκ οἶδ' ἄθυμῶ δ', εἰ φανήσομαι τάχα
πακὸν μέγ' ἐκπράξας ἅπ' ἐλπίδος καλῆς.

ΧΟ. οὐ δὴ τι τῶν σὼν Ἑρακλεῖ δωρημάτων; 665

ΔΗ. μάλιστά γ' ὥστε μήποτ' ἂν προθυμίαν
ἄδηλον ἔργου τῷ παραινέσαι λαβεῖν.

ΧΟ. δίδαξον, εἰ διδακτὸν, ἐξ ὅτου φοβῇ.

ΔΗ. τοιοῦτον ἐκβέβηκεν, οἶον, ἣν φράσω, 670
γυναῖκες ὑμῖν θαῦμ' ἀνέλπιστον μαθεῖν.
ὦ γὰρ τὸν ἐνδυτῆρα πέπλον ἀρτίως
ἔχριοι, ἀργῇτ' οἷος εὐείρου πόκῃ,

658. τᾷς πειθοῦς παγχρόστῃ] Παγχρόστῃ probably agrees with φαρμάκῃ or πέπλῳ understood. See Pearson on the Creed, p. 80. ninth edition. Hermann takes παγχρόστῃ τᾷς πειθοῦς as put for παγχρόστῃ τῇ πειθοῖ, in the same manner as strata viarum for stratae viarum. See Antig. 1194. Wakefield, in his mania for emendation, or more properly, alteration, proposes τᾷς Πειθοῦς πᾶγχριστος, συγκραθεῖς, ἐπιπροφανεῖς ἔργῳ. This he thus translates: *wide redeat amor* (i. e. *amans Hercules*) *plenus cupidinum lenimentis* *Suadela personatus, probe temperatus, manifeste superniciens!* I give the alteration and version as I find them, not exactly seeing the meaning of either. The passage in the original may be thus rendered: "from whence may be actually come on this day, being reconciled [or won over to Deianira] by the well-anointed persuasive robe [which has been sent him] on the suggestion of the Centaur."

660. μὴ περαιτέρω] "lest all that I have been lately doing should have been carried too far." Περαιτέρω. gl. Soph. Trach.

πέρα τοῦ δόοντος." Brunch.

665. τῶν σὼν . . δωρημάτων] This genitive is not governed of *ἐνέκα*, as the Scholiast asserts, or of *περὶ*, but of *ἐλπίδος* in the preceding line.

666. προθυμίαν ἄδηλον ἔργου] This is a poetic enallage of cases for προθυμίαν ἀδήλου ἔργου. See above, v. 506. below, 814.

668. δίδαξον, εἰ διδακτὸν] (E. R. 983. ἢ ῥητόν; ἢ οὐχὶ θεμετὸν ἄλλαν εἰδέναι;

669. οἶον, ἣν φράσω] The common reading is οἶον ἂν φράσω. Here we have adopted the easy emendation of Erfurdt, Seidler, and Hermann.

671. τὸν ἐνδυτῆρα πέπλον] "the ornamental robe." Musgrave calls it the inner, as the περιβεβλημένον was the outer-garment. But Hermann, Diss. 1. on the chorus of the Eumenides, p. xii. has shown that ἐνδυτὸν is any thing put on for the sake of ornament. Eurip. Iph. A. 1079. ἐνδυτὰ δωρήματα. Æsch. Eumen. 983. φοινικοβάκτοις ἐνδυτοῖς ἐσθήμασι. Troad. 259. ἐνδυτῶν στεφάνω.

672. ἀργῇτ' for ἀργῇτι. This is one E

τοῦτ' ἠφάνισται, διάβορον πρὸς οὐδενὸς
 τῶν ἴδων, ἀλλ' ἰδεσθὸν ἐξ αὐτοῦ φθίνει,
 καὶ ψῆ κατ' ἄκρας σπιλάδος. ὡς δ' εἰδῆς ἅπαν, 675
 ἢ τοῦτ' ἐπράχθη, μείζον' ἐκτενῶ λόγον.
 ἐγὼ γὰρ ὦν ὁ θῆρ με Κένταυρος, ποινῶν
 πλευρὰν πιερᾶ γλαγχίνι, προὔδιδάξατο,
 παρήκα θισμῶν οὐδεν, ἀλλ' ἰσωζόμεν,
 χαλκῆς ὅπως δύσνικτον ἐκ δέλτου γραφῆν. 680
 καὶ μοι τὰδ' ἦν προῤῥήτα, (καὶ τοιαῦτ' ἔδρων,)
 τὸ φάρμακον τοῦτ' ἄπυρον, ἀπτινός τ' αἰὶ
 θερμῆς ἄθικτον, ἐν μυχοῖς σῴζειν ἐμέ.
 ἴως νιν ἀρτίχριστον ἀρμόσαιμί που.
 κᾶδρων τοιαῦτα. νῦν δ', ὅτ' ἦν ἐργαστίον, 685
 ἔχρισσα μὲν κατ' οἶκον ἐν δόμοις κρυφῇ

of the few instances which occur in the tragic writers of the iota being elided in the dative case. See *Æ. C.* 1433. Some suppose that ἀργῆτ' is elided for ἀργήτα, agreeing with πτόλον. This epithet is ill suited to a robe besmeared with the blood of Nessus: εἰλεῖρον, for the common reading εἰλεῖρον, is the emendation of Valckenaer, *Phœn.* 994. and is more properly applied to olds than to πτόλον.

675. *διάβορον*] This word (then written *διαβόρος*) has an active signification, *Philoct.* 7.

676. *ψῆ*] Brunnck derives this word from *ψῆμι*, imperf. *ἐψην*, and *omitting the augment*, *ψῆν*, *ψῆς*, *ψῆ*, as from *πῆμι*, *πῆ*. *Hom. Il. A.* 688. *ἐπὶ δ' ἀγχιον κῆ τυρῶν*. Wakefield's account of this word is the most probable. He says, "Brunnck writes *ψῆ* for *ἐψῆ* from *ψῆμι*: this is not supported either by the subscribed iota, or the nature of tragic language; *ψῆ* is derived from *ψάω*, as *ῥῆ* from *ῥάω*." Hermann calls the forms *ψῆ* and *ῥῆ* Doric. It may be also observed that though Suidas and other lexicographers give *ψῆ* an active signification, it must be here neu-

tral, from the context, "wastes away by little and little," as a thing is wasted by scraping or friction. The Scholiast properly illustrates the passage, *κασσέτηται καὶ βεῖ καὶ διαλύεται, ἀπὸ τοῦ λίθου διαβόρον. ψῆ guttatim decidit.* Musgrave.

σπιλάδος] "down from the top of the stone" on which the lock of wool had been carelessly cast. Damm, in illustrating this word, *Lex. Gr. Erym.* says that it is a rock placed in or near the sea. It occurs *Odys. E.* 401. 405.

676. *μείζον' ἐκτενῶ λόγον*] "I will extend the account [so that it may be] longer." On this idiom, see *Antig. v.* 786.

680. *χαλκῆς ὅπως*] The *ordo* is, *ὅπως γραφῆν δύσνικτον ἐκ χαλκῆς δέλτου*. Wakefield erroneously connects *ἐκ δέλτου* with *γραφῆν* in the sense of *δελτωτὴν γραφῆν*.

684. *ἴως νιν*] This is the correction of Dr. Elmsley for *ἴως ἐν*, the common reading. When *ἴως* signifies *until*, it requires the subjunctive *with*, and the optative (as here) *without ἐν*.

μαλλῶ, σπάσασα κτησίῳ βοτοῦ λάχνην
 κᾶθηκα συμπύξας· ἄλαμπες ἡλίου
 κοίλῃ ζυγάστρῳ δῶρον, ὥσπερ εἶδετε.
 εἶσω δ' ἀποστειχουσα, δέρομαι φάτιν 690
 ἄφραστον, ἀξύμβλητον ἀνθρώπων μαθεῖν.
 τὸ γὰρ κάταγμα τυγχάνω ρίψασά πως
 τῆς οἰός, ἧ προὔχριοι, ἐς μέσην φλόγα,
 ἀπτιῖν ἐς ἡλιώτιν· ὥς δ' ἐθάλπεται,
 ρεῖ πᾶν ἄδηλον, καὶ κατέψηπται χθονί, 695
 μορφή μάλιστ' εἰκαστὸν, ὥστε πρίονος
 ἐκβρώματ' ἂν βλέψαις ἐν τομῇ ξύλου.
 τοιοῦδε κεῖται προπετίς. ἐκ δὲ γῆς, ὅθεν
 προὔκειτ', ἀναζέουσι θρομβώδεις ἀφροῖ,
 γλαυκῆς ὀπώρας ὥστε πρίονος ποτοῦ 700

687. κτησίῳ βοτοῦ] "of a sheep [possessed or] in my possession." "It is not sufficiently clear," says Wakefield, "what is the meaning of κτησίῳ in this line: κτήματα properly seem to have been τὰ ἐν οἴκῳ χρήματα; although, as usual, some writers used the word more extensively and generally." It is, however, sufficiently intelligible, that in Latin *κτησίος* may be rendered in barbarous Latin, by *possessorius* or *ad possessionem pertineus*. Jove has this appellation, *Agam.* 1005. *Æsch. Suppl.* 940. *Κτήσιον Δία ἐν τοῖς ταμείοις Πρωτο.* Harpocrat. Mercury has also the epithet of *κτησίος*, because in him, to use the language of craniology, was strongly developed the organ of acquisitiveness: "κτησίῳ βοτοῦ is governed of λάχνη, not of σπάσασα." Musgrave.

688. ἄλαμπες ἡλίου] "i. e. ἔκωθεν τῆς λαμπρότητος τοῦ ἡλίου. The formula is not dissimilar to that in *C. R.* 185. ἔχολος ἀπτιῶν." Bruck. The expression is the same in meaning as ἀπτιῶς θερμὸς ἔδυστον above, v. 682.

689. κοίλῃ ζυγάστρῳ] "in a hollow chest." "Zonaras, in his *Lexicon*, not

yet published, quoted by Valckenaar, *Adonias. Theocr.* p. 335. *Ζυγάστρον, κοίλῳ κυρίως δὲ, ἢ ξυλῶν σπός. Σοφ. κοίλῃ ζυγάστρῳ, παρὰ τὸ ἐξυγῶσθαι τὰς σπείδας.*" Bruck.

690. φάτιν ἄφραστον] "I see a thing impossible to be described." The Scholiast seems to have read φάσις, which he explains by φαντασία; and φάσις is also the suggestion of Reiske and Musgrave.

694. ἀπτιῖν ἐς ἡλιώτιν] *Herc. Cē.* 722. quoted by Wakefield: *Et forte nullā nube respertus jubar laxabat ardens fervidum Titan diem: Medicos in ignes solis et clarā faciem, Quo tincta fuerat palla vestisque illita, Abjectus horret sanguis et Phœbi coma Tepofactus ardet.*

696. πρίονος ἐκβρώματ'] "saw-dust."

700. γλαυκῆς ὀπώρας] The *ordo* of this passage is, ὥστε πρίονος ποτοῦ γλαυκῆς ὀπώρας χυθόντος ἐς γῆν . . . Musgrave considers γλαυκῆς ὀπώρας as the genitive of time, "in the time of yellow autumn." But the Scholiast seems to give the true interpretation: τοῦ γλαυκούς τοῦ ἁπλῶς ἐκποσθόντος

χυβήντος εἰς γῆν βακχίας ἀπ' ἀμπίλου.
 ὅστ' οὐκ ἔχω τάλαινα, ποῖ γνώμης τίσω
 ὀρῶ δέ μ' ἔργον δεινὸν ἐξεργασμένην.
 πόθεν γὰρ ἂν ποτ', ἀντὶ τοῦ θήσκειν ὁ θῆρ
 ἔμοι παρῖσχ' εὐνοίαν, ἧς ἔθνησχ' ὕπερ ; 705
 οὐκ ἔστιν. ἀλλὰ τὸν βαλόντ' ἀποφθίσαι
 χρεῖζον, ἰθελγέ μ'. ἂν ἐγὼ μεθύστερον,
 ὅτ' οὐκ ἔτ' ἀρκεῖ, τὴν μάθησιν ἀρνυμαι.
 μόνη γὰρ αὐτὸν, εἴ τι μὴ ψευσθήσομαι
 γνομῆς, ἐγὼ δύστηνος ἐξαποφθερῶ. 710
 τὸν γὰρ βαλόντ' ἄτρακτον οἶδα καὶ θεῖον
 Χείρωνα πημήναντα, χῶσπερ ἂν θιγῇ,

καὶ νέον. μάλιστα δὲ ὁ νέος οἶνος θερμὸς ἂν, εἰ τίσις χαμῶι, ἀφρίζει. γλαύκη δὲ ἔκπρωι τὸν νέον οἶνον εἶπε.

702. ποῖ γνώμης τίσω] "what opinion I must entertain."

704. πόθεν γὰρ . . . ἀντὶ τοῦ] "for from whence [and] in return for what." This is an instance of asyndeton so common in interrogative sentences. See note on Antig. v. 2.

θήσκειν ὁ θῆρ] The centaur is here called ὁ θῆρ, and above, v. 565. ἐκ-θήσκειν δ' ὁ θῆρ.

707. ἰθελγέ μ'] The reading of Aldus and many others is ἰθελγεν without the pronoun, which seems to be required here for the sake of perspicuity: ἰθελγεν ἡπάντα. Hesych. On this word, see Steph. Thea. (Valpy's Ed.) p. 4212.

710. ἐξαποφθερῶ] "I shall utterly destroy." "This word is used also by Aeschylus, Pers. 470. ἐκ ἀνδρῶν ἐξαπόφθειραν βίον. I have not found it elsewhere." Wakefield. A similar compound, ἐκπώλλωμι, is not uncommon. See Agam. 511. Choëph. 824. Trond. 1205. Heracl. 950. The verbs with which ἐξω is compounded in the tragic and comic writers, are only a dozen, being the two just mentioned, and ἐκπαλλάσσω, ἐκ-αεῖω, ἐκατοβαίνω, ἐκατοβίωμαι, ἐκα-

δύω, ἐκαποτόμομαι, ἐκαποσφίω, ἐκα-ξύνω, ἐκαποτίνω, ἐκαποθέω.

711. τὸν γὰρ βαλόντ'] "for I know that the arrow, which hit the god Chiron, wounded him also." Wakefield makes Neasus the accusative after βαλόντα, not considering that a person may be hit by a missile without being wounded. Bruck considers βαλόντα to be put for βαλόμενον. Of ἔτρακτος, the author of Etym. M. observes, ἔτρακτος κυρίως γυναικείον ἐργαλεῖον, ἐφ' ὃδ' τὸ σῆμα περιελίττειται καταχρηστικῶς δὲ καὶ ἐπὶ βέλουσι. τὸν γὰρ βαλόντα ἔτρακτος οἶδε Σοφοκλῆς Τραχ. The story of this transaction is given in Ovid. Fast. v. 879.

712. χῶσπερ ἂν θιγῇ] "The ancient editions have χῶσπερ ἂν θιγγ. Livin. χῶσπερ. Stephens [in violation of the metre] introduced χῶσπερ ἂν θιγγ, which was retained by Bruck. Schol. χῶσπερ ἂν θιγγ. καὶ ὅσα ἂν θιγγ τοῦ Ἡρακλείου βέλουσι, εἴτε ἑθρῶπος εἴτε θηρία, ἀπόλλυνται. Wakefield, Erfurdt, and Schæfer corrected χῶσπερ. But there is no reason, why the old reading should be altered, since ὥσπερ ἂν signifies, *simulacque*." Hermann. I have not been able to discover this meaning of ὥσπερ ἂν in the learned professor's excellent treatise on the particle ἂν printed in the Classical

- φθείρει τὰ πάντα κινῶν· ἐκ δὲ τοῦδ' ὅδε
σφαγῶν διελθὼν ἰὸς αἵματος μέλας
πῶς οὐκ ὀλεῖ καὶ τόνδε ; δόξῃ γοῦν ἐμῇ 715
καίτοι δέδοκται, κείνος εἰ σφαλήσεται,
ταύτῃ σὺν ὀρμῇ καὶ μὲ συνθανεῖν ἄμα.
ζῆν γὰρ κακῶς κλύουσιν οὐκ ἀνασχετόν,
ἥτις προτιμᾷ μὴ κακῇ πεφυκέναι.
- ΧΟ. ταρβεῖν μὲν ἔργα δεῖν ἀναγκαίως ἔχει 720
τὴν δ' ἐλπίδ' οὐ χρὴ τῆς τύχης κρίνειν πάρος.
- ΔΗ. οὐκ ἔστιν ἐν τοῖς μὴ καλοῖς βουλευμάσιν
οὐδ' ἐλπίς, ἥτις καὶ θράσος τι προξενεῖ.
- ΧΟ. ἀλλ' ἀμφὶ τοῖς σφαλεῖσι μὴ ἔ' ἐκουσίας 725
ὀργὴν πέπειρα, τῆς σε τυγχάνειν πρέπει.
- ΔΗ. τοιαῦτα δ' ἂν λέξειεν οὐχ' ὁ τοῦ κακοῦ
κοινωνός, ἀλλ' ὃ μὴδὲν ἔστ' οἴκοις βαρύν.
- ΧΟ. σιγᾶν ἂν ἀρμόζοι σε τὸν πλείω λόγον,
εἰ μὴ τι λέξεις παιδὶ τῷ σαυτῆς· ἐπεὶ
πάρεστι, μαστὴρ πατρός, ὃς πρὶν ὅχρητο. 730
- ΤΛ. ὦ μῆτερ, ὡς ἂν ἐκ τριῶν σ' ἐν εἰλόμην,
ἥ μηκέτ' εἶναι ζῶσαν, ἥ σεσωσμένην

Journal: χῶντες would be preferable, if supported by Ms. authority.

713. ἐκ δὲ τοῦδ' ὅδε] "I arrange the words thus: ὅδε ὡς αἵματος μέλας διελθὼν ἐκ σφαγῶν τοῦδε." Musgrave. "and from his wounds this black poison of blood (i.e. poisonous blood) having passed through." See above, v. 570. where σφαγῶν has the same meaning.

718. κακῶς κλύουσιν] On the meaning of κλύω and κλύω with an adverb, see CE. R. 893.

724. ἐξ ἐκουσίας] ac. φρενός, γνώμης, or some similar word. 'Ex or ἐξ with an adjective only has the meaning of the adverb deduced from such adjective: ἐξ ἐκουσίας for ἐκουσίως, ἐξ ἐκωντίας for ἐκωντίως, ἐξ ἐτοίμου for

ἐτοίμως. See Viger, (Seager's Ed.) p. 224. See above, v. 394.

726. τοιαῦτα δ' ἂν] Wakefield quotes Ter. Andr. ii. i. 9. Facile omnes, cum valemus, recta consilia negotis damus: Tu, si hic sis, alter sentias.

728. σιγᾶν... λόγον] So in Med. 80. ἡσύχαζε, καὶ σίγῃ λόγον.

731. ἐκ τριῶν σ'] "This σ' may be taken for σολ or for σό. The latter seems to me to be the more true account: ὅς ἂν ἐκ τριῶν ἐν εἰλόμην, σε ἥ μηκέτ' εἶναι ζῶσαν, ἥ—." Bruck. σ' cannot here be taken for σοι because a long vowel cannot be elided before a short one, so as to leave the short vowel still short. See Major's Ed. of Hecuba, 570.

ἄλλου κεκλησθαι μητέρ', ἢ λάους φρένας
τῶν νῦν παρουσῶν τῶνδ' ἀμείψασθαι ποθεν.

ΔΗ. τί δ' ἐστίν, ὦ παῖ, πρὸς γ' ἐμοῦ στυγούμενοι; 735

ΤΛ. τὸν ἄνδρα τὸν σὸν ἴσθι τόνδ', ἐμὸν λέγω
πατέρα, κατακτείνασα τῇδ' ἐν ἡμέρᾳ.

ΔΗ. οἱ μοι, τίν' ἐξήνεγκας, ὦ τέκνον, λόγον;

ΤΛ. οἷ οὐχ οἷόν τε μὴ τελεσθῆναι. τὸ γὰρ
φανθεῖν τίς ἂν δύναιτ' ἂν ἀγένητοι ποιεῖν; 740

ΔΗ. πῶς εἶπας, ὦ παῖ; τοῦ παρ' ἀνθρώπων μαθὼν
ἄζηλον οὕτως ἔργον εἰργάσθαι με φῆς;

ΤΛ. αὐτὸς βαρεῖαν ξυμφορὰν ἐν ὄμμασιν
πατρός δεδορκῶς, κοῦ κατὰ γλῶσσαν κλύων.

ΔΗ. ποῦ δ' ἐμπελάζεις τάνδρ' καὶ παρίστασαι; 745

ΤΛ. εἰ χρεὶ μαθεῖν σε, πάντα δὴ φωνεῖν χρεῖαν.
ὄθ' εἴρπει κλεινὴν Εὐρύτου πύρσας πόλιν,
νίκης ἄγων τρόπαια πᾶκροβίνια,
ἀκτὴ τίς ἀμφίκλυστος Εὐβοίας ἄκρον
Κήνιαον ἐστίν, εἴθα πατρώῳ Διὶ 750
βαμνοὺς ὀρίζει τεμενίαν τε φυλλάδα
οὗ νιν τὰ πρῶτ' ἐσεῖδον ἄσμενος πόθῳ.

735. ἢ λάους φρένας] "or that you had received better dispositions in exchange for these your present ones."

739. τὸ γὰρ φανθεῖν] Hom. Il. i.

249. οὐδέ τι μῆχαρ ῥεχθέντος κακοῦ ἔσθ' ἄκος εὔρεῖν. Pindar, Olymp. ii.

29. Τῶν δὲ πεπραγμένων, Ἐν δίκᾳ τε καὶ παρὰ δίκαν Ἀποίητον οὐδ' ἂν Χρόνος, δ' πάντων πατὴρ Δόνατο θέμεν ἔργων τέλος. Hor. Od. iii. xxix. Cras vel atrā Nube polum pater occupato, Vel sole puro: non tamen irritum, Quodcumque retro est, efficiet, neque Diffinget, infectumque reddet, Quod fugiens semel hora vexit. Pliny, ii. 7. § 5. says, Deum nullum in præteritum jus habere. The first two of these parallel passages are given or referred to by Wakefield.

744. κοῦ κατὰ γλῶσσαν] "Simi-

larly the messenger in Æsch. Pers. 271. καὶ μὴν παρὼν γε, κοῦ λόγους ἄλλων κλύων, Πέρσαι, φράσαιμι' ἂν, οἷ ἐπορεύσθη κακῇ. [See Dr. Blomfield's note on this passage.] Plautus, Bacchid. iii. 3. 65. Quin ego, quæm periret, vidi; non ex audito arguo." Brunck.

751. ὀρίζει] Ὀρίζει. Isthm. Hesych. The τεμενίαν φυλλάδα in this line probably refers to the bows and chaplets which were placed around the altar to decorate it. "Virg. Æn. ii. 248. Nos delubra Deū miserī, quibus ultimus esset Ille dies, festa velamos fronde per urbem; and ibid. iii. 25. Accessi, virideumque ab humo convellere sylvam Conatus, ramis tegerem ut frontibus aras." Wakefield.

752. ἄσμενος πόθῳ] Wakefield al-

μέλλοντι δ' αὐτῷ πολυθύτους τεύχειν σφαγὰς
 κήρυξ ἀπ' οἴκων ἵκετ' οἰκιῶς Λίχας,
 τὸ σὸν φέρων δάεσμα, θανάσιμον πέπλον· 755
 ὃν κείνος ἐνδύς, ὡς σὺ προὔξειφίεσσο,
 ταυροκτονεῖ μιν, δάδεκ' ἐντελεῖς ἔχων,
 λείας ἀπαρχὴν, βοῦς· ἀτὰρ τὰ πάνθ' ὁμοῦ
 ἱκατὸν προσῆγε συμμιγῇ βοσκήματα.
 καὶ πρῶτα μιν δειλαῖος, ἴλεα φρενί, 760
 κόσμῳ τε χαίρων καὶ στολῇ, κατηύχετο·
 ὅπως δὲ σεμνῶν ὀργίων ἰδαίετο
 φλόξ αἵματ' ἡρὰ καὶ πειράς θρῦος,
 ἰδρῶς ἀνῆι χρωτὶ, καὶ προσπτύσσεται

tered this into *ἕσμενον ποθῶν*, *latus latum vidi*. But Erfurdt's interpretation is the true one, "glad on account of my desire being gratified a long time after it had been formed."

757. *ἐντελεῖς ἔχων*] *Ἐντελεῖς* is here used in the same sense, as *τελεστήσας* and *τελείων* in Homer, *τελεστήσας ἱκατομβάς*, and *ἀρνῶν τε τελείων*. The animals required for sacrifice were to be *ἐντελεῖς*, perfect, i. e. without spot or blemish.

761. *κόσμῳ τε... καὶ στολῇ*] "with his ornament and dress," an *hendyadis* for *ornamental dress*. So Virg. *Æn.* i. *pateris libabat et auro*, for *pateris libabat aureis*. Wakefield quotes Theocr. vii. 57. *Χ' ἀλευόνες στοραιοῦντι τὰ κύματα τὰν τε θάλασσαν*. Virg. *Æn.* i. 61. *molemque et montes insuper altos*.

762. *σεμνῶν ὀργίων*] "*of the sacrifice*, as Antig. 1000. Sept. Theb. 164." [On which passage consult Dr. Blomfield's valuable Glossary.] Musgrave.

763. *φλόξ αἵματ' ἡρὰ*] The flame is called *αἵματ' ἡρὰ* because it proceeded from the blood-stained victims which were burning on the altar.

πειράς θρῦος] *Λιπαροῦ ξύλου θρῦν γὰρ λέγει τὰν δένδρον*. This remark of the scholiast is true, because *πειράς* is an improper epithet as applied to an

oak. The pitch or pine-tree was generally used for burning the sacrifices.

764. *προσπύσσεται*] Musgrave's remark is, "any one who does not allow of the omission of the augment will easily substitute *προσπύσσεται* for *προσπύσσετο*," the common reading. This Porson has done at *Med.* v. 1138. and it has been adopted by Erfurdt. Nothing is more frequent in narratives than the change of tenses from the *past* to the *present*. By this transition more vivacity and animation is given to the narration. For instance, see *Phœn.* 22. *Hec.* 565. Other instances will present themselves to the young scholar in every Greek tragedy. See *Matth. Gr. Gr.* § 504. 1. That the augment cannot be dispensed with in the tragic senary is, we believe, now admitted by all Greek scholars, except Professor Hermann, who in his *Elementa Doctrinæ Metricæ*, p. 77, has quoted the instances where this omission takes place. The passage before us is one of them; on which he remarks, "in the narration of a messenger the augment in such a word (as *προσπύσσετο*) may be omitted." Erfurdt says the reading might be *πρὸς τ' ἐπύσσετο* for *καὶ προσπύσσεται*, which emendation is not necessary for the reason given above.

πλευραῖσιν ἀρτίκολλος, ὥστε τέκτονος, 765
 χιτῶν ἅπαν κατ' ἄρθρον· ἦλθε δ' ὅστ' ἐν
 ἀδαγμὸς ἀντίσπαστος, εἴτα, φοινίας
 ἐχθρᾶς ἐχίδνης ἰὸς ὥς, εἰδαινυτο·
 ἐνταῦθα δὴ βόησε τὸν δυσδαίμονα
 Λίχαν, τὸν οὐδὲν αἴτιον τοῦ σοῦ κακοῦ, 770
 ποίαις ἐνέγκαι τόνδε μηχαναῖς πέπλον·
 ὃ δ' οὐδὲν εἰδὼς δύσμορος, τὸ σὸν μόνης
 δώρημ' ἔλεξεν, ὥσπερ ἦν ἐσταλμένος.
 πακείνος, ὡς ἤκουσε, καὶ διώδυτος
 σπαραγμὸς αὐτοῦ πνευμόνῳ ἀνθήψατο, 775
 μάρψας ποδὸς νιν, ἄρθρον ἧ λυγρίζεται,
 ῥίπτει πρὸς ἀμφίπλυστον ἐκ πόντου πέτραι·
 κρατὸς δὲ λευκὸν μυελὸν ἐκραίνει μέσου,
 διασπαρέντος αἵματος κόμης θ' ὁμοῦ.

765. *ὥστε τέκτονος*,] "like an artist's, or statuary's." The meaning, according to Hermann, is that the robe stuck to the sides of Hercules as firmly, as the statuary represents the robe on the statue of a man cut from a solid block of wood. Musgrave, with the scholiasts, makes *τέκτονος* governed by *ὅπερ* understood, and joined with *ἀρτίκολλος*. This, though a "mira ellipsis," may be defended. See Lambert Bos, *Ellips. Græc.* (Ed. Schæfer, Priestley's Ed. 1825.) p. 467. Statius, *Theb.* xi. 254. as quoted by Wakefield, has imitated this passage: *Qualis ubi implicitum Tirynthius ossibus ignem Sensit, et Etneas membris accedere vestes; Vota incepta tamen libataque thura ferebat, Durus adhuc patiensque mali: mox grande, coactus, Ingemuit, victorque furit per viscera Nessus.*

767. *ἀδαγμὸς*] "*ὁ κνησμὸς*, [i. e. an itching.] *ἀδάξασθαι γὰρ, τὸ κνησασθαι.*" Schol.

εἴτα, φοινίας] There is much dispute among critics as to the punctuation of this passage. Brunck places

a full stop after *ἀντίσπαστος*, and a comma after *ἔλυντο*, thus making *δε* the nominative case to *εἰδαινυτο*. In which case, Hyllus must be aware that Deianira had applied the blood of Nessus to the garment conveyed by him to Hercules. This, however, is not the fact. See v. 930. The punctuation here adopted is substantially that of Wakefield, except that he puts *ἦλθε δ' ὅστ' ἐν ἀδαγμὸς ἀντίσπαστος* within a parenthesis, which is justly objected to by Hermann and Erfardt; because it is not probable that so important a feature in the disorder of Hercules would be inserted merely in a parenthesis.

770. *τὸν οὐδὲν αἴτιον*] "*Ὁν. Met. ix. 165. Ignaroque Liche, quid tradat nescia, luctus Ipsa suos tradat.*" Wakef.

772. *τὸ σὸν μόνης*] Where we should expect *τὸ δώρημα σοῦ μόνης*. See C. C. 341.

778. *κρατὸς δὲ λευκὸν*] The common reading of this passage is *κόμης δὲ λευκὸν μυελὸν ἐκραίνει, μέσου Κρατὸς*

ἄπας δ' ἀνευφήμησεν οἰμωγῇ λιαῖς, 780
 τοῦ μὲν νοσοῦντος, τοῦ δὲ διαπεπραγμένου
 κοῦδεις ἐτόλμα τάνδρὸς ἀντίον μολεῖν.
 ἐσκάτο γὰρ πέδονδε καὶ μετάρσιος,
 βοῶν, ἰύζων· ἀμφὶ δ' ἐκτύπουν πίτραι,
 Λοκρῶν ὄρειοι πρῶνις, Εὐβοίας τ' ἄκραι. 785
 ἐπεὶ δ' ἀπειπε, πολλὰ μὲν τάλας χθονὶ
 ῥίπτων ἑαυτὸν, πολλὰ δ' οἰμωγῇ βοῶν,
 τὸ δυσκάρουνον λίκτρον ἐνδατούμενος
 σοῦ τῆς ταλαίνης, καὶ τὸν Οἰνείας γάμον
 οἷον κατακτῆσαιτο λυμαιντὴν βίου, 790
 τότε· ἐκ προσέδρου λιγνύος διάστροφον
 ὀφθαλμὸν ἄρας, εἶδ' ἂν ἐν πολλῷ στρατῷ
 δακρυρρόοῦντα, καὶ με προσβλέψας, καλεῖ·
 ὦ καί, πρόσελθε, μὴ φύγῃς τούμὸν κακόν,

διασπαρέντος, αἰματός θ' ὁμοῦ. How μέσον κἀρα can be διασπαρῆναι it is not easy to comprehend. A similar difficulty meets us in the present reading, as it regards κόμης connected with διασπαρέντος. For the head on which the hair grew might be broken, and yet the pieces would not be dispersed. In the common lection, Hermann for αἰματός θ' ὁμοῦ conjectures αἰμάδας θ' ὁμοῦ, which to me is unintelligible. These two lines are difficult, most probably corrupt. Having nothing better to suggest, for want of Ms. assistance, I leave them as I find them.

780. ἀνευφήμησεν] 'Ανευφήμησεν' ἀνεφύμειον κατ' ἀντιφράσιν. Σοφοκλῆς Τραχινίαις. Hesych. Hermann contends that there is no antiphrasis in this word, and that ἀνευφημεῖν signifies, to cry out εὐφύμει.

781. διαπεπραγμένου] "despatched," "destroyed," "killed." See Gl. Pers. 265. for instances of the word in this sense, which occurs only in the perfect passive.

784. ἰύζων] Crying out, ἰού or ἰά. See Antig. 154.

785. πρῶνις] "promontories."

"Πρῶν, a promontory, sc. προὖν τῆς γῆς. Thus it will be better derived than from προῖον with Etym. M. p. 692, 47. The Ionic form was πρῶων. Il. Π. 299. Πρῶωνες ἄκροί." Gl. Pers. 136.

786. ἐπεὶ δ' ἀπειπε] "but when he fainted." See this word ably illustrated in Major's Ed. of Hecuba, v. 930. and by Dr. Monk, Hipp. 503.

788. ἐνδατούμενος] ἐνδατεῖσθαι properly signifies, to divide, as GE. R. 196. Euripides, Herc. F. 217. has thus used this word, λόγους ἐναιδισησῆρας ἐνδατούμενος, convicia dividens, i. e. conviciis incessens. Hence ἐνδατεῖσθαι τι or τινα for σφόδρα λοιδορεῖν. Homer frequently uses the simple form δατεῖσθαι. As the Greeks used ἐνδατεῖσθαι, so the Latins differre. Plautus Pseudolo: "Jam ego te differam dictis meis." Brunch.

789. τὸν Οἰνείας γάμον] "his connexion by marriage with Ceneus." "Why the marriage or wife of Ceneus should have a place here, I have not discovered. Perhaps the reading ought to be τὸν Οἰνείας γάμον." Musgrave.

- μηδ' εἴ σε χρεὶ θανόντι συνθανεῖν ἐμοί. 795
 ἀλλ' ἄρον ἔξω, καὶ μάλιστα μὲν μίθεος
 ἱνταῦθ', ὅπου με μὴ τις ὄψεται βροτῶν
 εἰ δ' οἴκτοι ἰσχυεῖς, ἀλλὰ μ' ἐκ γῆ τῆσδε γῆς
 πόρθμευσον ὡς τάχιστα, μηδ' αὐτοῦ θάνατον.
 τοσαῦτ' ἐπισκῆψαντος, ἐν μέσῳ σκάφει 800
 θίντες σφε, πρὸς γῆν τήνδ' ἐκείλαμιν μόλις
 βρυχώμενοι σπασμοῖσι. καὶ νῦν αὐτίκα
 ἢ ζῶντ' ἐσώψισθ', ἢ τεθνηκότ' ἀετίως.
 τοιαῦτα, μῆτερ, πατρὶ βουλευσάσ' ἐμῷ
 καὶ δρῶσ' ἐλήφθης, ὣν σε ποίνιμος Δίκη 805
 τίσαιτ', Ἐρινύς τ'. εἰ θέμις δ', ἐπιύχομαι
 θέμις δ', ἐπεὶ μοι τὴν θέμιν σὺ προὔβαλες,
 πάντων ἄριστον ἄνδρα τῶν ἐπὶ χθονὶ
 πτεῖνας, ὅποῖον ἄλλον οὐκ ὄψει ποτέ.
 ΧΟ. τί σὶγ' ἀφίρπεις; οὐ κάτοισθ' ὀθούνεκα 810
 ξυνηγορεῖς σιγῶσα τῷ κατηγόρῳ;
 ΤΛ. ἰᾶτ' ἀφίρπειν. οὐρος ὀφθαλμῶν ἐμῶν
 αὐτῇ γένοιτ' ἄκωθεν ἐρπούση καλῶς.
 ὄγκον γὰρ ἄλλως ὀνόματος τί δέῃ τρέφειν
 μητρῴον, ἥ τις μηδὲν ὡς τεκούσα δρᾷ; 815
 ἀλλ' ἐρπέτω χαίρουσα τὴν δὲ τέρψιν, ἣν

797. *ἔπον με μὴ τις*] *Edipus* prefers a similar request to the chorus. See *CE. R. v.*, 1399—1402.

798. ἀλλά] "at least." See *CE. C.* 238.

799. *μηδ' αὐτοῦ θάνατον*] "and let me not die here." The subjunctive for the imperative.

802. *βρυχώμενον*] *Βρυχάμαι* properly signifies, to roar as a lion, as Wakefield well remarks, quoting Hesych. *βρυχάσθαι, ὡς λέων*.

810. *τί σὶγ' ἀφίρπεις;*] A departure in silence foreboded something

terrible. *CE. R.* 1065. *Antig.* 1230. 1236. *Senec. Herc. Cē.* 869.

812. *ἰᾶτ' ἀφίρπειν*] *Edipus* makes a similar remark when Jocasta abruptly and silently quits the stage. See *CE. R.* 1066.

814. *ὄγκον . . . ὀνόματος . . . μητρῴον*] This is a poetical enallage for *ὄγκον ὀνόματος μητρῴου*. See above, v. 666.

815. *ἥ τις*] The antecedent to *ἥ τις* is *μήτηρ* contained in *μητρῴον*. See above, v. 259.

- τῷ μῶ δίδωσι πατρὶ, τήνδ' αὐτὴ λάβοι.
 XO. Ἴδ' οἶον, ᾧ παῖδες, προσέμιξεν ἄφαρ στρ. α'.
 τοῦτος τὸ θεοπρόπον ἦμιν
 τᾶς παλαιφάτου προνοίας, 820
 ὃ τ' ἔλακεν, ὁπότε τελεόμηνος ἐκφέρει
 δωδέκατος ἄροτος, ἀναδοχὰν τελεῖν πόνον
 τῷ Διὸς αὐτόπαιδι. καὶ τὰδ' ὀρθῶς
 ἔμπεδα κατουρίζει.
 πῶς γὰρ ἂν ὁ μὴ λεύσσω 825
 ἔτι ποτ' ἔτ' ἐπίπονόν γ' ἔχοι
 θανὸν λατρεῖαν;
 εἰ γάρ σφε Κενταύρου Φονίᾳ νεφέλα ἀντ. α'.
 χρεῖσι δολοποιὸς ἀνάγκη
 πλευρὰ προστακέντος ἰοῦ, 830
 ὃν τίκετο θάνατος, ἔτιπε δ' αἰόλος δράκων,

818. προσέμιξεν] "admixit." So Hesych. "προσμίξας προσελθόν: and ἦμιν is understood." Wakefield.

821. ἐκφέρει] "should produce" sc. its fruits.

822. δωδέκατος] "Triclin. δωδέκα-
 τες τ'." The old books omit τ'. Erfurdt,
 δωδεκάτους ἄρότους, making σελήνη
 understood with τελεόμηνος. This is
 hard. He had been influenced by the
 antistrophic verse [where if we read
 διον the verses will correspond] and
 the remark of Hesychius, ἄρότους
 ἐνιαυτοῦς. Σοφοκλῆς Τραχινίαις." Her-
 mann. The oracle here alluded to is
 different and distinct from that men-
 tioned at v. 163.—the one referring
 to fifteen months, and the other to
 twelve years as the period fixed for the
 termination of Hercules's labors.

ἀναδοχὰν τελεῖν] "that it would
 terminate [the necessity] to the
 genuine son of Jove of undertaking
 [any further] labors."

823. αὐτόπαιδι] γνησίῳ παιδί. Schol.
 824. κατουρίζει] "κατ' οὖρον ἔρχεται
 or βεῖ. Cf. above, v. 468. and Æsch.
 Pers. v. 607." Musgrave.

827. θανόν] "after he is dead."
 Reiske, to avoid the repetition, μὴ
 λεύσσω and θανόν, proposes ἀνεν, i. e.
 ἀνέναι, persicere. Such repetitions
 however are not uncommon in the
 tragic and other writers.

830. πλευρὰ] "The common read-
 ing πλευρᾶ cannot be admitted on ac-
 count of the metre: I have therefore
 given πλευρά, so that κατὰ will be un-
 derstood." Erfurdt.

831. ὃν τίκετο θάνατος] This line
 has caused much discussion and con-
 sequently emendation among critics
 on account of the two words τίκετο
 and ἔτεκε. It is more than probable
 that the line is corrupt, but the follow-
 ing emendations will not perhaps satisfy
 any, except the proposers of them.
 For τίκετο Wakefield would substitute
 δέχετο, "which death, i. e. the dying
 Nessus took up, to give Deianira."
 Lobeck, Aj. p. 327. proposes ἔτερε.
 Hermann had, according to Erfurdt,
 suggested ἔρεσε as the true reading,
 though he defends the line as it now
 stands. He says, "unnecessary ob-
 jections have been raised against the

πῶς ὃδ' ἂν ἄλιον ἕτερον ἢ τανῦν ἴδοι,
 δεινотάτῳ μὲν ὕδρας προστετακώς
 φάσματι; μελαγχαίτα δ'
 ἄμμιγά νιν αἰκίζει 835
 ὑποφόνια δολόμυθα κέντρ'
 ἐπιζέσαντα.
 ὦν ἄδ' ἁ τλάμων, στρ. β.
 ἄσκνον μεγάλαν προσορῶσα δόμοισι βλάβαν,
 νίαν αἰσούντων γάμων, 840
 τὰ μὲν οὔτι προσέβαλε, τὰ δ' ἀπ' ἀλλόθρου
 γνώμας μολόντ' ὀλεθρίαισι συναλλαγαῖς,
 ἥ που ὀλοὰ στένει,
 ἥ που ἀδινῶν χλωρὰν
 τίγγει δακρύων ἄχνην. 845
 ἃ δ' ἐρχομένα
 μοῖρα προφαίνει δολίαν
 καὶ μεγάλαν ἄταν.
 ἔρρωγεν παγὰ ἀντ. β.

words τέκετο and ἔτεκε; which, though used promiscuously, yet the proper force of the middle voice is more applicable to a father than to a mother. And thus Sophocles seems to have distinguished here, *which death begets, and the dragon brought forth.*" This account of the passage would be satisfactory, were it not for the masculine forms αἰδώς and δράκων, which by no poetic licence can be applied to a mother.

832. ἄλιον ἕτερον] The common reading ἀέλιον destroys the metre, unless the first syllable of ἀέλιον be short, which Seidler contends (vers. dochm. p. 103.) may be the case. The instances however, which he adduces in support of this doctrine, are inapplicable. Med. 1247. 'Ἀστὶ δ' αἰλίου κατίβη'. Here the first syllable of αἰλίου is long, as is proved by the corresponding line in

the antistrophe, μέταν ἄρα γένε φίλιον.

836. ὑποφόνια...] Brunck has Νέου σου φόνια instead of ὑποφόνια. This reading destroys the metre. The text here adopted is that of Hermann.

843. ὀλοὰ] Brunck takes this word as the nominative singular referring to Tecmessa: the Scholiast, as the acc. plur. neut. used adverbially. The metre determines nothing; either acceptance will supply a very good sense.

845. τίγγει] τίγγω is here used in a somewhat uncommon sense, to shake or drop. Wakefield considers it as taken neutrally, but an active signification is borne out by Hesychius, Τίγγει βρέχει σταλάζει. Cf. the Schol. who explains τίγγει by καταστάξει.

849. ἔρρωγεν] "This is the preterite middle from the obsolete ῥεῖν

- δακρύων· κίχεται νόσος, ᾧ πόποι, οἷον ἀναρ- 850
 σίων οὐκ ἔρακλίου
 ἀγαπλεῖτον ἐπέμολε πάθος οἰκτίσαι.
 ἰὼ κελαιναὶ λόγχαι προμάχου δορὸς,
 ἃ τότε βοᾶν νύμφαν
 ἄγαγες ἀπ' αἰπεινᾶς 855
 τάνδ' Οἰχαλίας αἰχμᾶ·
 ἃ δ' ἀμφίπολος
 Κύπρις ἀναυδος φανερά
 τῶνδ' ἐφάνη πρέπτωρ.
 HM. Πότερον ἐγὼ μάταιος, ἢ κλύω τινὸς 860
 οἴκτου δι' οἴκων ἀρτίως ὀρμωμένου ;
 τί φημί ;
 HM. ἤχει τις οὐκ ἄσημον, ἀλλὰ δυστυχῇ
 πικρὸν εἶσω καὶ τι κρινίζει στέγη.
 HM. ξύνες δὲ 865
 τήνδ', ὡς ἀήθης καὶ συνωφευμένη
 χαρεῖ πρὸς ἡμᾶς γραῖα σηματοῦσά τι.
 TP. ᾧ παῖδες, ὡς ἄρ' ἡμῖν οὐ σμικρῶν κακῶν
 ἦρξεν τὸ δῶρον, Ἑρακλεῖ τὸ πόμπιμον.

ῥέσσω, findo. Grammarians absurdly derive it from *ῥήσω*." Pers. Gl. 439.

παρὰ δακρύων] "the fountain of my tears." *πᾶρεσιν ἡμῶν δακρύων, ὡς ἀπὸ πηγῆς κρουνηδόν.* Schol.

850. *οἷον ἀναρσίον*] The very best text which can be given of this passage, and we believe that to be Hermann's, leaves the construction embarrassed, and the sense difficult. *Recepta scriptura*, says Wakefield, *salubrosa est, incondita, obscurior etiam, atque perturbato verborum ordine.* As we have however followed Hermann's text, we subjoin his interpretation without pledging ourselves for its truth. "The disease is spread; a remarkable calamity on Hercules such as it never [before] happened to be pitied by his enemies." In this sense the following

Soph. Trach.

are parallel passages: *Æn.* ii. 6. *Quis talia fando, Myrmidonum, Dolopumve, aut duri miles Ulyxi, Temperet a lacrymis?* and *Æn.* xi. 258. *scelerum pœnas expendimus omnes, Vel Priamo miseranda manus.*

858. *Κύπρις ἀναυδος*] Here the unavowed love of Hercules for Iole is hinted at as the cause of all these evils.

861. *οἴκτου*] "a note of compassion," "a plaint." So Phœn. 1600. *οἴκτων μὲν ἦδη λήγεθ'.* Iph. T. 904. *λήξαντα δ' οἴκτων, κατ' ἐκείν' ἐλθεῖν χρεόν.*

869. *τὸ πόμπιμον*] "which was sent." In general *πόμπιμος* and other words in *ἴμος* have an active signification; or as Dr. Blomfield expresses it, *Agam.* Gl. 9. "a certain medial signification between the active and pas-

- ΧΟ. τί δ', ὦ γεραιὰ, καινοποιθῆν λέγεις ; 870
 ΤΡ. βέβηκε Διάνειρα τὴν πανυστάτην
 ὁδῶν ἀπασῶν ἐξ ἀκινήτου ποδός.
 ΧΟ. οὐ δὴ ποθ' ὡς θανοῦσα ;
 ΤΡ. πάντ' ἀκήποας.
 ΧΟ. τέθηκε ἐνὶ τάλαινα ;
 ΤΡ. δεύτερον κλύεις.
 ΧΟ. τάλαιν' ὀλεθρία, τίνι τρόπῳ θανεῖν σφε φῆς ; 875
 ΤΡ. σχετλιάτατα πρὸς γε πρᾶξιν.
 ΧΟ. εἰπὲ τῷ μόρῳ, γύναι, ξυντρίχει.
 ΤΡ. αὐτὴν διηϊστῶσε.
 ΧΟ. θυμὸς, ἧ τίνες
 νόσοι ;
 ΤΡ. τάνδ' αἰχμὰ 880
 βίλειος κακοῦ ξυνεῖλε ;
 ΧΟ. πῶς ἐμήσατο
 πρὸς θανάτῳ θάνατον
 αἰνύσασα μόνα ;
 ΤΡ. στονόεντος ἐν τομᾷ σιδάρου.
 ΧΟ. ἐπείδεις, ὦ 885
 ματαία, τάνδ' ὕβρις ;
 ΤΡ. ἐπείδον, ὡς δὴ πλησία παραστάτις.
 ΧΟ. τίς ἦν ; πῶς ; φέρ' ἐπέ.
 ΤΡ. αὐτὴ πρὸς αὐτῆς χειροποιεῖται τάδε.
 ΧΟ. τί φωνεῖς ;

sive." In the present passage the sense of πόμπιμος is decisively passive, as also in Hipp. 578. σοὶ μέλει πομπίμα φάτις δωμάτων. It is as decisively active, Phoen. 998. 1726. Med. 844. Hec. 1272. Helen. 1079.

873. ὡς θανοῦσα] sc. βέβηκε. So C. R. 949. εἰ γὰρ ἐκείνον θανάσιμον βεβηκότα : where the present passage would lead us to suppose that θανάσιμον is not put elliptically for θανάσιμον ἔδδεν. See however Bos. Ellips. v. 666.

876. σχετλιάτατα] Σχέτλιος, rarely, if ever, occurs in the comparative or superlative degree. And if this be a part of an iambic line, as Hermann has written it, an anapaest will be introduced as the second foot. If the metre be iambic, Hermann's emendation is not to be despised, σχετλίη, τὰ πρὸς γε πρᾶξιν.

888. τίς ἦν ;] ἀπὸ τοῦ, τίνα θυμὸν εἶχε τότε ; Schol.

- ΤΡ. σαφηνῆ. 890
 ΧΟ. ἔτεκεν, ἔτεκεν μεγάλην
 ἅ νύορτος ἄδ' ἐνύμφα
 δόμοισι τοῖσδ' Ἐρινύν.
 ΤΡ. ἄγαν γὰρ μᾶλλον ὃ εἰ παροῦσα πλησία
 ἔλυσσας οἷ' ἔδρασε, κάρτ' ἂν ἤκτισας. 895
 ΧΟ. καὶ ταῦτά γ' ἔτλη χεῖρ γυναικεία κτίσαι;
 ΤΡ. θεινῶς γὰρ κεύσει δ', ὥστε μαρτυρεῖν ἑμοί.
 ἐπεὶ παρῆλθε δαμάτων ἔσω μόνη,
 καὶ παῖδ' ἐν αὐλαῖς εἶδε κοῖλα δέμνια
 στορνύνθ', ὅπως ἄψορρόν ἀντῇ πατρὶ, 900
 κρύψας' ἑαυτὴν ἔθα μὴ τις εἰσίδοι,
 'βρυχᾶτο μὲν βομοῖσι προσπίπτουσ', ὅτι
 γένοιτ' ἐρήμη, κλαε δ' ὀργάνων ὅτου
 ψαύσειεν, οἷς ἐχρῆτο διλααία πάρος·
 ἄλλη δὲ κάλλη δαμάτων στρωφωμένη, 905
 εἴ του φίλων βλίψειεν οἰκετῶν δέμας,

890. *σαφηνῆ*] “*certains*, a very rare word. Pind. Olymp. x. 67. τὸ δὲ σαφηνῆς, ὡς πρὸς, κατέφρασαν. Æschylus, P. V. [806. Ed. Blomf.] with Theognis has used *σαφηνῆς*.” Wakefield. *Σαφηνῆς* is found twice in Pers. viz. v. 640. and v. 744. But it does not occur at all in Euripides or Aristophanes.

892. *νύορτος*] (E. C. 1498. τί δ' ἐστίν, ὃ καὶ Λαῶν, νύορτον αἶδ';

896. καὶ ταῦτά γ' ἔτλη] This line is variously read. The common editions have καὶ ταῦτ' ἔτλη τις χεῖρ γυναικεία κτίσαι; *tis* is absurd in this position. Some for *tis* read *ἡ*, which is equally objectionable; others omit both. Hermann includes this and the following line in brackets. Reiske proposed καὶ ταῦτ' ἐτ' ἔτλη. Perhaps the true reading is that given in the text, being a conjectural emendation of Heath, and published in the Eton Edition of 1786. The sense would be

complete if this line were given to the Nurse, not to the chorus, and the mark of interrogation removed. For the chorus did not know what deeds had been done, and therefore could not with propriety say *ταῦτα*, whereas *ταῦτα* will, in the Nurse's mouth, very well refer to οὐκ ἔβρασε in the preceding line.

898. ἐπεὶ παρῆλθε] Schæfer for παρῆλθε [which word occurs with a similar usage, (E. R. 1231.) proposes γὰρ ἦλθε. But “the Greeks, at the commencement of a narration, begin sometimes with the particle γὰρ, sometimes without any copula, as Æsch. P. V. 207.” Hermann. Many other instances might be adduced where γὰρ is similarly omitted after ἐπεὶ. See Phœn. 1106. Med. 1133.

899. κοῖλα] γράφεται κοινὰ, ἢ τὰ τοῦ θανάτου, ἢ τὰ αἰσθῆς καὶ τοῦ Ἡρακλέους. Schol.

906. φίλων . . οἰκετῶν δέμας] “a

ἔκλειν ἡ δύστηνος εἰσορῶμένη,
 αὐτὴ τὸν αὐτῆς δαίμον' ἀνακαλουμένη,
 καὶ τὰς ἄπαιδας εἰς τὸ λοιπὸν οὐσίας.
 910 ἔπει δὲ τῶνδ' ἔληξεν, ἐξαίφνης σφ' ὄρῳ
 τὸν Ἡράκλειον θάλαμον εἰσορῶμένην.
 πᾶγὰ λαθραῖον ὅμμ' ἐπισκiasμένη
 'Φρούρου' ὄρῳ δὲ τὴν γυναῖκα δεινίοις
 τοῖς Ἡρακλείοις στρωτὰ βάλλουσιν φάρη.
 915 ὅπως δ' ἐτέλεσε τοῦτ', ἐπενθοροῦσ' ἄνω
 'καθέζετ' ἐν μέσοισιν εὐναστηρίοις,
 καὶ δακρύων ῥήξασα θερμὰ νάματα,
 ἔλεξεν ὧ λέχη τε καὶ νυμφεῖ' ἐμὰ,
 τὸ λοιπὸν ἦδη χαίρειθ', ὥς ἐμ' οὔποτε

periphrasis for φίλους οἰκίας. So Eurip. Orest. 107. τί δ' οὐχὶ θυγατρὶς 'Ερμῆος πέμπεις δέμας; δέμα is also used periphrastically, above, 524. δέμα νόμφας, for νόμφη. Aj. 140. δέμα τελέας for τέλεια. Antig. 935. Δανέας δέμας for Δανήν." Bruck. See Antig. v. 1.

909. ἔκλειν εἰς τὸ λοιπὸν οὐσίας] "her future existence deprived of [the chance of having more] children." Hermann suggests δέκλειν for ἔκλειν, explaining it by reference to the children which Hercules would have both by Iole and Deianira. But the history of Hercules would justify the epithet πολέπαιδας, though the metre would not.

910. ἐπεὶ δὲ τῶνδ' ἔληξεν] "These lines of Sophocles have been imitated by Virgil in the death of Dido, Æn. iv. 645. Interiora domus irrumpit limina, et altos conscendit furiabunda rogos. Hic postquam Iliacas vestes notumque cubile conspexit, paulum lacrymis et mente morata, Incubuitque toro, dixitque novissima verba: Dulces exuvio, dum fata Deusque sinebat, Accipite hanc animam, meque his exsolvit curis. See P. Victor. Var. Lect. v. 14." Bruck.

911. τὸν Ἡράκλειον] Sola domo

maeret vacus, stratisque relictis Incubat. Æn. iv. 82.

916. εὐναστηρίους] 'Ευναστήριον is the place where the εὔναι were spread, Dormitorium, according to Pliny. Words ending in τήριον generally have this signification; as φυλακτήριον the place where φύλακες were stationed, δεσμοτήριον, the place where δεσμῶνται were confined, δικαστήριον the place where the δικασταὶ administered justice. Εὐναστήριον is a word but of rare occurrence. We find it Orest. 583. and Pers. 165. where it is properly restored by Dr. Blomfield for the common reading εὐνατήριον. His remark is, "εὐναστήριον is rightly formed from εὐνάειν, as δικαστήριον from δικάζειν."

917. καὶ δακρύων] "and having poured forth warm streams of tears." So Dioscorides, Anthol. p. 202. δάκρυα δ' οὐκ ἐβήκει. Incert. ibid. p. 270. ἐβήκειν μούσαι δάκρυα. Eurip. Troad. 757. πνεῦμ' ἀποβήκει. Iph. T. 981. βίον ἀποβήκειν." Musgrave.

918. λέχη τε καὶ νυμφεῖ' ἐμὰ] This is probably a poetic form for λέχη νυμφίκα' ἐμὰ, like the Virgilian pateris libat et auro for pateris aureis. See above, 761.

919. τὸ λοιπὸν ἦδη χαίρειθ'] "Si-

- δέξεσθ' ἔτ' ἐν κοίταισι ταῖσδ' εὐνήτριάων. 920
 τοσαῦτα φωνήσασα, συντόνῃ χειρὶ
 λυεῖ τὸν αὐτῆς πέπλον, ᾧ χρυσήλατος
 προῦκειτο μαστῶν περονίς· ἐκ δ' ἐλάπισεν
 πλευρὰν ἅπασαν, ὥλινεν τ' εὐώνυμον.
 καὶ γὰρ δρομαία βᾶσ', ὅσον περ ἴσθενοι, 925
 τῷ παιδί φράζω τῆς τεχνωμένης τάδε.
 καὶν ᾧ τὸ κείσε δεῦρό τ' ἐξορμώμεθα,
 ὀρώμεν αὐτὴν ἀμφιπλήγι φασγάνῳ
 πλευρὰν ὑφ' ἧπαρ καὶ φρένας πεπληγμένην.
 ἰδὼν δ' ὁ καὶς ᾤμωξεν. ἔγνω γὰρ τάλας 930
 τοῦργον κατ' ὀργὴν ὡς ἐφάψειεν τόδε,
 ὅψ' ἐκδιδασχθεὶς τῶν κατ' οἶκον, οὔνεκα
 ἄκουσα πρὸς τοῦ θηρὸς ἔρξειεν τάδε.
 πάνταυθ' ὁ καὶς δύστηνος οὐτ' ὀδυρμάτων
 ἐλείπετ' οὐδέν, ἀμφὶ νιν γοῶμενος, 935
 οὐτ' ἀμφιπύκτων στόμασιν, ἀλλὰ πλευρόθεν

milarly Anacr. Od. i. χαίροντε λοιπὸν
 ὁμῶν, *Hymn.* Wakef.

922. §] Wakefield would here read
 ᾧ, which is approved of by Erfurdt.
 The alteration however is not neces-
 sary.

923. ἐκ δ' ἐλάπισεν] *Ἐξέλαπισεν*
ἐξεσκέλευσεν, ἐξέθυσεν, Hesych. *ἐγύμ-
 νασεν, ἐξέθυσεν*, Schol.

924. εὐώνυμον] This adjective prob-
 ably refers both to *πλευρὰν* and *ὥ-
 λινεν*, as Wakefield thinks. She laid
 bare her left side, that she might the
 more easily stab herself to the heart.

926. τῷ παιδί] "τῷ ΤΑΛῶ, τῷ παιδί
 τῆς τοιαύτα τολμῶσης. Schol. Mus-
 grave, with whom Schaefer agrees,
 makes τῆς τεχνωμένης governed by
 φράζω. As to the sense, I readily agree
 with them, if only this genitive be
 joined with the pronoun τάδε rather
 than with the verb. For the plena ora-
 tio is either φράζω τάδε τῆς αὐτῆς
 τεχνωμένης, or τῆς τάδε τεχνωμένης
 φράζω αὐτά." Hermann. The ordo of

the Scholiast appears to be the most
 simple.

929. πεπληγμένην] "struck in the
 side." Here *πλευρὰν* is the accusative
 after *πεπληγμένην*, and said to be go-
 verned of κατὰ. Musgrave erroneously
 asserts that *πεπληγμένην* is used for
πεπληγνύων, the passive for the active.

930. ἔγνω γὰρ τάλας] "For the
 wretched son knew that she had com-
 mitted this act from anger" [against
 herself, because she had caused the
 destruction of Hercules].

935. ἐλείπετ'] "was left behind,"
 "was deficient in." Similarly Electr.
 473. γνώμας λειτουργομένη σοφῆς, "de-
 ficient in sound judgment."

936. πλευρόθεν] "This is the same
 as [or rather the genitive used for the
 dative] *πλευρῇ*, i. e. πρὸς *πλευρὰν*. So
 below, v. 1130. σέθεν for σοί. In the
 same manner Eurip. Iph. A. 726. τί
 χρήμα; ταῖθεσθαι γὰρ εἶθισμαι σέθεν.
 and Suppl. 566. βούλει ξυνάμει μύθον
 ἐν βραχεὶ σέθεν;" Reiske.

πλευρὰν παρεῖς, ἔπειτο πόλλ' ἀναστίνων,
 ὥς νιν ματαίως αἰτία βάλοι κακῇ·
 κλάων ὀθούνηκ' ἐκ δυοῖν ἴσοιθ' ἄμα,
 πατρός τ' ἐκείνης τ' ὠφραμισμένος βίου.
 τοιαῦτα τὰνθάδ' ἐστίν. ὥστ' εἴ τις δύο
 ἢ καὶ πλείους τις ἡμέρας λογίζεται,
 μάταιός ἐστιν. οὐ γὰρ ἴσθ' ἢ γ' αὔριον,
 πρὶν εὖ πάθῃ τις τὴν παροῦσαν ἡμέραν.

940

ΧΟ. Πότερ' ἄρα πρότερ' ἐπιστίνω, στρ. α'. 945
 πότερα τέλεια περαιτέρω,
 δυσκριτ' ἔμοιγε δυστάνω.
 τάδε μὲν ἔχομεν ὅρᾱν δόμοις, ἀντ. α'.
 τάδε δὲ μελόμεν ἐπ' ἐλπίσιν·
 κοινὰ δ' ἔχειν τε καὶ μέλλειν. 950
 εἴθ' ἀνεμόσσά τις στρ. β'.
 γένοιτ' ἔπουρος ἐστιῶτις αὔρα,
 ἥ τις μ' ἀποικίσσειεν ἐκ τόπων, ὅπως
 τὸν Διὸς ἄλκιμον γόνον

938. αἰτία βάλοι] βάλοι is here used in the sense of ἔμβαλοι. So C. R. 646. τὸν ἐναγῆ φίλον μὴ ποτ' ἐν αἰτίᾳ σὺν ἀφανεί λόγῳ ἔτιμον βαλεῖν, where Brunnck properly says the construction is ἔμβαλεῖν αἰτία σὺν ἀφανεί λόγῳ ἔτιμον.

939. δυοῖν] Brunnck gives δυεῖν, which is the more recent Attic form, as Eustath. informs us, Il. K. p. 802. 32. τὸ δυεῖν σπάνιον παρὰ τοῖς παλαιοῖς, ἔστι δὲ ὁμοῦ παρὰ Θουκυδίδῃ. Matthiae, Gr. Gr. § 138. asserts that δυεῖν is never used but in the genitive, as here.

942. λογίζεται] See a similar sentiment C. C. 569.

945. πότερ' ἄρα] This line is variously read, though the one here adopted alone is agreeable to metre and grammar. Brunnck has πότερα πρότερ' ἢ ἐπιστίνω; an iambic dimeter, but this is objectionable because ἢ is here grammatically inadmissible. Wakefield added πότερ' ἢ πρότερ' ἐπιστίνω;

which offends both grammatically and metrically.

949. μελόμεν] μέλλομεν, Brunnck's reading, on the authority of the Scholiast and editions, is contrary to the metre. Musgrave translates μέλλομεν by cogitamus. Μέλλω, in the next line, signifies to expect, i. e. μέλλω ἔχειν. ἐλπίσιν] "in our expectations:" ἔλπις is a word of middle signification: expectation of good is hope; but here was no expectation of good.

951. εἴθ' ἀνεμόσσά] "Similar prayers of the wretched may be found in several passages of the tragic writers. Cf. Æsch. Suppl. 786. Eurip. Hipp. 739. Ion, 809. Homer. Od. T. 63." Musgrave. The Ionic form of ἀνεμόσσω is ἀνεμόσσω, a word very frequent in Homer. ἀνέμω occurs Antig. 352. where the first syllable, as here, is long. See Damm's Lex. Etym. et Re. in voc.

- μὴ ταρβαλία θάνοιμι 955
 μούνον εἰσιδοῦσ' ἄφαρ
 ἐπεὶ ἐν δυσάπαλλάκτοις ὀδύναις
 χωρεῖν πρὸ δόμων λέγουσιν
 ἄσπετόν τι θαῦμα.
 ἄγχου δ' ἄρα κού μακρὰν ἀντ. β'. 960
 προῦκλαον, ὅξυφωνος ὡς ἀηδάν.
 ξένων γὰρ ἐξόμιλος ἦδε τις βάσις.
 πᾶ δὲ φορεῖ νιν; ὡς φίλου
 προκηδομένα, βαρεῖαν
 ἄψοφον φέρει βάσιν. 965
 αἱ αἱ ὄδ' ἀναύδατος φέρεται.
 τί χρὴ, θανόντα νιν, ἢ καθ'
 ὕπνον ὄντα, κρῖναι;
 ΤΛ. ὦ μοι ἐγὼ σοῦ, πάτερ, ὦ μοι ἐγὼ
 σοῦ μέλειος. τί πάθω; τί δὲ μήσομαι; 970
 οἶμοι.
 ΠΡ. σίγα, τέκνον, μὴ κινήσης

955. μὴ ταρβαλία θάνοιμι] "lest I should die through fright." "Musgrave and Groddeck consider μούνον in the next line as an adverb, the former rendering it *duntarat*, the latter *dummodo*. This could not have entered into the mind of Sophocles. He says μούνον because Deianira was dead. For thus the passage goes on: 'I know not which disaster I shall the rather bewail. Deianira is dead. We hear that Hercules is near death, and I could wish to escape the distressing sight of beholding him the sole survivor.'" Hermann.

958. πρὸ δόμων] "in front of this palace," *πλησίον του της οικίας*. Schol. Brunck alters πρὸ δόμων into πρὸς δόμον. Heath had previously suggested the same emendation. This is not necessary, though in the case of either

reading the line does not metrically correspond with the antistrophe. Musgrave alters the positions of πρὸ and δόμων reading δόμων πρὸ. Hermann considers, (*Elem. Doctr. Metr. lib. iii. c. 11. § 12.*) that in this kind of verse, which is allied to the Glyconic, the position of the dactyl varies.

960. ἄγχου δ' . . . κού μακρὰν] This and similar redundancies are illustrated, *C. R.* 58.

962. ἐξόμιλος] *ἀήθης*. Schol.

βάσις] *βάσις ξένων* is put by a poetical inversion for *ξένοι βαλόντες*. See *C. C.* 1044.

965. φέρει βάσιν] *βάσις* being the regular nominative case to φέρει, φέρει βάσιν is a harsh construction.

970. τί πάθω] On this idiom see *C. C.* 214.

ἀγρίαν ὀδύνην πατρὸς ἀμόφρονος.
 ζῇ γὰρ προπετής. ἀλλ' ἴσχε δακρῶν
 στόμα σόν.

ΤΛ. πῶς φής, γέρον; ἢ ζῇ; 975

ΠΡ. οὐ μὴ ἔξηγερεῖς τὸν ὑπὸν πάτοχον,
 κακκινήσεις, κἀναστήσεις
 φοιτάδα δεινὴν νόσον, ᾧ τέκνον.

ΤΛ. ἀλλ'

ἐπὶ μοι μελέω
 βάρος ἄπλετον ἐμμέμονε φρήν. 980

ΗΡ. ᾧ Ζεῦ,
 ποῖ γὰς ἦκω; παρὰ τοῖσι βροτῶν
 κεῖμαι πεπονημένος ἀλλήλοισι
 ὀδύναις; οἱ μοι ἐγὼ τλάμων
 ἢ δ' αὖτ' ἑμὲ βρῦκει. φεῦ.

985

ΠΡ. ἄρ' ἐξήδεις, ὅσον ἦν κέρδος

975. ἀμόφρονος] ἐκ τῶν ὀδυνῶν ἡ-
 γριωμένου. Schol.

974. προπετής] This word is va-
 riously interpreted. The Scholiast
 says, προπετής, εἰς τὸν θάνατον προπε-
 νευκός· ἢ παρεμένος εἰς τὴν γῆν πεσόν·
 ἢ ἐπὶ πρόσκπον κοιμέμενος· ἢ καὶ μόνον
 κείμενος. The third of these is pre-
 ferred by Hermann. Wakefield adopts
 the first, quoting Eurip. Alcest. 141.
 ἥδη προπετής ἐστι, καὶ ψυχοφθαγεί.

δακρῶν στόμα σόν] "biting your
 mouth (or, as we say, lip)" to control
 your sorrow. Senec. Herc. Œt. 1427.
 Compescere voces, inclitum Alcidiæ ge-
 nus! Longus dolorem foraitan vincet
 sopor.

976. οὐ μὴ ἔξηγερεῖς] Aldus and
 others have ἐξηγερεῖς, κακκινήσεις, κἀ-
 ναστήσεις, which offend against metre
 and syntax. The idiom of the Greek
 language requires after οὐ μὴ either the
 future indicative or the second aorist
 subjunctive. Such is the law laid down
 by Dawes, who has (Misc. Crit. p.
 399. Ed. Kidd.) altered this passage
 as it now stands in the text.

978. φοιτάδα] "frenzied" or "mad-
 dening," from φοίτη, frenzy. P. V.
 619. μεχρίονσα κέν-τροις φοιταλέωσαν.

979. ἐπὶ μοι μελέω] "The ordo of
 the words is: φρήν ἐμμέμονέ μοι με-
 λέω ἐπὶ βάρος ἄπλετον. The compound
 ἐμμέμονα, which, as well as the other
 form, ἐπιμέμονα, was not noticed by
 lexicographers, is the same in mean-
 ing as the simple μέμονα. The Homeric
 phrase is κραδίη μοι μέμονε. It sig-
 nifies more here than προθυμείναι, ἔρμῃ,
 by which words it is usually explained.
 The Scholiast says rightly, ἐνθουσιᾷ.
 He might have added ταρασσέναι." Brunck.

985. ἢ δ' αὖτ' ἑμὲ βρῦκει] βρῦκα agrees
 with νόσος understood, or perhaps
 with ὀδύνῃ, ὀδύναις having been used
 in the preceding line.

βρῦκει] βρύκειν λαβρῶς ἐσθίειν καὶ
 μασσάσθαι, Hesych. In this sense the
 word occurs, Aristoph. Av. 26. βρό-
 κων' ἀπέδεσθαι φησὶ μου τοῦτ' ἐκ τῆς νόσου.

986. ἐξήδεις] The common reading
 is ἐξήδης. The reason for the altera-
 tion will be found, Antig. 18.

σιγῇ κεῦθειν, καὶ μὴ σκεδάσαι
τῷδ' ἀπὸ κρατὸς βλεφάρων θ' ὕπνον ;

ΤΛ.

οὐ

γὰρ ἔχω πῶς ἂν

στέρξαιμι κακὸν τόδε λεύσσαν.

990

HP. ὦ Κηναία κρητὶς βομῶν,

ἱερῶν οἶαν οἶαν ἐπὶ μοι

μελίῳ χάριν ἤνυσας. ὦ Ζεῦ·

οἶαν μ' ἄρ' ἔθου λῶβαν, οἶαν·

ἦν μὴ ποτ' ἐγὼ προσιδεῖν ὁ τάλας

995

ἄφελον ὅσσοις, τόδ' ἀκήλητον

μανίας ἄνθος καταδερχθῆναι.

τίς γὰρ αἰοῖδος, τίς ὁ χειροτέχνης

ιατορίας, ὅς τήνδ' ἄτην,

χωρὶς Ζηνὸς, κατακλήσει ;

1000

θαῦμ' ἂν πόρρωθεν ἰδοίμην ;

ἔ, ἔ,

ἱᾶτέ μ', ἱᾶτέ με δύσμορον εὐνάσαι,

ἱᾶθ' ὕστατον εὐνάσαι.

· · πᾶ μου ψαύεις ; ποῖ κλίνεις ;

ἀπολεῖς μ', ἀπολεῖς.

1005

ἀνατέτροφας ὅ τι καὶ μύση.

ἦπταί μου, τοτοτοῖ. ἦδ' αὖθ' ἔρπει. πόθεν ἔστ', ὦ

990. στέρξαιμι] Valckenaer, Hipp. 874. altered this word into στέξαιμι, which is approved by Wakefield and Erfurdt, and adopted by Brunck. There is however no necessity for the alteration : στήργω signifies, " to submit patiently." See Antig. 292. and Gattaker. M. Antonin. vi. 44. p. 248. The Scholiast rightly explains this passage, ἀδυνάτως ἔχω καρτερεῖν ἐπὶ τηλικούτῳ κακῷ.

991. Κηναία κρητὶς βομῶν] This is a poetic inversion for κρητὶς Κηναίων βομῶν.

992. οἶαν οἶαν] On the repetition of οἶαν in the same sentence, see Antig. 923.

995. μὴ ποτ' . . . ἄφελον] " O that I had never seen." On the optative usage of μὴ with the past tenses of ἀφελω, see Matth. Gr. Gr. § 513. obs. 3. Major's Hec. 395. and Seager's Abridgment of Viger, p. 91.

1007. πόθεν ἔστ'] " where are ye?" " Adverbs in den frequently in the poets signify in a place. Apoll. Argon. ii. 914. κειθεν ἐπ' ἀγχιάλου θάνεν ἀκτῆς, for κειθι. So CE. R. 1249. Electr.

πάντων Ἑλλάνων ἀδικώτατοι ἀνέρες, οὓς δὴ
πολλὰ μὲν ἐν πόντῳ, κατὰ τε θρία πάντα παθαίρει.
ὠλεκόμαν ὁ τάλας; καὶ νῦν ἐπὶ τῷδε νοσοῦντι 10.1
οὐ πῦρ, οὐκ ἔγχος τις ὀνήσιμον οὐκ ἀποτρέψει;

οὐδ' ἀπαράξαι κρᾶτα βίου θέλει
μολὼν τοῦ στυγεροῦ; φεῦ, φεῦ.

HP. ὦ παῖ, τοῦδ' ἀνδρὸς τοῦργον τόδε μεῖζον ἀνέκει,
ἢ κατ' ἐμὰν ρώμαν· σὺ δὲ σύλλαβε. σοί τε γὰρ
ὄμμα 1015
ἔμπλεον ἢ δι' ἐμοῦ σώζειν.

ΤΛ. ψαύω μὲν ἔγωγε·
λαβίπονον δ' ὀδυᾶν αὐτ' ἐνδοθιν, οὔτε θύραζ' ἔ
ἴστι μοι ἑξάνυσαι βίοτον. τοιαῦτα ἔμει Ζεὺς.

HP. ὦ παῖ, παῖ, ποῦ πότ' εἴ;

1058. *ἔκταν* for *ἐκτ*. See Schol. Antig. 521." Bruck. "πόθεν ἔσσι is to be understood in the sense of *unde mihi auxilio adestis?* because from no place had any one come." Hermann.

1010. *ὠλεκόμαν*] I was perishing, i. e. I was near destruction. *ἔγγυς θανάτου ἐγενόμην*. Schol. Wakefield aptly quotes St. Paul, 1 Cor. xv. 31. *καθ' ἡμέραν ἀπότησκον*.

1011. *ἀποτρέψει*] Bruck alters this, the common reading, into *ἐπιτρέψει*: some have *ἀναστρέψει* and *ἀποτρέψει*. Hermann explains the passage satisfactorily thus: Will no one turn aside fire and sword upon me, i. e. turn aside from the objects against which he regularly directs them?

1012. *ἀπαράξαι κρᾶτα*] Groddeck and Wakefield take *βίον* in this passage as meaning Hercules: but it retains its usual acceptation, and is governed by *ἀπὸ* in *ἀπαράξαι*. The latter elegant scholar says, that Sophocles here has imitated Homer, Il. x. 497. Πηνελόπει δὲ, ἐρυσσόμενος ξίφος ἔξδ', Ἀχιλῆα μάσσον ἔλασσαν, ἀπάραιεν δὲ χαμᾶζε, Ἀτρεΐδην πύληκι, κέρη. "ἀπα-

ράξαι κρᾶτα βίον. Nicander, Theriac. 705. κεφαλῇ; ἀπο θυμὸν ἀράξαι. Synesius de Provid. p. 81. τὴν κοτύδα στασάμενος, ὡς ἀπαράξω τῆς ἀφρότης τὴν κεφαλὴν." Musgr.

1014. τοῦδ' ἀνδρὸς] These words may denote the old man, "this task of mine;" but are better referred to Hercules.

1015. σοί τε γὰρ ὄμμα] Σὺ γὰρ ρίσι εἶ, καὶ ἐξίτερόν σοι τὸ ὄμμα πρὸς τὸ σώζειν τὸν πατέρα μᾶλλον ἢ δι' ἐμοῦ. Schol.

1017. λαβίπονον δ' ὀδυᾶν] The common reading is *διδόσαν* and *βιότον*: but as *διδόση βιότον* is weak, and the construction not easy, I have, after Hermann, adopted Musgrave's conjecture; "but it is not in my power, either by domestic or foreign means, to render his existence forgetful of the pains which he endures." *Λαβίπονος* occurs again, Aj. 711. I have not met with the word elsewhere in the scenic writers.

ὄστ' ἐνδοθεν] Wakefield quotes Orest. 603. τὰ τ' ἐνδοθ' εἰσι, τὰ τε θύραζε ἐκ-
τηχεῖς.

τᾷδέ με, τᾷδέ με πρόσλαβε κουφίσας. 1020

ἔῃ, ἰὼ ἰὼ δαῖμον.

θρώσκει ὃ αὖ, θρώσκει δειλαία

διολοῦσ' ἡμᾶς

ἀποτίβατος ἀγρία νόσος.

ὦ Παλλὰς, τόδε μ' αὖ λωβᾶται. ἰὼ παῖ, ἰὼ, τὸν
φύσαντ' οἰκτείρας, ἀνεπίφθονον εἴρυσον ἔγχος, 1026

παῖσον ἐμᾶς ὑπὸ κλῆδος· ἀποῦ ὃ ἄχος, ὃ μ' ἐχό-
λῳσεν

σὰ μάτρη ἄθεος, ἂν ὦδ' ἐπίδοιμι πεισοῦσαν

αὐτῶς, ὦδ' αὐτῶς, ὥς μ' ὤλεσεν. ὦ γλυκὺς Αἰδας,

ὦ Διὸς αὐθαίμων,

1030

εὔνασον, εὔνασον ὠκυπέτα μόρῳ

τὸν μέλεον φθίσας.

ΧΟ. κλύουσ' ἔφριξα τάσδε συμφορὰς, φίλαι,

ἄνακτος, οἷας οἶος ὦν ἐλαύνεται.

HP. ὦ πολλὰ δὴ καὶ θερμὰ κού λόγῳ πακὰ 1035

1022. θρώσκει] "springs on me, as a ravenous wild beast on his prey, or the Furies on a madman; as Eurip. Orest. 251. αἰτᾷ γὰρ, αἰτᾷ, πλήσιον θρώσκουσί μου." Wakefield.

1026. ἀνεπίφθονον] ἀνεμέσθητον· ἐφ' ᾧ οὐδεὶς σε μέμψεται ὡς πατροκτόνον. Schol.

1035. ὦ πολλὰ δὴ] The greater part of this passage has been thus translated by the prince of Roman orators, Tusc. Quæst. ii. 8. O multa dictu gravia, perpessu aspera, Quæ corpore exantlavi, atque animo pertuli! Nec mihi Junonis terror implacabilis, Nec tantum invexit tristis Eurystheus mali, Quantum una vecors Enēi partu edita. Hæc me irrevit veste furiali inscium, Quæ lateri inherens morsu lacerat viscera, Urgensque graviter pulmonum haurit spiritus. Jam decolorem sanguinem omnem exorbuit. Sic corpus clade hor-

ribili absumtum extabuit: Ipse illigatus peste interimor textili. Hos non hostilis dextra, non terra edita Moles gigantum, non biformato impetu Centaurus ictus corpori infixit meo, Non Graia vis, non barbara ulla immanitas, Non sæva terris gens relegata ultimis, Quas peragrans, undique omnem hinc feritalem expuli: Sed fœminea vi, fœminea interimor manu. O nate, vere hoc nomen usurpa patri, Nec me occidentem matris superet caritas. Huc arripe ad me manibus abstractam piis. Jam cernam, mene an illam potiozem putes. Perge, aude, nate, illacryma patris pestibus: Miserere, gentes nostras flebunt miseras. Heu virginalem me ore ploratum edere, Quem vidit nemo ulli ingemiscentem malo! Sic fœminata virtus afflicta occidit. Accede, nate, assiste, miserandum accipe Evisceratum corpus lacerati patris. Videte, cuncti: tuque cœlestum sator, Jace, obsecro, in me vim coruscantem

καὶ χεὶρὶ καὶ νάτοισι μοχθήσας ἐγώ·
 κοῦπα τοιούτον οὐτ' ἄποιτις ἡ Διὸς
 προῦθηκεν, οὐθ' ὁ στυγνὸς Εὐρυσθεὺς ἐμοὶ,
 οἷον τόδ' ἡ δολῶπις Οἰνέως κόρη
 καθῆψεν ὥμοις τοῖς ἐμοῖς Ἑρινύων 1043
 ὑφαντὸν ἀμφίβληστρον, ᾧ διόλλυμαι.
 πλευραῖσι γὰρ προσμαχθεῖν, ἐκ μὲν ἐσχάτας
 βέβρωκε σάρκας, πνευμόνων τ' ἀρτηρίας
 ῥοφῆ ξυνηκοῦν· ἐκ δὲ χλωρὸν αἷμά μου
 πίπτωκεν ἤδη, καὶ διέφθαρμαι δέμας 1045
 τὸ πᾶν, ἀφράστῳ τῇδε χειραθεὶς πέδη.

fulminis. Nunc, nunc dolorum anxiferi torquent vertices: Nunc serpit ardor. O ante victrices manus, O pectora, O iurga, O lacerorum tori! Vestrono pressu quondam Nemeæus leo Frendens efflavit graviter extremum halitum? Hæc dextra Lernam tetram, mactata excetra, Placavit: hæc bicorpore affixit manum: Erymanthiam hæc vastificam abiecit belluam: Hæc a Tartarea tenebrica abstractum plaga Tricipitem eduxit Hydra generatum canem: Hæc interemit tortu multiplicabili Draconem auriferam obtutu observantem arborem. Multa alia victrix nostra lustravit manus, Nec quisquam nostrisspolla cepit laudibus.—Wakefield, *suo more*, has given his own different readings of various lines in this quotation; but the text being sufficiently accurate, and the meaning intelligible, we have contented ourselves with transcribing the version given in the Oxford quarto edition of Cicero, 1783.

θερμὰ] "hot," "daring." *Θερμὸν ἔργον διαλελυμένως, τὸ ἀναυδὲς καὶ θρασύ· θερμουργὸς δὲ ἀνὴρ ἐν συνθέσει κατὰ λόγον ἐπαινετὸν, ὁ θαρσύνει, καὶ μὴ ψυχρὸς εἰς ἔργον.* Eustath. II. B. p. 201, 6. Aristophanes uses *θερμὸς* in this sense, Plut. 415. Ὁ θερμὸν ἔργον, κἀνδύσιον, καὶ παρόνομον. See Antig. 88.

1036. *νάτοισι*] The mythological account of Hercules states that he once sustained the office of Atlas, and supported the heavens on his shoulders. See Hyginus, 157.

1040. *Ἑρινύων ὑφαντὸν ἀμφίβληστρον*] Similarly, Agam. 1570. *ἵνα ὑφαντοῖς ἐν πέλοις Ἑρινύων τὸν ἄνδρα τόνδε κείμενον.* Wakefield, who quoted this passage of Æschylus, says that *ὑφαντὸν Ἑρινύων* is the same as *ὑφαντὸν δι' Ἑρινύων*, and thus it is rendered by Schæfer and Hermann: but *Ἑρινύων* is more regularly taken as dependent upon *ἀμφίβληστρον*.

1044. *χλωρὸν αἷμα*] "*χλωρόν κερρόν*," Schol. with which the epithet of Cicero, *decolorum*, agrees, i. e. changed and corrupted by the poisonous disease. But I would ask, whether Sophocles meant this? I would rather understand green, vigorous, fresh, lively, with the other interpretation of the Scholiast: *χλωρόν νέον*: as Eurip. Hec. 128. *τὸν Ἀχιλλεὺς τὸν μὲν στεφανοῦν αἵματι χλωρόν.* Seneca has thus imitated this passage of Sophocles: *Ardet felle siccato jecur, Totumque lentus sanguinem avexit vapor. Exedit artus penitus, et totas malum Hæusi medullas; ossibus vacuis sedet.*" Wakefield. In the interpretation of *χλωρόν* here Hermann agrees with Wakefield.

καὶ ταῦτα λόγῃ πεδιάς, οὐθ' ὁ γηγενὴς
 στρατὸς Γιγάνταν, οὔτε θήρειος βία,
 οὐθ' Ἑλλάς, οὔτ' ἄγλαστος, οὐθ' ὄσσην ἰγὰ
 γαῖαν καθαίρων ἰκόμην, ἔδρασέ πω 1050
 γυνὴ δὲ, θῆλυς οὔσα, κοῦκ ἀνδρὸς φύσιν,
 μόνῃ με δὴ καθεῖλε φασγάνου δίχα.
 ᾧ παῖ, γενοῦ μοι παῖς ἐτήτυμος γεγάς,
 καὶ μὴ τὸ μητρὸς ὄνομα πρεσβεύσης πλεόν.
 δός μοι χεροῖν σαῖν αὐτὸς ἐξ οἴκου λαβών 1055
 εἰς χεῖρα τὴν τεκοῦσαν, ὥς εἰδῶ σάφα,
 εἰ τοῦμόν ἀλγείς μᾶλλον ἢ κείνης ὄρων
 λαβητὸν εἶδος ἐν δίκῃ κακούμενον.
 ἴθ', ᾧ τέκνον, τόλμησον, οἴκτειρόν τέ με,
 πολλοῖσιν οἴκτειρόν, ὅστις ᾧστέ παρθένος 1060

1047. Λόγῃ πεδιάς] Λόγῃ πεδιάς
 ἢ ἐν τῇ πεδίῳ βαλλομένη, Schol. "Ho-
 race, Art. Poet. 379. concerning mili-
 tary exercises says, Ludere qui nascit,
 campestribus abstinet armis." Wakef.

1048. θήρειος βία] "the violent
 centaurs." See above, v. 709. The
 Scholiast however says, and he may
 be right, θήρειος βία' λέντος, ἔδρας,
 Κερβέρου, καὶ τῶν λοιπῶν. Cicero in
 his translation takes θήρειος as refer-
 ring to the Centaurs.

1049. οὐθ' Ἑλλάς] The substantive
 with which Ἑλλάς agrees, is either βία
 in the preceding, or γαῖα implied in
 the succeeding line. Some critics make
 ἄγλαστος and Ἑλλάς the nominatives
 singular masculine. But I have not
 found any decisive instance, where
 Ἑλλάς is used as masculine. The in-
 stance quoted, Lex. Ms. Sangerm.
 Ἑλλάς, ὁ ἄνθρωπος, proves nothing, be-
 cause the passage from the Αἰὼς Ἀοκρὸς
 is not produced. In the Electra of
 Sophocles, v. 681. κείνος γὰρ ἐλθὼν
 εἰς τὸ κλεινὸν Ἑλλάδος πρόσχημ' ἀγῶ-
 νος, the ordo is εἰς τὸ κλεινὸν πρό-
 σχημ' ἀγῶνος Ἑλλάδος (sc. τῆς γῆς
 Ἑλλάδος). See Brunch's note, Phi-
 loct. 223. ἄγλαστον Σοφοκλῆς τὸν Βέρ-
 Soph. Trach.

βαρον εἶπεν. J. Pollux, lib. ii. § 109.
 On this passage, see Jungermann's note.
 ἄγλαστος, like many other adjectives
 similarly compounded, has only two
 terminations.

1051. θῆλυς οὔσα] Reiske alters this
 passage in θῆλυς σχοῦσα κοῦκ ἀνδρὸς
 φύσιν. Erfurdt conjectured κοῦκ ἄνθρω-
 φύσιν. The scholiast understands ἔ-
 χουσα before φύσιν. φύσιν is more
 easily governed of κατὰ understood, as
 in Aj. 760. ὅστις ἀνθρώπου φύσιν βλασ-
 τάν.

1052. μόνῃ με] See above, v. 887.
 καθεῖλε φασγάνου δίχα] Herc. Cē.
 1352. fœmina Herculeæ necis auctor
 feret: cadere fœminea manu Voluere
 fata.

1054. πρεσβεύσης πλεόν] Sc. ἢ ἐμὲ.
 Πρεσβεύειν for τιμᾶν is used by Eu-
 rip. at the commencement of the Hip-
 polytus: τοῖς μὲν σέβοντας τὰμὲ πρεσ-
 βεύω κράτη. See also Alc. 289. Rhes.
 944.

1060. ᾧστέ παρθένος] The ordo, as
 Brunch rightly observes, is ᾧστις βέ-
 βρυχα κλέων ᾧστέ παρθένος. The scho-
 liast quotes a similar passage from Il.
 Π. 7. ἦντε κόρη Νηπτή, ἦθ' ἄμα μητρὶ
 θέου' ἀνελίσθαι ἀνέγει. Shakespeare
 G

βίβρυχα κλάων. καὶ τόδ' οὐδ' ἂν εἷς ποτὶ
 τόνδ' ἄνδρα φαίη πρόσθ' ἰδεῖν δεδρακότα·
 ἀλλ' ἀστένακτος αἶν' ἐσπόμεν κακοῖς.
 νῦν δ' ἐκ τοιούτου βῆλος εὐρημαί τάλας.
 καὶ νῦν προσελθὼν στήθει πλησίον πατρός,
 σκέψαι δ' ὁποίας ταῦτα συμφορᾶς ὑπο
 πίπονθα. δεῖξω γὰρ τάδ' ἐκ καλυμμάτων.
 ἰδοῦ, θεᾶσθε πάντες ἄθλιον δέμας,
 ὀρᾷτε τὸν δύστηνον, ὡς οἰκτρῶς ἔχω.
 αἶ αἶ, ὦ τάλας,

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ἔβαλψεν ἄτης σπασμὸς ἀρτίως ὃδ' αὖ,
 διῆξε πλευρῶν· οὐδ' ἀγύμναστόν μ' ἔαν
 ἵοικεν ἡ τάλαινα διάβορος νόσος.

ὦ ἦ νᾶξ Ἀἰδη, δέξαι μ'·

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ὦ Διὸς ἀπίς, παῖσον.

ἔνσεισον, ὦ ἦ νᾶξ, ἐγκατάσκηψον βέλος

uses the same simile in a violent strain of indignation, *Jul. Cæs. act i. sc. 2.* "That tongue of his that bade the Romans mark him, and write his speeches in their books;—Alas! it cried, Give me some drink, Titinius! As a sick girl."

1063. ἀστένακτος αἶν' ἐσπόμεν] "Elmsley, at *Heracl. 634.* supposing ἐσπόμεν to be a solecism, wishes to write εἰσόμεν, from *Schol. Aj. 318.* I do not see what solecism there is here if you join αἶν' with ἀστένακτος. It is usually joined with words containing a privative." Hermann.

1064. ἐκ τοιούτου] "sc. ἐξ ἀστένακτου. *Senec. Herc. Cæt. 1265.* Unde iste fletus? unde in has lacrymas genas? Invictus olim vultus, et nunquam malis Lacrymas suis præbere consuetus, (pudet!) Jam flere didicit. Quis dies fletus, Quæ terra vidit? siccus li." Wakef.

καλυμμάτων] "i. e. ἔξω

καλυμμάτων. *Æsch. Agam. 1149.* In these words in a contrary sense." *Margrave.*

1072. ἔβαλψεν] "has burnt me. πᾶσαν ἐξέπρωσέ με ὁ τῆς νόσου σπασμὸς. *Schol. Senec. Herc. Cæt. ven. 1277.* has imitated this: uret ecce iterum fibras Incaluit artior.

1074. διάβορος νόσος] *Nóσος* has the same epithet applied to it, *Philoct. 7.* νόσῳ καταστάζοντα διαβόρῳ πύλα.

1076. ὦ Διὸς ἀπίς] *Virg. Æn. iv. 25.* (quoted by Wakefield) *Pax* Omnipotens adigat me fulmine ad umbras.

1077. ἐγκατάσκηψον] "ἐγκατασκήπτω, *infigo*, properly said of lightning. *Euip. Med. 93.* οὐδὲ πᾶντα Χόλον, σάφ' οἶδα, πρὶν κατασκήψαι τοι. *Thucyd. ii. νόσος, λεγομένη μὲν καὶ πρότερον πολλαχόσε ἐγκατασκήψαι.* *Photius, κατασκήψατος, ἐγκατασκήψας.* *Gloss. Perz. 520.*

πάτερ, κεραυνού. δαίνυται γὰρ αὖ πάλιν,
 ἦνθηκεν, ἐξώρμηκεν. ὦ χέρες, χέρες,
 ὦ νῶτα καὶ στήρ', ὦ φίλοι βραχίονες, 1080
 ὑμεῖς ἐκείνοι δὴ καθίσταθ', οἳ ποτε
 Νεμέας ἔνοικον, βουκόλων ἀλάστορα,
 λείοντ', ἄπλατον θρέμμα κἀπροσήγορον,
 βία κατειργάσασθε, Λερναίαν θ' ὕδραν, 1085
 διφυῇ τ' αἰμικτον ἱποβάμονα στρατον
 θηρῶν, ὑβριστὴν, ἄνομον, ὑπέροχον βίαν,
 Ἑρμυάνθιον τε θῆρα, τόν θ' ὑπὸ χθονὸς
 Ἄιδου τρίκρανον σκύλακ', ἀπρόσμαχον τέρας,
 δεινῆς Ἐχίδνης θρέμμα, τόν τε χρυσεῶν
 δράκοντα μήλων φύλακ' ἐπ' ἐσχάτοις τόποις ; 1090
 ἄλλων τε μόχθων μυρίων ἐγευσάμην,
 κούδεις τρόπαι' ἔστησε τῶν ἐμῶν χειρῶν.
 νῦν δ' ὦδ' ἀναρβρος, καὶ κατερράκωμένος,

1078. κεραυνού] Wakefield would place a comma after βέλος, and consider κεραυνού as a verb. But the account given by H. Stephens is more satisfactory: his words are, "no one I think will deny that κεραυνός may be called βέλος κεραυνού by an elegant periphrasis, since it is well known that a thunderbolt is sometimes βέλος without any addition, or with some adjective or epithet annexed. As πολλόν βέλος in the pentameter "Ὁν κτάνεν ὑψιμέδων Ζεὺς πολλόν τε βέλει. So also the Latin poets call the thunderbolt *telum Jovis*, (Ov. Trist. iv. 9. 14.) or *telum igneum*, or *telum trisulcum*, or even in the plural, *tela trisulca*, as in this line of Ovid, *Excute ireto tela trisulca Jovi*. That the tragic poets gladly use a periphrasis in expressing lightning, is proved by the οὐρανία φλόξ of Euripides, and the παλὸν πῦρ used more than once by Sophocles."

1081. Of the labors of Hercules, which he states to have been very numerous, six only are enumerated in this passage. For the rest, see the

lines before the commencement of this tragedy, and Hygin. Fab. 32, &c.

1083. ἄπλατον θρέμμα κἀπροσήγορον] ἄπλατον, "which cannot be approached without alarm and danger." Ἀπροσήγορον, which cannot be addressed without dread of the consequences. Virg. *Æn.* iii. 621. describes the Cyclops similarly: *Nec visu similis, nec dictu affabilis ulli*.

1085. ἱποβάμονα] "riding on horses." "Æschylus uses the word passively, Suppl. 290. ἱποβάμοσιν εἶναι καμήλοις, camels on which men ride, as on horses." Erfurdt.

1088. τρίκρανον] So Herc. F. 1277. Ἄιδου πυλωρὸν κύνα τρίκρανον.

1089. δεινῆς Ἐχίδνης θρέμμα] "Sophocles here follows Hesiod, who calls Cerberus the son of Echidna and Typhon. In the *E. C.* v. 1567. he gives him other parents." [ὃ γὰρ παῖ καὶ Τυφάρου.] Brunck. Hyginus also follows the account of Hesiod.

1091. ἐγευσάμην] "I experienced." See Antig. 992.

- τυφλῆς ὑπ' αἴτης ἐκπεπρόθημαι τάλας,
 ὁ τῆς ἀρίστης μητρὸς ὀνομασμένος, 1095
 ὁ τοῦ κατ' ἄστρα Ζηνὸς αὐδηθεὶς γόνος.
 ἀλλ' εὖ γέ τοι τόδ' ἴσται, καὶ τὸ μηδὲν ὦ,
 καὶ μηδὲν ἔρπω, τήν γε δράσασαν τάδε
 χεῖρώσομαι κακ τῶνδε. προσμόλοι μόνον,
 ἵν' ἐκδιδασχθῇ πᾶσιν ἀγγέλλειν, ὅτι 1100
 καὶ ζῶν κακούς γε καὶ θανὼν ἐτισάμην.
 ΧΟ. ὦ τλήμων Ἑλλάς, πένθος οἶον εἰσορῶ
 ἔξουσιν, ἀνδρὸς τοῦδε γ' εἰ σφαλήσεται.
 ΤΛ. ἐπεὶ παρῖσχος ἀντιφωνῆσαι, πάτερ,
 σιγῇν παρασχῶν κλυθί μου, νοσῶν ὄμως. 1105
 αἰτήσομαι γάρ σ', ὦν δίκαια τυγχάνειν.
 δός μοι σεαυτὸν, μὴ τοσοῦτον ὡς δάκνη
 θυμῷ δύσσοργος. οὐ γὰρ ἂν γνοίης ἐν οἷς
 χαίρειν προθυμῇ, καὶ ὅτοις ἀλγείς μάτην.
 ΗΡ. εἶπαν ὃ χρεῖζεις, λήξον ὡς ἐγὼ νοσῶν 1110
 οὐδὲν ξυνήμ', ὦν σὺ ποικίλλεις πάλαι.
 ΤΛ. τῆς μητρὸς ἤκω τῆς ἐμῆς φράσων ἐν οἷς

1094. τυφλῆς] Τυφλὸς, "blind," "that which cannot see." Sometimes used passively, "that which cannot be seen," "unseen." The Latin cæcus has also both the active and passive usages.

1099. κακ τῶνδε] "even from or under these circumstances" of misery and anguish in which I am placed.

1102. ὦ τλήμων Ἑλλάς] After this vocative, the second person σφαλήσεται would be regularly expected; and Wakefield suggests σφαλεῖσ' ἔσται. But Mss. and editions give no countenance to such an alteration; and above, v. 217. we have a similar change from the second person to the third. See the note.

1105. νοσῶν ὄμως] On the force of ὄμως with a participle at the end of a line, see CE. R. 1316.

1107. δός μοι σεαυτὸν] "give your-

self up [i. e. attend] to me." So Terence, *Adelph.* v. 3. 52. quoted by Wakefield, *da te hodie mihi*: on which passage Donatus remarks; accommoda te ipsum voluntati meæ; nam in animum transtulit quod est corporis.

1110. λήξον] "Erfurdt proposed λέξον, which Groddeck received into the text: λήξον however is correct: for it is the expression of one who suffers tortures, and wishes all that must be said to be finished as soon as possible." Hermann.

1111. ποικίλλεις πάλαι] καλλωπίζεις τῇ λέγει. Schol. On the usage of πάλαι with a present tense, see CE. R. 279.

1112. τῆς μητρὸς ἤκω] "i. e. τὰ, or περὶ, τῆς μητρὸς. This is a somewhat remarkable instance of ellipsis. Homer gave the first example, *Od.* A.

νῦν ἐστὶν, οἷς θ' ἡμαρτεν οὐχ ἰκουσία.

HR. ὦ παγκάκιστε, καὶ παρεμνήσω γὰρ αὐτῆς πατροφόντου μητρὸς, ὡς κλύειν ἐμέ; 1115

TL. ἔχει γὰρ οὕτως, ὥστε μὴ σιγαῖν πρέπειν.

HR. οὐ δῆτα, τοῖς γε πρόσθεν ἡμαρτημένοις.

TL. ἀλλ' οὐδὲ μὲν δὴ τοῖς γ' ἐφ' ἡμέραν ἐρεῖς.

HR. λέγ'· εὐλαβοῦ δὲ μὴ φανῆς κακὸς γεγώς.

TL. λέγω. τέθνηκεν ἀρτίως νεοσφαγῆς. 1120

HR. πρὸς τοῦ; τέρας τοι διὰ κακῶν ἐθίσπισας.

TL. αὐτὴ πρὸς αὐτῆς, οὐδενὸς πρὸς ἐκτόπου.

HR. οἱ μοι· πρὶν, ὡς χρῆν, σφ' ἐξ ἐμῆς θανεῖν χεῖρός;

TL. καὶ σοῦ στραφεῖη θυμὸς, εἰ τὸ πᾶν μάθοις.

HR. δεινοῦ λόγου κατηρξας· εἰπὲ δ' ἦ νοεῖς. 1125

TL. ἅπαν τὸ χρῆμ' ἡμαρτε, χρηστὰ μαμένη.

HR. χρήστ', ὦ κάκιστε, κατέρρα σὸν κτείναςα, δρεῖ;

TL. στέργημα γὰρ δοκοῦσα προσβαλεῖν σέθεν, ἀπημπλαχ', ὡς προσεῖδε τοὺς ἔνδον γάμους.

173. *Εἰπὲ δὲ μοι πατρός τε καὶ υἱός, δν κατὰλειπον.* This quotation I owe to L. Bos, Ellipsa. The more usual form would be τὰ μητρὸς ἤκω τῆς ἐμῆς." Wakefield. Add, as instances, Il. A. 257. Od. A. 115. Phœn. 1351.

1120. *τέθνηκεν ἀρτίως*] Wakefield, connecting *ἀρτίως* with *νεοσφαγῆς*, calls the mode of speaking *plane prodigiosum*, and alters *ἀρτίως* into *ἀθλίως*. 'Αρτίως however being joined with *τέθνηκεν*, all the prodigy disappears. "She is just dead, having been recently stabbed." She might have been just dead, though the blow, which caused her death, had been given some time previously. Senec. Herc. Cœt. 1456. thus imitates this passage: *Compescere diras, genitor, irarum minas: Habet; peractum est: quas petis, poenas dedit: Sua peremta dextera mater jacet.*

1126. *ἅπαν τὸ χρῆμ'*] Hermann would place a comma after *χρῆμα*, and translate the passage thus: "the whole affair is this; she erred, whilst she was

seeking for the best." Without the comma *χρῆμα* is governed by *κατὰ* understood, and then the sense is nearly the same.

μαμένη] "seeking." See C. C. 835. The common reading is *μαμένη*, which is interpreted by *ζητοῦσα*. Hence Bruck and others have properly adopted *μαμένη*.

1128. *στέργημα*] "that which causes and allures love: above, v. 576. he had used *κρητήριον*. I do not find the word elsewhere, but it is nearly the same as *στέργηθρον*, Eurip. Hipp. 256. Æsch. Choeph. 239. *στέργηθρον*: φίλτρον, Hesych." Wakef.

στέργημα γὰρ] In the Hec. 554. the verb is similarly placed to that which occurs here: οἱ δ', ὡς τάχιστα ἤκουσαν δοτάτην ἔπα, Μεθίκαν, ὅππῃ καὶ μέγιστον ἦν κρᾶτος. Wakefield quotes another instance from Il. V. 407. "Ἰπ-τους δ' Ἀτρεΐδαο κυχάνετε, μηδὲ λήπθησθον, Καρπαλίμους.

- HR. καὶ τίς τοσοῦτος φαρμακεὺς Τραχινίαν ; 1150
 TL. Νίσσος, πάλαι Κένταυρος ἐξίτησέ νιν
 τοιαῦδε φίλτρῳ τὸν σὸν ἐκμῆναι πόθον.
 HR. ἰοῦ ἰοῦ δύστηνος, οἴχομαι τάλας.
 ὄλωλ', ὄλωλα, φέγγος οὐκ ἔτ' ἐστί μοι.
 οἱ μοι, φρονῶ δὴ ξυμφορᾶς ἵν' ἴσταμεν. 1153
 ἴθ', ὦ τέκνον' πατὴρ γὰρ οὐκ ἔτ' ἐστί σοι
 κάλει τὸ πᾶν μοι σπέρμα σὴν ὁμαιμόνων,
 κάλει δὲ τὴν τάλαιναν Ἀλκμήνην, Διὸς
 μάτην ἄκοιτιν, ὡς τελευταίαν ἐμοῦ
 φήμην πύθησθε θισφάταν, ὅσ' οἶδ' ἐγώ. 1154
 TL. ἀλλ' οὔτε μήτηρ ἐνθαδ' ἀλλ' ἐπακτία
 Τίρυνθι συμβέβηκεν ὅστ' ἔχειν ἴδρα.
 παῖδαν δὲ, τοὺς μὲν ξυλλαβοῦσ' αὐτὴ τρέφει,
 τοὺς δ' ἂν τὸ Θήβης ἄστν ναίοντας μάθοις
 ἡμεῖς δ', ὅσοι πάρεσμεν, εἴ τι χρεῖ, πάτερ, 1155
 πράσσειν, κλύοντες ἐξυπηρετήσομεν.
 HR. σὺ δ' οὖν ἄκουε τοῦργον· ἐξήκεις δ' ἵνα
 φανεῖς ὁποῖος ὦν ἀνὴρ, ἐμὸς καλῇ.
 ἐμοὶ γὰρ ἦν πρόφαντον ἐκ πατρὸς πάλαι,
 πρὸς τῶν πνεόντων μηδενὸς θανεῖν ὕπο, 1150

1151. Νίσσος] Senec. Herc. Cē. 1467. Sed non cruentis sceleribus nuptæ jaces, Nec fraude matris: Nessus hos struxit dolos, Ictus sagittis qui tuis vitam exspuit.

1159. μάτην ἄκοιτιν] "Amphitryo makes the same complaint, Herc. F. 339. ὦ Ζεῦ, μάτην ἔρ' ἐμὸν γαμῶν σ' ἐκτησάμην· μάτην δὲ παιδὸς κολί' ἔχων ἐκλήρύμην. Ovid. Amor. iii. 9. 21. Quid pater Ismarico, quid mater profuit Orpheo?" Wakefield.

1141. ἀλλ' ἐπακτία] "but she has made an agreement [sc. with Eurystheus] to have a place of residence at maritime Tiryns."

1150. πρὸς τῶν πνεόντων] "Er-furd, disliking the two prepositions

πρὸς and ἐπὶ, struck out πρὸς and wrote τῶν ἐμπνεόντων. Afterwards he added, 'Eurip. Orest. 401. Ποτα. Aldus has ἐκ φασμάτων [for φασμασμάτων] δὲ τότε νοσεῖς πολὺν ὄπν, which passage perhaps might be used in defence of this line of Sophocles.' Brunt changed ἐπὶ into ἐπὶ, supposing that θανεῖν ὕπο could be said for ἐποθανεῖν. To me the passage seems perfectly correct, and there is no redundancy of prepositions. For in order to strengthen the expression, two phrases are joined in one; as if you should say in Latin, per viros a nemine occisum iri." Hermann. Translate, "at the hands of the living I should die by none."

ἀλλ' ὅστις Ἴδου φθίμενος οἰκῆτωρ πέλοι.

ὃδ' οὖν ὁ θῆρ Κένταυρος, ὡς τὸ θεῖον ἦν
πρόφαντον, οὕτω ζῶντά μ' ἔκτεινεν θανάων.

Φανῶ δ' ἐγὼ τοῦτοισι συμβαίνοντ' ἴσα

μαντεῖα καινὰ, τοῖς πάλαι ξυνήγορα,

1155

ἃ τῶν ὀρείων καὶ χαμαικοιτῶν ἐγὼ

Σελλῶν ἐσελθὼν ἄλσος εἰσεγραψάμην,

πρὸς τῆς πατρώας καὶ πολυγλώσσου δρυός·

ἥ μοι χρόνῳ τῷ ζῶντι καὶ παρόντι νῦν

ἔφασκε μόχθων τῶν ἐφεστώτων ἔμοι

1160

λύσιν τελεῖσθαι· καὶ δόκουν πράξειν καλῶς.

τὸ δ' ἦν ἄρ' οὐδὲν ἄλλο πλὴν θανεῖν ἐμέ.

τοῖς γὰρ θανοῦσι μόχθος οὐ προσγίγνεται.

ταῦτ' οὖν ἐπειδὴ λαμπρὰ συμβαίνει, τέκνον,

δεῖ σ' αὖ γενέσθαι τῷδε τάνδρῃ σύμμαχον,

1165

καὶ μὴ τιμῆναι τοῦμὸν ὀξύναι στόμα,

ἀλλ' αὐτὸν εἰκάθοντα συμπράσσειν, νόμον

κάλλιστον ἐξευρόντα, πειθαρχεῖν πατρί.

ΤΛ. ἀλλ', ὦ πάτερ, ταρβῶ μὲν εἰς λόγου στάσιν

τοιάνδ' ἐπελθὼν, πείσομαι δ' ἃ σοι δοκεῖ.

1170

ΗΡ. ἔμβαλλε χεῖρα δεξιὰν πρῶτιστά μοι.

ΤΛ. ὡς πρὸς τί πίστιν τήνδ' ἄγαν ἐπιστρέφεις;

ΗΡ. οὐ θᾶσσον οἴσεις, μὴδ' ἀπιστήσεις ἔμοι;

ΤΛ. ἰδοὺ προτείνω, κούδ' ἐν ἀντειρήσεται.

1157. Σελλῶν] The Σελλοὶ seem to have been a kind of priests of the Dodonæan Jove. See Damm. Lex. Etym. in P. R. Homer, II. II. 233. mentions, and Callimachus, H. Dian. 286. describes them. The former says: Ζεὺ ἕνα, Δωδοναῖε, Πελασγικὴ, τηλόθι ναίων, Δωδώνης μετέων δυσχειμέρον ἀμφὶ δὲ Σελλοὶ Σοὶ ναῖονος ἐποφῆται, ἀντιτίποδες, χαμαιεῦναι. The latter: γηλεῖς θεράποντες ἀσκήτους λήθητος. These instances are adduced by Wakefield, who also quotes Lucan, iii.

179. quercusque silentes Chaonio veteres liquerunt vertice Sollæ.

ἐσεγραψάμην] Elmsley, Mus. Crit. ii. p. 389. elegantly proposes ἐξεγραψάμην for ἐσεγραψάμην.

1159. τῷ ζῶντι] τῷ ἐνεστώτι· ὁ γὰρ παρελθὼν χρόνος οὐλοὶ διέφθαρται καὶ τέθηκε. Schol. "The figurative and obscure terms of this passage savour of the oracle itself, and probably Hercules uses its expressions." Wakef.

1165. τῷδε τάνδρῃ] sc. ἐμοί. δευκτικός. See C. R. v. 521.

- HP. ὅμνῃ Διός νυν τοῦ με φύσαντος πάρα. 117
 ΤΛ. ἢ μὴν τί δράσειν, καὶ τόδ' ἐχειρήσεται ;
 HP. ἢ μὴν ἐμοὶ τὸ λεχθέν ἔργον ἐκτελεῖν.
 ΤΛ. ὅμνυμ' ἔγωγε, Ζῆν' ἔχων ἐπώμοτον.
 HP. εἰ δ' ἐπὶ τοῖς ἔλθοις, πημονὰς εὐχου λαβεῖν.
 ΤΛ. οὐ μὴ λάβω δράσω γάρ. εὐχομαι δ' ὅμως. 118
 HP. οἶσθ' οὖν τὸν Οἴτης Ζηνὸς ὕψιστον πάγον ;
 ΤΛ. οἶδ', ὡς θυτὴρ γε πολλὰ δὴ σταθεῖς ἄνω.
 HP. ἐνταῦθά νυν χρὴ τοῦμόν ἐξάραντά σε
 σῶμ' αὐτόχειρα, καὶ ζῆν οἷς χρήζεις φίλων,
 πολλὴν μὲν ὕλην τῆς βαθυρρίζου δρυὸς 119
 κείραντα, πολλὸν δ' ἄρσεν' ἐκτεμόνθ' ὁμοῦ
 ἄγριοι ἐλαιον, σῶμα τοῦμόν ἐμβαλεῖν
 καὶ πευκίνης λαβόντα λαμπάδος σίλας,
 πρῆσαι. γόου δὲ μηδὲν εἰσίστω δάκρυ,
 ἀλλ' ἀστένακτος καδάκρυτος, εἴπερ εἴ 1191

1176. ἢ μὴν] These particles, as well as ἢ μὴν in Homer, occur after words denoting an oath, and before a future tense containing the matter sworn to be observed. See Gl. Sept. Theb. 527.

τί δράσειν.] "will this also be explicitly declared, what I swear positively that I will do?" Bruck places the mark of interrogation after δράσειν, and a full stop after ἐχειρήσεται. Wakefield, always partial to emendation, in which he too frequently fails, gives the words ἢ μὴν τί δράσειν; to Hyllus, and καὶ τόδ' ἐχειρήσεται. ἢ μὴν ἐμοὶ τὸ λεχθέν ἔργον ἐκτελεῖν, to Hercules. It is perhaps sufficient to suggest that the σιγισμῶντα presents an irrefragable objection to this arrangement.

1179. ἐκτὸς ἔλθοις] "you should go out, or beyond, transgress, violate."

1180. οὐ μὴ λάβω] "I shall not receive them." See this usage of οὐ μὴ illustrated, C. C. 178.

Οἴτης] Musgrave unnecessar- ily alter Οἴτης into Οἴτην,

disliking the double genitive. The meaning is clear: "do you know the elevated top of Ceta, belonging to Jove?" πᾶν ἔπος, ἔπος τοῦ Διὸς ἀνομιέται, Schol.

1186. πολλὸν] This is the Ionic accusative for the more usual πολλόν. See Antig. v. 86.

ἔρπον'] "This word is here used for ἰσχυρὸν, i. e. by which wrestlers rendered stronger. So Philoct. 1451. κτόπος ἔρπον, i. e. ἰσχυρὸς: so ἄλλῃ βοή, Aristoph. Theam. 125. Cf. Spaschem. Callim. H. to Pallas, v. 29. oppositely quoted by Hæpner." Erford. Ovid, Fast. iv. 741. Ure mares oleas.

1189. γόου δὲ] "Not different; Ennius, Nemo me lacrymis decorat, nec funera fletu Faxit; Cur? volis vivu' per ora virum. Hor. Od. ii. 28. 21. Absint inani funere neniae, Luctusque turpes, et querimonie: Conspice clamorem, et sepulcri Mitte supervacuos honores." Wakef.

1190. ἀστένακτος καδάκρυτος] "without groan or tear." This is an actin

- τοῦδ' ἀνδρὸς, ἔρξον· εἰ δὲ μὴ, μενῶ σ' ἐγὼ,
καὶ ἵεσθαι ὦν, ἀρᾶϊος εἶσαι βαρὺς.
- ΓΛ. οἴμοι, πάτερ, τί μ' εἶπας; οἶά μ' εἰργασαι;
HP. ὅποια δραστέ' ἐστίν. εἰ δὲ μὴ, πατρός
ἄλλου γενοῦ τοῦ, μηδ' ἐμὸς κληθῆς ἐτι. 1195
- ΓΛ. οἴμοι μάλ' αὖθις, οἶά μ' ἐκκαλῇ, πάτερ,
φονία γενέσθαι καὶ παλαμναῖον σέθεν;
HP. οὐ δῆτ' ἐγὼ γ'· ἀλλ' ὦν ἔχω παλαιόν
καὶ μῦνον ἰατῆρα τῶν ἐμῶν κακῶν.
- ΓΛ. καὶ πῶς ὑπαίθων, σῶμ' ἂν ἰώμην τὸ σόν; 1200
HP. ἀλλ' εἰ φοβῇ πρὸς τοῦτο, τᾶλλα γ' εἰργασαι.
ΓΛ. φορᾶς γέ τοι φθόνησις οὐ γενήσεται.
HP. ἦ καὶ πυρᾶς πλήρωμα τῆς εἰρημένης;
ΓΛ. ὅσον γ' ἂν αὐτὸς μὴ ποτιψαύων χερσίν
τὰ δ' ἄλλα πρᾶξω, κοῦ καμῖ τοῦμοι μέρους. 1205
- HP. ἀλλ' ἀρκίσει καὶ ταῦτα· πρόσνεμαι δέ μοι
χάριν βραχυῖαν πρὸς μακροῖς ἄλλοις διδούς.
ΤΛ. εἰ καὶ μακρὰ κάρτ' ἐστίν, ἐργασθήσεται.
HP. τὴν Εὐρυτείαν οἶσθα δῆτα παρθένον.
ΤΛ. Ἰόλην ἔλεξας, ὥς γ' ἐπεικάζεις ἐμέ. 1210

usage of ἀστένακτος and ἀδάκρυτος. So Hec. 685. οὐδέποτε' ἀδάκρυτος ἀστένακτος ἡμέρα μ' ἐπισχέσει.

1191. μενῶ σ' ἐγὼ] "i. e. μενῶ σε, not sol. So below, 1229. θεῶν ἀρὰ μενεῖ σ' ἀπιστήσαντα." Brunck. "Similarly Pindar, Isthm. vii. 67. τὸ δὲ πᾶρ δίκην Γλυκὺ πικροτάτα μένει τελευτά. The Latins very frequently use this mode of speaking. Virg. Æn. vii. 318. Sanguine Trojano et Rutulo donabere, virgo! Et Bellona manet te pronuba." Wakef.

1197. παλαμναῖον] "and with my own hand." There is no tautology in φονία and παλαμναῖον. Φονεῖς is one who procures or causes the death of another, without necessarily imbruing his hands in the blood of his victim:

παλαμναῖος means one who commits murder with his own hand; παλαμναῖον αὐτόχειρα. Schol.

1203. τῆς εἰρημένης] "which has been described," above, v. 1185.

1204. ὅσον γ'] "yes, if only I do not touch it with my hands:" ὅσον, followed by μὴ or μήποτε, must be rendered in Latin by *tantummodo ne, dummodo non*. Herm. Vig. p. 104. (Ed. Glasg. 1813.) where the passage in the text is quoted.

1209. τὴν Εὐρυτείαν] Senec. Herc. Œt. 1488. Ad te preces nunc, Hylle, supremas fero: Est clara captas inter, in vultu genus Regnumque referens, Euryto virgo edita, Iole: tua hanc facibus et thalamis para.

- HR. ἔγνωσ. τοσοῦτον δὴ σ' ἐπισκήπτω, τίκρον.
 ταύτην, ἑμοῦ θανόντος, εἴπερ εὐσεβεῖν
 βούλει, πατρῶν ὀρκίῳ μεμνημένος,
 πρόσθου δάμαρτα, μηδ' ἀπιστήσης πατρί·
 μηδ' ἄλλος ἀνδρῶν τοῖς ἑμοῖς πλευροῖς ὁμοῦ 1211
 κλιθεῖσαν αὐτὴν ἀντὶ σοῦ λάβοι ποτέ·
 ἀλλ' αὐτὸς, ὦ παῖ, τοῦτο κήδευσον λέχος.
 πιθοῦ. τὸ γάρ τοι μεγάλα πιστεύσαντ' ἑμαί
 σμικροῖς ἀπιστεῖν, τὴν πάρος συγχεῖ χάριν.
- TL. οἴμοι, τὸ μὲν νοσοῦντι θυμοῦσθαι, κακόν. 122
 τὸ δ' ὡδ' ὅρῳ φρονοῦντα, τίς ποτ' ἂν φέροι ;
- HR. ὡς ἐργασείων οὐδὲν ἂν λέγω, θροεῖς.
- TL. τίς γὰρ ποθ', ἥ μοι μητρὶ μὲν θανεῖν μόνη
 μεταιτίος, σοί τ' αὖθις, ὡς ἔχεις, ἔχειν,
 τίς ταῦτ' ἂν, ὅστις μὴ ἔξ ἀλαστορῶν νοσοῖ, 1225
 ἔλοιτο ; κρεῖσσον καμὲ γ', ὦ πάτερ, θανεῖν,
 ἢ τοῖσιν ἐχθίστοισι συνναίειν ὁμοῦ.
- HR. ἀνὴρ ὃδ', ὡς ἔοικεν, οὐ νέμειν ἑμοὶ
 φθίνοντι μοῖραν· ἀλλὰ τοι θεῶν ἀρεὰ
 μενεῖ σ' ἀπιστήσαντα τοῖς ἑμοῖς λόγοις. 123
- TL. οἴμοι, τάχ', ὡς ἔοικας ὡς νοσεῖς φράσειν.
- HR. σὺ γὰρ μ' ἀπ' εὐνασθέντος ἐκπινεῖς κακοῦ.
- TL. δαίλαιος, ὡς ἐς πολλὰ τὰ πορεῖν ἔχω.
- HR. οὐ γὰρ δικαιοῖς τοῦ φυτεύσαντος κλύειν.

1211. σ' ἐπισκήπτω] " i. e. ἐπισκήπτω σε. Instances of this construction are not wanting. Eurip. Iph. T. 701. πρὸς δεξιὰς σε τῆσδ' ἐπισκήπτω τὰδε. Alcest. 372. ἐπισκήψω τοῦτοδε." Brunck. Ἐπισκήπτω is followed also by a dative of the person. See Phæn. 786.

1218. πιθοῦ] Hermann gives πείθου. But see Antig. 979.

1228. θανεῖν] i. e. τοῦ θανεῖν. See Antig. 954., and C. R. 1159.

1225. ἀλαστορῶν] " ἀλάστορες are

the Erinyes, Furies, or any other demons, who avenged crimes. The Scholiast on Eurip. Phæn. 1597. Ἄλ᾽ αὖτις ἔφορος δαίμων τῶν τὰ ἄλ᾽ αὖτις πεπονηκότων, καὶ τιμωρός." Brunck.

1228. νέμειν] On this construction see Antig. 736.

1231. τάχ', ὡς ἔοικας] "how likely you are to say soon, that you are afflicted by your disease!" Hylas makes this remark, perceiving the imitation exhibited by Hercules because his son refused to comply with his wish.

- Ἄ. ἀλλ' ἐκδιδαχθῶ δῆτα δυσσεβεῖν, πάτερ ; 1235
 IP. οὐ δυσσέβεια, τούμῳ ἐι τέρψεις κίεαρ.
 Ἄ. πράσσειν ἄνωγας οὖν με πανδίκως τάδε ;
 IP. ἔγωγε. τούτων μάρτυρας καλῶ θεούς.
 ΓΛ. τοιγὰρ ποιήσω, κοῦκ ἀπώσομαι, τὸ σὸν 1240
 θεοῖσι δεικνὺς ἔργον. οὐ γὰρ ἄν ποτε
 κακὸς φανείην, σοί γε πιστεύσας, πάτερ.
 HP. καλῶς τελευτᾷς, κἀπὶ τοῖσδε τὴν χάριν 1245
 ταχεῖαν, ᾧ παῖ, πρόσθε· ὥς πρὶν ἐμπισεῖν
 σπαραγμὸν ἢ τιν' οἴστρον, ἐς πυρᾶν με θῆς.
 ἄγ' ἐγκονεῖτ', αἵρεσθε. παῦλά τοι κακῶν
 αὕτη τελευτὴ τοῦδε τάνδρὸς ὑστάτη.
 ΤΛ. ἀλλ' οὐδὲν εἶργει σοὶ τελειοῦσθαι τάδε,
 ἐπεὶ κελύεις κᾶξαναγκάζεις, πάτερ.
 HP. ἄγε νῦν, πρὶν τήνδ' ἀνακινῆσαι 1250
 νόσον, ᾧ ψυχὴ σκληρὰ, χάλυβος
 λιθοκόλλητον στόμιον παρέχουσ',
 ἀνάπαυε βοήν, ὡς ἐπίχαρτον
 τελείουσ' ἀεκούσιον ἔργον.
 ΤΛ. αἶρετ', ὀπαδοὶ, μεγάλην μὲν ἐμοὶ 1255
 τούτων θέμενοι συγγνωμοσύνην,
 μεγάλην δὲ θεοῖς ἀγνωμοσύνην
 εἰδότες ἔργων τῶν πρᾶσσομένων·
 οἱ φύσαντες, καὶ κληζόμενοι
 πατέρες, τοιαῦτ' ἐφορῶσι πάθη.
 τὰ μὲν οὖν μέλλοντ' οὐδεὶς ἐφορᾷ· 1260
 τὰ δὲ νῦν ἐστῶτ', οἰκτρὰ μὲν ἡμῖν,
 αἰσχροῦ δ' ἐκείνοις,

1245. παῦλά τοι κακῶν] "This last termination of this man (sc. me) is the cessation of my sorrows." Hermann places a comma after αἶρη. The interpretation in both cases is the

same.

1250. νόσον] This is the accusative after, not before ἀνακινῆσαι, as Musgrave thought.

χαλεπώτατα δ' οὖν ἀνδρῶν πάντων
 τῷ τήνδ' ἄτην ὑπείχοντι.
 λείπου μὴδὲ σὺ, παρθέν', ἀπ' οἴκων,
 μεγάλους μὲν ἰδοῦσα ἴους θανάτους,
 πολλὰ δὲ πῆματα καὶ καινοπαθῆ'
 κούδ' ἐν τούτων, ὅ τι μὴ Ζεὺς.

125

1268. ὅ τι μὴ Ζεὺς] Here ἐποίησεν or some similar word must be understood. The passage is well illustrated by the Scholiast: οὐδὲν τούτων οὐδὲν ἔπραξεν, εἰ μὴ μένος δὲ Ζεὺς διὰ τὴν αἵμαρμένην, ἥτις κακῶν καὶ ἀγαθῶν ἐστὶν αἰτία.

QUESTIONS.

1. Under what circumstances is the second person singular sometimes used for the third?

2. Who was Æneus, and where was Pleuron situated?

3. Illustrate and exemplify the expression *εἰ τις Αἰτωλὶς γύνη*.

4. How do the accounts of the contest between Achelous and Hercules vary as given by Ovid and by Sophocles?

5. Why is a river frequently likened to a bull?

6. Illustrate the phrase *ἀσμένη μοι*.

7. In the passage *εἰς ἀγῶνα τῷδε συμπεσὼν μάχης*—is the last word redundant?

8. Translate and explain the following passage: *νῦξ γὰρ εἰσάγει, καὶ νῦξ ἀπωθεῖ διαδεδεγμένη πόνον*.

9. What is the difference between *ταρβήσας ἔχω* and *ἐτάρβησα*?

10. What is the grammatical account of *ἔκρα*?

11. What is the meaning of *ἀκήρυκτος* in the tragic and in prose writers?

12. Under what circumstances may a verb have two accusatives following it?

13. What were the names of Hercules's children by Deianira?

14. How has the following passage been understood? and what is the right interpretation? *μάλιστα δ' ὅνπερ εἰκὸς ὕλλον, εἰ παρὸς νέμει τιν' ὄραν τοῦ καλῶς πρᾶσσειν δοκεῖν*.

15. What are the poetic forms of *ἀρτίπους*, *τρίπους*, *τετράπους*?

16. In what sense is *πρὸς* and an accusative used?

17. What is the meaning of *ἀγέννητος* as used by Sophocles? Illustrate this by other words.

18. What are the different significations of *ξενοῦσθαι*?

19. Illustrate *τὸν παρελθόντ' ἄροτον* by similar usages.

20. Translate and exemplify *τοῦτον ἄρας ἄβλαν*.

Soph. Trach.

H

21. What is the meaning of *ῥοπή*?
22. What does the future participle denote after verbs of motion?
23. Give a list of the words with which *ῆ* forms a crasis.
24. When is the present used for the past tense?
25. Why is day called the daughter of night? give instances.
26. Why is Hercules called *Καδμογενής*?
27. Which is the true reading, *ἀμπλακία* or *ἀπλακία*, in the tragic writers?
28. What is the meaning of *αἰόλη* as applied to *νύξ*?
29. What was the *ἀποτίμημα*? had it any other names?
30. What were the *δύο πελειάδες* and the *παλαιὰ φηγὸς* at Dodona?
31. How do the Greeks express time?
32. Distinguish between *Δωδών* and *Δωδώνη*.
33. Which is the Attic form, *νημέρεια* or *ναμέρεια*?
34. Explain the phrases *εἰφημίαν ἴσχε* and *εἰφήμει*.
35. What is the accusative of *Ἀπόλλων* in Attic Greek according to Porson and to Hermann?
36. What are the different meanings of *προστάτης*?
37. What was Ortygia?
38. Why did the Greeks say *ἐλαφιβόλος* and not *ἐλαφοβόλος*?
39. Distinguish between *ξένος*, *δορύξενος*, *φίλος* and *ἑταῖρος*.
40. How is the government of *τάσδε* explained in the passage *τάσδε δ', ὥσπερ εἰσὸρᾷς, χωροῦσι πρὸς σε*?
41. What are the different meanings of *πιστός*?
42. State the fluctuations of editors in writing *πολλή 'στ' ἀνάγκη*. Which form is most correct?
43. What is the meaning of *Τροπαῖος*, and to whom is it applied?
44. Supply the ellipse in the passage *μηδ', εἴ τι δράσεις, τῆσδε γε ζωῆς ἐστὶ*. What is the usage of *τῆσδε*?
45. Which is the proper orthography, *ρεκνοῦσα* or *ρεκνοῦσσα*? and justify your opinion by producing similar words.
46. What are the various readings proposed in the following line, *μη τοῦ τυραννεύοντος Εὐρύτου σπορά*;
47. What is the peculiarity in the usage of *δλῖς*?
48. What figure of speech is *αὐθις πάλιν*? Give similar instances.
49. Translate, explain, and illustrate *φωνεῖ δίκης ἐς ἄρθον*.
50. Of substantives ending in *οια* and *εια*, what is the quantity of the last syllable? quote instances in support of your opinion.
51. State the stories to which the words *οὐ τὰν Λαδοῖς, οὐδ' ὁ ῥιππὸς Ἰφῖτρου μῦθος* refer.

52. Is *ὥς* in Attic Greek ever used for *εἰς* except in the case of animate objects? How may *ἤκει δόμους ὥς τοῦσδε* be defended?

53. What is the force of *φύσις* in personal description?

54. In what sense is *δᾶθεν* used with a participle and *ὥς*?

55. What is the meaning of *ἀπὸ* in the phrases *ἀπὸ γνώμης*, *ἀπὸ τρόπου*?

56. Explain the government in the passage *ὥς ἔρχοντο εἰς-ορᾶς ἐμοῦ*.

57. What is the force of *ἐκ* joined to an adjective in the genitive?

58. When *οὗτος* is applied to the second person singular, what is its meaning? Give instances of this usage both in the masculine and feminine genders.

59. What tenses and moods does *ὅπως* require after it?

60. v. 463. *κάμ' ἐντακεῖν τῷ φιλεῖν*. Explain and illustrate the metaphorical meaning of *ἐντακεῖν*.

61. Explain and illustrate the phrase *ρεῖν κατ' οὖρον*.

62. What tenses of the middle voice have a strict medial signification?

63. Translate and explain *μέγα τι σθένος ἃ Κύπρις ἐκφέρειται νίκας ἀεί*.

64. Why was Neptune called *τινάκτωρ γαλας*? mention similar epithets applied to him by Homer.

65. With what case is *ἐπὶ* joined, when a thing is said to be done on the hope or condition of reward?

66. What is the meaning of *τετράορος* when applied to chariots, and when to horses?

67. What is the accentuation of dissyllabic prepositions when placed between a substantive and the adjective belonging to it?

68. Explain the meaning of *παλίντονος*.

69. What is meant by the schema Pindaricum? Give instances of its use.

70. What is the difference between *ὅς* and *ὁ ὅς*, and between *αὐτός* and *ὁ αὐτός*?

71. By what poets are *ἦμος* and *τῆμος* used?

72. Distinguish between *οἰκουρία* and *οἰκούριον*, and between *εἶναι* and *εὐνίς*.

73. Which is the most correct form, *πλεύμων* or *πνεύμων*?

74. What are the different meanings of *σώζω*?

75. Explain the words *τᾶς πειθοῦς παγκραθεῖς*; and show how they have been interpreted and altered.

76. What was the *πέπλος ἐνδυτήρ*?

77. Can the iota of the dative case be elided? State the various opinions on this point, and the reasons for your own.

78. Illustrate the idiom contained in the words *μείζον' ἔσσι λόγον*.

79. What moods with and without *ἄν* does *ἕως* require when it signifies 'until'?

80. *κῆσιον βορόν*, what was this?

81. Give the instances of verbs compounded with *ἔλαττο*.

82. What is the meaning of *κλύω* with an adverb? Give instances of a similar usage of *αὐδίο*.

83. In what cases may a long vowel be elided?

84. Explain, and give instances of, the figure called *hendyadis*.

85. Can the augment be omitted in the tragic senary? and in the case of what words?

86. Explain and illustrate the idiom contained in the words. *τὸ σὸν μόνῃς δώρημ' ἔλεξεν*.

87. Explain the origin and application of verbs such as *ἰάω*, *οἰμύω*, *αἰάω*, and the like.

88. What is the derivation and meaning of *πρῶν*?

89. What is the original application of the words *βρονχέομαι*, *βοάω*, *θωύω*, *ἐλελίω*, *όστούω*?

90. What is the quantity of the first syllable of *ἀέλιος*, and how is it settled?

91. From what verb does *ἐρρώγα* come?

92. What are the different meanings of *τέγγω*?

93. Translate and explain *τέχεται νόσος, ᾧ πόνοι, οἷον ἀναρσίων οὐκ ἔστιν Ἡρακλέους ἀγακλειδὸν ἐπέμολε πάθος οἰκτίσαι*. What emendations have been proposed?

94. What is the meaning of derivative adjectives ending in *ιμος*?

95. What is expressed by nouns ending in *τήριον*? Give instances where the strict meaning is, and where it is not, retained.

96. What case is *πλευρούθεν*, and what is the meaning of words in *θεν*? can they be used for any other case?

97. What is the Attic distinction between *δνοῖν* and *δνεῖν*?

98. Give instances of nouns *mediæ significationis*.

99. What is the derivation and meaning of *ἀνεμόεις*, and the quantity of the first syllable?

100. What is the meaning and derivation of *προπετής*?

101. What tenses and moods does *οὐ μὴ* require after it?

102. Explain and illustrate the poetic idiom in the passage *Κηναία κρηπίς βυμῶν*.

103. With what tenses and moods is *μὴ* joined to *ἀπελθω*?

104. Explain the difference between *μη ὄφελον δοῦναι*, and *οὐκ ὄφελον δοῦναι*.

105. What are the different meanings of *χλωρός*?

106. Who were the Centaurs? what is the fabulous and the probable origin of their name?

107. Enumerate some of the labors of Hercules.

108. Are there any instances (and if so, quote them) in which *Ἑλλάς* is masculine?

109. Where is the solecism, according to Dr. Elmsley, in the line *ἀλλ' ἀστένακτος αἰὲν ἐσκόμην κακοῖς*, and how may the passage be explained so as to evade the solecism?

110. What is the original meaning and usage of *ἱπποβάμων*?

111. In what different senses does *τυφλός* occur? and give instances of a similar usage of *cæcus*.

112. What is the force of *δμως* with a participle?

113. Explain the phrase *δός μοι σεαντόν*.

114. With what tenses, and in what sense is *πάλαί* used?

115. *τέθνηκεν ἀρτίως νεοσφαγής*. Translate this passage, and show that *ἀρτίως* is not redundant.

116. Give the various readings of, and explain, the line *πρὸς τῶν πνεόντων μηδένομος θανεῖν ὑπο*.

117. Who were the *Σελλοί*?

118. Explain the usage of *ἦ μὴν* after words of swearing. What form is employed by Homer?

119. Give the instances of Ionisms which occur in the *Trachiniæ*.

120. Distinguish between *παλαμναῖος* and *φονεύς*.

121. What case does *ἐπισκήπτω* require after it?

122. What is the difference between *αἰρέω* and *ἐξαιτέω*, *φεύγω* and *ἐκφεύγω*, *θήσκω* and *καταθήσκω*, *πίπτω* and *συμπίπτω*?

123. Show how the position of the accent alters the meaning of the following words: *θεα*, *ἄγων*, *καλων*, *ἄλλα*, *νεμω*, *νυν*, *εἰμι*, *βιος*, *δικαία*, *ἀνδρῶν*, *ἐπει*, *κρατος*, *εἶδος*, *σιγα*, *ῶμος*, *θυμος*, *εἰκων*.

124. Give parallel passages to the following:

A. *ὣς δ' ἐγὼ θυμοφθορῶ*.

B. *μητ' ἐκράθοις παθοῦσα*.

C. *ἐγγεγραμμένην ξυνθήματα*.

D. *ὣς τ' ἄλλ' ἐκεῖνος πάντ' ἀριστεύων χεροῖν*,

τοῦ τῆσδ' ἔρωτος εἰς ἅπανθ' ἦσσαν ἔφν.

E. *τὸ γὰρ φανθὲν τίς ἂν δύναιτ' ἂν ἀγέννητον ποιεῖν*;

F. *εἴ τις δύο ἢ καὶ πλείους τις ἡμέρας λογίζεται, μάταιός ἐστι*.

G. *ὠλεκόμαν ὁ τάλας*.

H. *γόνου δὲ μηδὲν εἰσίστω δάκρυ*.

125. Correct, and show against what canons the following passages militate:

- α. οὐκ ἂν αἰῶν' ἐκμάθου, πρὶν ἂν θάνῃ τις.
 β. ναίοντο' ἐνὶ Πλευρῶνι.
 γ. ὅς εἰς ἀγῶνα τῷδε ξυμπεσὼν μάχῃς.
 δ. ὃδ' αὐτὸς ἀρτίπους θρώσκει δόμοις.
 ε. τῶν μὲν παρόντων, τῶνδε πεπυσμένη λόγγ.
 ζ. ψευδεῖ καλεῖσθαι, κηλὶς ἐστὶν οὐ καλή.
 η. πᾶν σοι φράσω τάληθές, οὐδὲν κρύβομαι.
 θ. ὃν τέκετο θάνατος, ἔτεκε δ' αἰόλος δράκων.

126. Give the derivations and meaning of the following words:—Αἶδης, δάσκιος, ἀρτίπους, ἐναρίζω, ἀναπλάκηντος, αἰχμαζω, ἔγκλημα, ἀνθρωπος, θυμοφθορῶ, βουθερῆι, ἀγνώμων, οἰκοῦμαι, συνοφρυνῶμαι, ἄκοιτις, θεσπίζω, παλαμναῖος, ἀλάστωρ.

127. Give the strict meaning of, and show the force of the prepositions in ἐξοῖδα, καταθνήσκω, ὑπερτελής, προταρβεῖν, ἀφηνεικῆς, ὑπερχλιδῶ, δῆνεμος, ἀνιστορέω, παρήμι, ὑπεκτρέχω, ἀνολοῶζω, διέρχομαι, ἐπιστολή, ἀμφίγυνος, διαβροῖζω, ἀμφίθρεπτοι, ἐξαποφθεῖρω, ἀπειπεῖν, ἐνδατοῦμαι, συναλλαγή, ἐπειθορῶ, εἰσφείρω, ἐγκατασκήπτω, ἀπλατος, ἀπροσῆγορος, ἐπιμένω.

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ERRATUM.

V. 789. note. For 'the reading ought to be τὸν Οὐρανὸν γάμον' read, 'the reading ought to be τὸν Οὐρανὸν ἰδμεν.'

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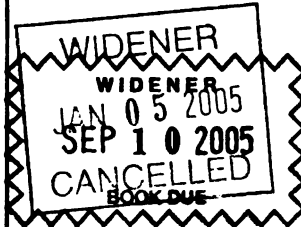


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